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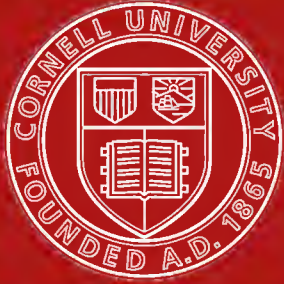


THE GIFT OF  
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# Seynt Graal, or The Sank Ryal.

## THE HISTORY OF THE HOLY GRAAL,

PARTLY IN ENGLISH VERSE, BY HENRY LONELICH, SKYNNER,

(TEMP. HEN. VI., A.D. 1422—1461);

AND WHOLLY IN FRENCH PROSE, BY SIRE<sup>love</sup>S ROBIERS DE BORRON,<sup>rry 11450</sup>

(ABOUT A.D. 1180—1200; MS. ABOUT 1320.)

From the Original Latin, written by Jesus Christ with his own Hand (vol. i. p. 357).

BEING THE ONLY WRITING MADE BY GOD SINCE HIS UPRISING,

And they "that otherwise beleven, they lyen ful pleyn."—Vol. I. p. 359.

EDITED, FROM MSS. IN THE LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, AND THE BRITISH MUSEUM,

BY FREDERICK J. FURNIVALL, ESQ. M.A.

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### VOL. II.

WITH A NOTE ON THE EARLY BYRONS AND ROBERT DE BURUN,

BY CHARLES H. PEARSON, ESQ. M.A.

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AUTHOR OF "THE EARLY AND MIDDLE AGES OF ENGLAND," ETC.

A PREFATORY ESSAY ON ARTHUR,

BY THE LATE HERBERT COLERIDGE.

AND AN APPENDIX—THE BIRTHE AND THE ENGENDRURE OF MORDRET.

PRINTED FOR THE

## Korburchhe Club.

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MDCCCLXIII.



The Roxburghe Club.

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## PREFACE.

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THE first volume left its principal personages in the following state: Joseph of Arimathæa was just starting from Sarras, with two hundred and seven converted inhabitants, to meet the haps and chances that should befall them in the unknown country whither they went by God's command (p. 224-5). Joseph's royal converts, Mordreins (formerly Evalach) King of Sarras, Nasciens (formerly Seraphe), and Nasciens's son Celidoyne, were left on board a ship at sea (p. 487-92), at last united after their temptations apart in desert isles and prisons, out of which they had come victorious by their faith in Christ. Flegentyne, Nasciens's wife, was left in the land of Calamyne with her old vavasour and his son, on her search for Nasciens (p. 344), as she had been turned out of palace and domain by the cursed Calapher, who falsely accused her husband of murdering his brother-in-law. Sarracynte, Mordreins's queen, was left in Sarras awaiting the return of her lost husband, who had been carried away miraculously from his palace at night, no one knew where. She seems to have been satisfied of his safety (p. 242-3), for she sent no one in search of him, though she commissioned Five Messengers to seek for her brother Nasciens (p. 330).

With the adventures of these Messengers the second volume opens. They find the daughter of the Persian King Label, whom her father had resolved to give in marriage to Celidoyne (vol. i. p. 443); with her they visit Hippocras's wonderful house, overcome divers temptations, and at last meet Nasciens and Celidoyne in Britain, where the damsel is baptised and christened Camylle, and then married to Celidoyne. Of the three royal converts, united as aforesaid, Celidoyne is the first to

be sent to the Promised Land of Britain. In a sailless ship, and fed by a bird, he reaches it; disputes with the Saracens of the land; reigns over part of it; by his knowledge of the stars saves his realm from famine and Saxon invasion, and is buried in the City of the Graal. Nasciens comes afterwards, and Mordreins last. But, before they arrive, Joseph and his company have crossed the sea. In number two hundred and seven when they left Sarras, they have increased to at least four hundred and ten by the time they reach the shore opposite the British coast. Of this company a hundred and fifty are true and pure from fleshly lust; the other two hundred and sixty are cursed caitives who have companied with their wives against their vows. These, therefore, must stay behind for a ship to bring them over the waves; while, first the bearers of the Holy Graal barefoot, then Joseph and the aged Dro, and all the hundred and fifty elect, step on to Josephes's shirt, which God redresses till it holds them all. On it they speed from night till morn across the quiet sea, till they thank God safe in their Promised Land—now theirs to people and to bless. On its shores they wait for their sinning fellows, who with Nasciens soon arrive; they are fed by the Holy Graal, and go on together till they find Celidoyne arguing for the Christian Faith before Duke Gaanort. From his castle Galafort they go through the land till Josephes and all the company are imprisoned by King Crudelx of North Wales. To avenge this wrong, Mordreins comes from Sarras by Christ's command, with his own and Nasciens's wife, his warriors, and Label's daughter. After a victory over the North Wales men, thanksgiving is made before the Graal; Mordreins, pressing near to it, as Nasciens did in the first volume (p. 212), is struck blind and crippled; and, having married Celidoyne to Label's daughter, retires to an abbey for 200 years and more, till Galahad comes and lets him die in his arms. Josephes then converts the men of Kamaalot; and suddenly the story changes to the Graal, the vacant seat at its table, and its guardians; and the incidents of Moys's misconduct and Brons's twelve sons, contained in M. Michel's edition of the simpler story (Appendix to vol. i. of *St. Graal*, p. 32-3) are introduced, though in a dif-

ferent version. Brons's virgin son Aleyn is brought in too; but he, instead of Brons, takes the Graal immediately on Josephes's death, and takes also the title of "The Rich Fisher" (p. 250, l. 472) given to Brons in the shorter version (vol. i. App. p. 39, col. 1.) Meantime, Joseph, who has been hitherto kept in the background by his son Josephes, has a "talent" or desire to go into another country or part of Britain (p. 252); and there he performs the greatest miracle in the book, raising a Saracen knight from the dead; some time after which he dies, and is buried in an Abbey of the Cross in England (p. 382), whence his body is removed to stop a famine in another land, and re-interred at Glastonbury, which is so called because he was buried there. Josephes journeys into strange countries,—Scotland, Wales, Ireland, and other parts,—converting the people; he bestows on his youngest brother Joswe the crown of Galez (or Wales), changed from Hotelice in honour of him, gives the Holy Graal in charge to Aleyn le Gros, and then "paste to God in a blessed tyme" (p. 356, l. 138). Before this, Galafres, King of the land of Foraygne, where simple (*nise* or foolish) land-tilling people dwell, has built a castle Corbenie, for the Graal, in honour of his cure by it; and there the Graal is supposed to abide till, for the sins of the land, it goes to Sarras, and to Heaven. From Joswe, Joseph's son, the eighth in descent is Pelles, and on his daughter, Pelle, Lancelot of the Lake begets Galahad, "that ilke same blessid knyght which ended alle the aventures of Gret Bretagne." The punishments of Moys, Symon or Symew, and Chanaan, for their presumption and crimes, and Piers's adventures in Britain, have been told in earlier parts of the book; and the story concludes with the tale of the pure love of King Lancelot for a Duchess with glittering tresses (or a penitential hair-shirt, as the French has it), and the Adventure of the two Lions and the Bleeding Tomb. "Now, therefore, at the end of this story, pray a Pater Noster for me Herry Lonelich," who,

As An vnkonneng Man treWely  
 Into Englisch haue drawn this Story;  
 And though that to 3ow not plesyng It be,  
 3it that ful Excused 3e wolde hauen Me,

Of my neelegence and vnkonnenge  
 On Me to taken swich A thinge  
 Into Owre Modris tonge for to Endite,  
 The swettere to sowne to More and lyte;  
 And more Cler to 3oure vndirstondyng  
 Thanne Owther Frensch Other latyn, to my sopposing.

So much for the Translator, whom, from his frequent use of *thike*, *theke*, for *that*, *those* (p. 237, l. 37; p. 285, l. 668; p. 228, l. 754; p. 390, l. 498; &c.); and his putting *v* for *f* (*veryen*, to ferry, p. 271, l. 176; behalve, behalf, p. 318, l. 446; p. 320, l. 492), I take to have been a South-Western man.\* The only moral characteristic I have noted in him is his sympathy with Flegentyne, Nasciens's wife, in her desertion and solitude, on which he dilates in pages 112-113. But possibly this passage is a translation of a French version differing from that of the British Museum MSS., as in the case of the reference to *The Brut*, p. ix. and 336-7 hereafter.

For the matter of the story, I see no reason to alter the opinion expressed in the Preface to the first volume, that it is not drawn from or suggested by Keltic tradition, but is due to some religious, or rather knightly, author of a later time, anxious to introduce a more spiritual element into the Arthur stories, and, as hereinafter suggested, to fan into flame the spark of the crusading spirit in England. I am happy to say that the research and kindness of my friend Professor Pearson have identified—so far as identification is possible—the Robert de Borron, Bouron, or Beron, who translated (from the Latin) or compiled the French version of the Graal story. The Professor has shown in the able Note appended to this Preface that a ROBERT DE BURUN, one of the family of Lord Byron, existed in Lincolnshire in Henry the Second's and Richard the First's time; and to him, the ancestor of our later poet, we may doubtless assign the authorship of *L'Estoire del saint Graal*. That Robert de Borron was

\* Whether the double consonants in the following words are a dialectic peculiarity I cannot say; *entacheded*, p. 273, l. 259; *fechche*, p. 365, l. 224; *fychche*, p. 259, l. 24; *worththily*, p. 262, l. 319; *wrechchedness*, p. 161, l. 413; *brynkke*, *drynkke*, p. 387, l. 381-2.

really an author, his “*amis et parens charneax*” Helyes de Berron testifies in the extract from the *livre dou Bret* given below (p. vii.); and that he was a translator from the Latin he tells us himself no less than three times in the course of his work.\* But the existence of the Latin work he translated has been questioned, for it has never been found, and the author of it seems to have been named in one only of the early romances now extant, where it is assigned to De Borron himself. A note on p. 496 of the fifteenth volume of the *Histoire Littéraire de la France* contains the following extract from a MS. of Tristan of the end of the thirteenth century (P. Paris, t. vi. p. 19), by Luces de Gast, in the Royal Library, No. 7177, fol. 263 :

“ Je acomplirai, ce Diex plest, tot ce que mestre Luces del’ Gait, qui premierement commença a translater, et mestre Gautier Mes [Map] qui fist le propre livre [*t. i.* this present book, see Hist. Lit. t. xv. p. 497] *de latin maistre Robert de Boron*. Tot ce que nous n’avons mené à fin je acomplirai, se Diex me doint tant de vie que je puisse celui livre mener à fin. Et je en doit moi merci moult le roi Henri mon seigneur de ce qu’il loe le mien livre, et de ce que il li donne si grant pris.

Yci fenist le livre de Tristan.”

If this assigns the Latin book to any one, it is to Robert de Borron,† and not Walter Map. M. Paulin Paris, on the contrary, assigns the authorship of the Latin original to Walter Map, but gives no proof or sufficient reason for so doing, so far as I can see. The text of the *Quest of the St.*

\* See p. 336, l. 1057-8 ; p. 225, l. 496-500 ; and this passage, p. 78, l. 217-20 :—

Robert de Borron’s French.

Et fu puis preude dame, et sainte  
chose, et fu femme celidoine, si com  
cheste estoire meisme le deuisse  
Et ensi le tesmoigne me sires robiers  
de borron,  
qui a translatee de latin en francois  
cheste estoire  
apres ichelui saint hermite  
qui notre sires le bailla premierement.

Lonelich’s translation.

whiche damysele was sethen ful sekerlye  
Celidoynes wif, as seith now this storye  
. . . that myn sire Robert Boroun here  
From latyn into frensch translated this Matere  
Next Aftyr that holy Ermyt  
that god him Self hadde taken It.

† But see M. Michelant’s note at the end of the Preface, giving a different reading of the French extract above.

*Graal*, that will be soon issued to the Club, seems to treat Map as either the compiler or translator of a French book of the St. Graal, from the Latin stories, real or fancied, deposited at Salisbury;\* and without doubt he is treated as a translator in another Romance, “Cy fine le livre de messire Lancelot du Lac. Lequel translata maistre Gautier Map.”†

The authors of the *Histoire Littéraire* make a group of English authors, —knights, or men connected with the Court,—writing (or translating) in French in the reign of Henry the Second, and arrange them chronologically, as Luces du Gast,‡ Gasse le Blons,§ Gautier Map, Robert de Borron, Héli de Borron, Rusticien de Pise. This they do on the authority of the following extract from the Romance of *Giron le Courtois* quoted in the La Vallière Catalogue, and attributed by one MS. (No. 6977) to Luces du Gau (Gast), but by all the others to Rusticien de Pise.

“Messire Luces du Gau (Gast) s’en [*t. i.* with *Tristan*]: entremist premierement, et ce fu le premier chevalier qui s’en entremist, et qui s’estude y mist et sa cure que bien sauons. . . Il translata, en langue françoise, partie de l’histoire de monsieur Tristan. . . . Après s’en entremist messire Gasses li Blons, qui parens fu le roi Henry. . . . Après s’en entremist messire Gautier Map, qui fut chevalier le Roy, et divisa cilz l’ystoire de Lancelot

\* Quant il ont mengie, li rois fist venir les clers, qui metoient en escrit les aventures de laiens et [quant] boort ot contees les aventures del saint graal teles comme il les avoit vues, si furent mises en escrit, et gardees en l’abeie de salcbieres, dont maistres gautiers map traist a faire son liure del saint graal pour l’amour del roi henri son seigneur, qui fist l’estoire translater de latin en franchois. And “La Mort aux Roi Artu” begins with, “Après che que maistres gautiers map ot traitie des aventures del saint graal.” These “aventures” mean the Quest of the Graal, I take it, as distinguished from its History.

† MS. of *Lancelot du Lac* of the end of the fifteenth century, No. 6782 in the Royal Library, in Paulin Paris, vol. i. p. 147.

‡ Taking Luces du *Gast* to be the same man as Luces du *Gau* (or perhaps *Gan*), and Luces de *Gant*, we find that *Gilbert de Gant* was one of William the Conqueror’s Barons. The second Baron’s second son Robert succeeded his childless brother Gilbert, and died about 1192; and his son Gilbert died in 1241. (Nicolas.)

§ If we may take *Blons* as equivalent to *Blount* or *Blund* we have also Barons Blund from the time of the Conqueror to that of Henry III., 1. Robert, 2. Gilbert, 3. William, 4. Gilbert, living 1165, 5. William, living 1185, 6. William, killed at the battle of Lewes, 1263. (Nicolas.)

du Lac, que d'autre chose ne parla-il mie gramment. En son livre, messire Robeart de Borron s'en entremist. Après s'en entremist Helis de Borron par la prière de messire Robeart de Borron."

The priority in point of time is also given to Luces du Gast, or de Gant, by Helyes de Berron, in his *livre dou Bret*, quoted by M. Paulin Paris, vol. i. p. 138-9, from a MS. of the thirteenth century, No. 6776<sup>2</sup>.

"Et selom ce que je trouverai du grant livre dou latin, ferai-je un autre grant livre tout entier . . . ouquel je crois bien accomplir toutes les choses que messires Luces de Gant, *qui premierement fut commencierres et ordenerres de translater de latin en françois les grans livres de la table roonde*: et meismement je croi bien touchier sor les livres que maistres Gautiers Maup fist, qui fit lou propre livre de mon soingneur Lancelot dou Lac; et des autres grans livres que Messires Robert de Berron fit, voudrai-je prendre aucune flor de la matiere, et dou grant livre dou latin voudrai-je prendre lou soutill entendement, et de toutes ces flors ferai-je une corone à mon grant livre. En tel maniere que li livres de monseigneur Luces de Gant, et de maistre Gautier Maup, et de mon seingneur Robert de Berron, qui est mes amis, et mes parens charnex, s'accorderont au mien livres, et li miens s'acorderont en meintes choses as lour. Et je qui sui appelez Helyes de Berron, qui fui engeures dou sanc des gentis paladins des Barres, qui de tout tens ont été commendeour et soingnor d'Outres en Romenie, qui ores est appelée France, tout ce que je n'ai mené a fin je voudrai mener à cele autre fois."

In the poetical version of the Graal printed by M. Michel, and reprinted in the Appendix to the first volume of the present book,—which I suppose to represent the simple and earlier version of the Graal story, though its language is later than R. de Borron's prose—the writer seems to treat Robert de Borron (Robers, dist de Bouron) as the original author from whom he, the first, has *retreité*, or compiled, his own version, p. 37, col. i. l. 3155, and p. 41, col. i. l. 3490. If, at p. 41, col. i. l. 3490, the *monseignour Gautier* refers to Walter Map, then dead, the *je la retreis o mon seigneur Gautier*, cannot mean that the translator translated *from* him, but with him as a fellow-worker, or in his house.

Though the existence of the Latin book has not yet been proved by the finding of a copy of it, I think we may fairly assume that it once had being, inasmuch as it is mentioned in so many MSS., and Luces du Gast, or a writer professing to be that author, not only says that he had read, re-read, and translated the Latin book, but that it first *divise apertement* l'Estoire du Saint Graal.

“Après ce que j’ ai leu et releu et pourveu par maintes fois le grant livre en latin, celui meismes qui divise apertement *l’Estoire du Saint Graal*, moult me merveil que aucuns preudoms ne vint auant pour translater-le du latin en roumans . . . Je Luces chevaliers et sires du Chastel du Gast, voisins prochain de Salebieres, comme chevaliers amoureux, enprens à translater du latin en françois une partie de cette estoire, non mie pour ce que je sache gramment de françois, ainz apartient plus ma langue et ma parleure à la manière de l’Engleterre que à celle de France, comme cel qui fu en Engleterre nez, mais tele est ma volonte et mon proposement que je en langue françoise le translaterai.\*”

I conclude then that, if there was, as I think there may have been, an original Latin book, we do not know who wrote it.

But can we strengthen in any way the assumption that the French versions of the Graal History and Quest were written in Henry the Second’s time? One would be glad to do so if possible,—to be able to think that the king “singularly learned for his times” had the writers of the Graal and Arthur stories for his friends, and that on these legends our Lion-heart—“the werryor best That men fynde in ony jeste”—nourished a youth sublime, and was taught by Galahad’s Quest of the Holy Graal to seek the rescue of the Holy City and the land where God had trod. If— notwithstanding the assertion above (p. vi. l. 18,) that he *fut chevalier le Roy*—we may identify Gautier Map with Walter Mapes, (who probably died about 1210,) the chaplain of Henry the Second, and the friend of Giraldus Cambrensis, the question is settled as regards him. Robert de

\* MS. of Tristan, No. 4015, quoted in the Hist. Litt. t. xv. p. 494, from the La Vallière Catalogue, t. ii. p. 614. See a slightly differing version in P. Paris’s Manuscrits Français, vol. i. p. 128.



Borron's date I hope every reader will think settled too, by Professor Pearson's able note; but, if any are so sceptical as to doubt it, we may say that there is some internal evidence on the point: and it is this. In narrating the adventures—chiefly in Great Britain—of Piers, one of the company of Joseph of Arimathæa, a Paris MS. quoted by M. Paulin Paris (vol. i. p. 170) puts into the mouth of De Borron the following passage not contained in either of the British Museum MSS. I have used—see p. 336-7 *post*—though Lonelich translates it,

Paris MS.	Lonelich's translation.
Mais neporquant, l'ystore del Brut ne le dit pas, né ne s'i accorde del tout. Car sans faille, cil qui la translata en romans ne savoit riens de la halte ystore del Saint Graal. Parquoy nul ne se doit merveiller s' il ne fist mencion de Pierron.	And 3it Neuertheles Brwtes Storye Of Sire Piers ne Maketh non Memorye; For it Is full Syker, with-Owten dowte, that he which In Romawnce this drow Owte, he knew ful lytel Of Seynt Graal, Owther Of the Storye Of Sank Ryal; And therefore noman Merveille hym here thowgh of Sire Piers he speketh not there; but they ne Connen not hem Excuse, Neuere owt Of this story him to Refuse.

Now Wace completed his French version of the *Brut* in A.D. 1156; and, as he is probably meant by the "cil qui la translata en Romans," and he does not mention Piers's history, we may suppose that he had not seen R. de Borron's version of the Graal Story; and we may suppose further that this version did not then exist. On the other hand, Helinand, who died early in the thirteenth century, says (P. Paris, tom. i.) :—

"Hoc tempore, in Britannîa, cuidam eremitæ monstrata est mirabilis quædam visio per Angelum, de sancto Joseph, decurione nobili, qui corpus Domini deposuit de cruce, et de catino illo vel paropside in quo Dominus cœnavit cum discipulis suis; de quâ ab eodem eremitâ descripta est historia quæ dicitur de *Gradal*: Gradalis autem vel Gradale dicitur scutella lata et aliquantulum profunda, in quâ pretiosæ dapes, cum suo jure,

divitibus solent apponi, et dicitur nomine *Graal*...Hanc historiam latine scriptam invenire non potui, sed tantum gallicè scripta habetur à quibusdam proceribus nec facilè, ut aiunt, tota inveniri potest. Hanc autem nondum potui ad legendum sedulò ab aliquo impetrare. Quod mox ut potuero, verisimiliora et utiliora succinctè transferam in latinum."

If then we may suppose de Borron's version of the Graal story not to have existed in A.D. 1156, but that some version of it had come into being before A.D. 1201, or soon after, we must assign such version to the reign of Henry II. A.D. 1154-89, or to that of Richard Cœur de Lion, A.D. 1189-99. It may have been De Borron's, or Map's, if he ever wrote one, or the simpler form of the legend,—perhaps Lonelich's "Olde Story," and De Borron's "vraie estoire,"—published in language of a later period by M. Michel; but, if the latter, we must regard the references to De Borron in it as interpolations of the later scribe, whose text alone we possess.

To sum up, we have positive evidence that a Robert de Burun lived in England in the second Henry's and the Lion-heart's times; we have presumptive evidence that our Sire Robert de Borron lived then in England too, and wrote his History of the Graal in one of those reigns; we know that the crusading spirit must have been rife at the time, and therefore see why the topics that our writer and his fellows treated were likely to be seized on and to become popular. May we not fairly hope that Robert de Burun and Sire Robert de Borron or Beuron are one and the same man? May we not trust too that the story he tells has not lost all interest now, but that some readers at least will join the thirteenth century trouvère in thinking it "ful delitabel?"

Oï avés des Troiens,  
Et du remant que Crestiens  
Trova si bel de Perceval,  
*Des aventures du Graal*  
Où il a maint mot delitable.

The trouvère Sarrasin, A.D. 1278, quoted in Hist. Lit. de la France, tom. 23, p. 476.

The fault of the year's delay in the appearance of this volume has not been mine. In order to get it out by now, I have been obliged

to give up great part of my long vacation, and to copy more than half of the English MS. at Corpus myself. This has led to a change in the spelling of one word noticed in the Preface to the first volume, namely *han* "have," into the ordinary *han*, which latter should, so far as I can judge, have been the reading throughout. But the *n*'s and *w*'s are confused by Lonelich the translator, no less than by his scribe; for the rebel against Joseph who ultimately appears as Symew (p. 348, l. 237), and Symev (p. 288, l. 771: p. 290, l. 2), is made at first Symen, rhyming with *men* (p. 281, l. 509), and is, almost certainly, the Symenx of p. 125, l. 287. That our versifier was not particular about these and other little matters, may be seen by his conversion of a saintly duchess's *haire* or hair-shirt, which she wore next her skin, into her "tresses behind hire dyght," at p. 384, l. 299.

Living in a glass house, I do not desire to throw stones, but, on the contrary, beg to be excused for the many deficiencies perceivable in this edition, brought out during a change of home, and much pressure of other work. The members of the Club have now at least the Story of the coming of the Holy Vessel to their native land before them, and part of its adventures there. They will have the Quest of it, in Walter Map's French, as soon as M. Michelant of the Imperial Library has finished the collation of the text with the MSS. under his charge in Paris,—a collation which he kindly undertook early this year, but which has been necessarily interrupted by a commission to him from the Emperor to visit the principal Libraries of the Continent.

The proprietor and editor of Macmillan's Magazine have had the goodness to give up to me the article originally written for their Magazine, referred to in the Preface to the first volume of the *Graal* as a "short abstract of the accounts given of Arthur by the early historians and the later romance writers, by my late accomplished friend Herbert Coleridge." It now appears as a Prefatory Essay to this volume,—though in the small type in which it was originally set, under the belief that it was a reprint,—and it should be read by every one who wishes to know how the matter stands. In conclusion, I have to express my thanks to the Rev. J. J.

Perowne, Dean of Corpus, and the Rev. T. A. Snell, Fellow of Corpus, for the use of their rooms to copy in, and to J. Malcolm Ludlow, Esq. of Lincoln's Inn, for occasional help in French. Accents have not been put on the French vowels because there are none in the MSS.; the full stops and colons of the MS. have been preserved in the French text, and the other stops indicated by commas only.

. 3, Old Square, Lincoln's Inn, November the 28th 1863.

P.S. Note to p. v. The following letter, which I owe to the kindness of Mons. Michelant, of the Imperial Library, who has already taken so much trouble in the collation of *La Quete del Saint Graal*, tends to deprive Robert de Borron of the possible honour of the authorship of the Latin Book.

“ Société Impériale des Antiquaires de France. Paris, le 12 Décembre, 1863.

“ Cher Monsieur,

“ Je réponds d'abord à votre lettre du 5<sup>e</sup> où vous me consultez sur le sens d'un passage, qui est en effet assez obscur pour que l'on hésite à se prononcer. Aussi après avoir vérifié l'exactitude de la copie, et avoir également interrogé quelques personnes qui s'occupent des mêmes études, j'ai pensé qu'il pouvait y avoir quelque lacune, et après de nouvelles recherches qui n'ont pas été sans difficulté, parcequ'il m'a fallu prendre successivement tous les manuscrits du Tristan, du St. Graal, etc., enfin j'ai trouvé dans le No. 6957 ancien, (757 nouv.) le même passage complet et beaucoup plus clair. Je lis en effet au dernier feuillet: (No. 6957 anc. 336 nouv.)

“ Je acompliray se Diex plaist toutes les choses que mon sire Luces du Gaut qui premierement commença à translater Et maistre gautier map qui fist le propre livre de Lancelot du lac. Et messire Robert de borron et tout ce que nous n'avons mene a fin je fineray la se dieux me donne tant de vie que je puisse cestui livre mener a fin. Et en droit de moy mercy mult le Roy henry d'Engleterre mon S<sup>r</sup> de ce qu'il loe ce mien livre . . . . &c.' ”

“ Le passage en question n'est pas encore très positif, mais il est cependant plus conforme à tout ce que nous savons déjà sur la composition de ces ouvrages, question fort embrouillée, et que je regarde comme fort difficile à trancher en l'absence de documents nouveaux et plus précis. J'ai beaucoup de peine à croire à l'existence d'un livre latin aussi considérable que toutes les versions réunies des Romans de la Table ronde. Il a pu exister quelque chronique abrégée dans le genre du Geoffroy de Monmouth, qui donne en abrégé un canevas grossier, mais il me semble bien difficile qu'un monument littéraire aussi considérable, aussi volumineux que celui que nous supposons, ait pu disparaître et périr sans laisser de traces, tandis que la traduction répétée témoigne de la popularité de ces récits et de l'accueil favorable qu'ils ont trouvé dans toute l'Europe.

“ Dans la préface que vous avez eu la bonté de m'envoyer, je vois que vous avez abordé cette grande question de la composition; quant à moi, je vous assure que je m'y perds, et quoique je doive vous avouer que vous l'avez traitée aussi habilement que possible, je ne puis m'empêcher de la trouver encore obscure; mais ce qui m'a paru excessivement curieux et intéressant, ce sont les documents relatifs à Robert de Borron, qui établissent si nettement l'authenticité de cet écrivain.”

We shall all agree as to the far greater interest and value of Professor Pearson's investigations over any speculations; but let no one give up the possibility of the existence of the Latin Book until he has read Dr. Jonckbloet's Preface to his edition of *Le Roman de la Charette* (La Haye, 1850).

# ON THE EARLY BYRONS AND ROBERT DE BURUN.

BY CHARLES H. PEARSON,

PROFESSOR OF MODERN HISTORY IN KING'S COLLEGE, LONDON.

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Two Buruns, so named apparently from Bures in the district of Bayeux, appear in Domesday Book. Ernegis is the possessor of thirty-two lordships or separate properties in Yorkshire, and twenty-eight in Lincolnshire. Radulf has eight in Nottinghamshire, and five in Derbyshire: the whole not amounting to more than 17*l.* 13*s.* in revenue, or little more than half his brother's income from the Lincolnshire estates. The Yorkshire branch of the family seems however to have died out by 1152, when "Henry Duke of Normandy, and Count of Anjou," granted away "*fœudum Ernisei de Burum sicut suam hereditatem*" to Ranulph de Gernons, Earl of Chester. (Stapleton, *Rot. Scac. Norm. II.* p. cliii.) There is some reason to think that Ranulph was kin to the Burun family, both because it was usual to grant away escheats to relatives in favour, and because one of the Nottinghamshire Buruns bore the name Meschines, which had been borne by Ranulph's father. Moreover, Ranulph Meschines was otherwise known as Baiocensis, and came therefore from the same district in Normandy as the Buruns. (Ordericus, ed. Prevost, iv. p. 442.)

The second Burun of the Nottinghamshire branch whom we know of was Hugo, who in Stephen's reign (*anno incerto*) gave all his land in Cottesgrave, except the service of four military tenants, to the Church of the Holy Trinity of Lenton and to the monks of Cluny serving God in it. (Dugdale's *Monasticon*, v. p. 112.) In 1144, he and his son and heir Hugh Meschin gave to God and the aforesaid church the churches of Oscinton and Orseley, and half the church of Cottesgrave, with their appendages. (Dugdale, *Monast.* v. p. 112. *Abbreviatio Placitorum*, p. 99). Hugo seems to have become a monk and inhabited the hermitage of Kershal

attached to Lenton Priory. (Rot. Chart. in Turr. Lond. p. 56.) His donations, however, were confirmed by Roger de Burun, who is called in the *Abbreviatio Placitorum* (p. 99) "the son of Hugo de Burū," and whom we must assume, therefore, to have been the brother of Hugh Meschin. Roger fined in 40 marks in 1155 for the relief of his lands. (Pipe Roll, Hen. II. p. 39.) In the *Liber Niger Scaccarii* (1165), he returns that he owes service for ten knight's fees, four in his own hands, and six held by others, one of which his father had created. He was thus one of the first barons of the county. Dugdale notices that he was once fined for trespassing on the royal forests, and once for declining military service. (Baronage, i. p. 518.) He granted the vill of Oscinton, comprehending six bovates of land, to the Hospital of St. John of Jerusalem. (Rot. Chart. in Turr. Lond. p. 16.) The last authentic mention of him is in 6 Richard I. 1195, when he paid ten pounds scutage for the King's ransom. (Madox, Exchequer, i. p. 591.) In the first scutage after King John's coronation, Peter de Sandiacre fines for 20 marks for the scutage of the fee of Roger de Burun, whom we may therefore assume to have been dead. (Madox, Exchequer, i. 638.) But we cannot fix the date of his death with certainty, as accounts often run on for a long time.

Who was this Peter de Sandiacre? In a charter of 1204 (Rot. Chart. in Turr. Lond. p. 123) he is called "the heir of Roger and of Robert de Burun." Now Robert de Burun was alive in the second year of King John, when he agreed to give a mark for the award in the great assize with Emma de Ryebi, concerning four carucates of land in Ryebi. (Rotuli de Oblatis, p. 89.) He is mentioned in the Chancellor's Roll (p. 189), a year later, under the head of Lincolnshire, as still owing that fine. He was connected with Sandiacre in Derbyshire, for we find him pleading in an uncertain year of King John, against the Bishop of Norwich, for two b[ovates] of land with their appurtenances in Sandiacre. (Fines, Johan. II. p. 39.) He died in 1202, for in that year Nicola his wife compounds for 20s. to have seisin, and Richard de Burun owes five marks for a brief de morte antecessoris. (Chancellor's Roll, pp. 315, 316.) Moreover, in that year there was a fresh agreement between the Bishop of Norwich and Richard son of [name obliterated], to confirm the former award about

Sandiacre. (Fines, Johan. II. pp. 17, 18.) The de Buruns appear to have been strong in these parts, for it is mentioned in the two Sandiacre awards, that they have already sown the land, which by the verdict they were to give up to William Fitz-Robert, on condition that he shall hold it of them and their heirs, and do homage for it. But we seem to trace evidences of decline in the facts that in the second entry three bovates of land are given up instead of two, and that the rent reserved is only five shillings instead of two pounds.

We thus find that Roger de Burun died by 1199 at latest, and Robert de Burun by 1202. We find Peter de Sandiacre paying scutage for Roger's estate, while he is described in 1204 as the heir of both Roger and Robert; and, on the other hand, Richard, who was pretty certainly alive in 1226 (Testa de Nevill, p. 200, cf. p. 23) taking out a brief de morte antecessoris for Robert's death, and currently known as Richard de Sandiacre. (Testa de Nevill, loc. cit.) I infer that Peter and Richard were the sons of Robert, that Robert was the brother or cousin of Roger, and that, Peter succeeding to the estates of the head of the family, Richard, by a family arrangement, took their father's heritage. The short interval of time between Roger and Robert's deaths will explain why we hear so little of the latter. If he was only connected in the ascendant line with Roger, the Nottinghamshire estates may have been left to Peter by bequest or merely begged by him when they escheated. But to this latter hypothesis I attach no weight whatever.

Something seems required to explain why the Burun family disappears about this time from the baronage. It is certain that their original estates were not confiscated, though they passed mostly or entirely into other hands. The charter of March 22, 1204, confirming them with other possessions to William Briwer, mentions them in this way, "et feoda decem militum in Nottinghamshire quæ fuerunt Rogeri et Roberti de Burun unde Petrus de Sandiacre hæres eorum habuit excambium scilicet Chelmeresdon." (Rot. Chart. in Turr. Lond. p. 123.) A charter of Sept. 27, 1205, gives William Briwer "all the service of Peter de Sandiacre which he owed us for the land that he had of us in exchange for the estate of Horslegh," one of the Derbyshire manors belonging to

Radulf de Burun at the time of Domesday. (Rot. Chart. in Turr. Lond. 139.) It is possible that these exchanges, which were almost certainly disadvantageous to the family, were disliked by their old vassals, for, in the Patent Rolls, Jan. 28, 1214, we find a special precept from the King to the military tenants of the honour of Burun, ordering them to do the service which they were bound by his charter from the crown to do to William Briwer. William Briwer is often cited as an instance of a man who rose from the ranks; and, though this is almost certainly untrue, yet if he or a kinsman be the William Briwer of Cesterfeld, and other estates mentioned in the *Liber Niger Scaccarii*, as seems certain (Rot. Chart. in Turr. Lond. p. 139), the family had only owned one knight's fee in Nottinghamshire when the De Buruns owned ten. Some feeling against the *nouveaux riches* who thrive on the ruins of an ancient family is intelligible. From this time forward, however, the Briwers continue to overshadow their old neighbours. In the Testa de Nevill (temp. Hen. III. anno incerto, sed initio regni) Peter de Sandiacre has 100s. a-year from Lucchurch, holds Chelmerdon, belonging to the honour of Peverell of the Peak, by the service of one and one-third of a knight's fee to William Briwer, and holds Sandiacre, worth 10*l.* Sandiacre had probably been long in the family, for he knows not whether or not it was of the King's ancient demesne. A rather later notice states that he held it by grand serjeanty, and received 7*l.* 10*s.* 0*d.* a-year from it, there being perhaps a rent-charge to Richard de Sandiacre, who appears at the same time holding land in Sandiacre, and Turmeston, and Staunton, and Kyrkehale, and in the vill of Derby and Sutton. (Testa de Nevill, pp. 18, 22-23.) The next notice of the family is in 1226, when William de Briwer's property was divided at his death among his five daughters. Then Richard de Sandiacre holds a fee or a fee and a third in Ludchurch and Chelmerdon, owing service for a third to William de Percy, and for the remainder to Alice de Moyun, respectively heirs of William Briwer. This looks as if Richard de Sandiacre had inherited from Peter. At the same time a Henry de Burun appears holding a knight's fee and a third in Cottegrave in Nottinghamshire together with Ralph Fitz-Simon; Cottegrave, it will be remembered, being one of Hugh de Burun's old possessions. (Testa de Nevill, p. 200.)



Mr. Foss, in his account of John de Byrun, justice of Trail-baston in 1305, makes him son of John de Byrun of Clayton, in Lancashire, first known as conservator of the peace in 1287 (Parl. Writs, i. p. 389), and grandson and great-grandson of two Robert de Byruns; the elder of whom settled in Lancashire, marrying Cecilia, heir of Richard Clayton, in that county. (Cf. *Placita de Quo Warranto*, p. 373.) If he is the Robert de Burun who was bail for Adam Banastre and Stephen Pincerna in 1200 (Rot. Cur. Regis Johan. ii. p. 204), and who was fined in Lancashire, 10 John, for not producing his man to stand trial for a forest offence (Madox, *Exchequer*, i. p. 499), he may have been brother to Richard de Sandiacre. The fact that he does not appear to have shared the family estates of the Buruns in Notts and Derby is easily explained if he had made a good marriage. The family was very numerous, and not always very rich, in the thirteenth and fourteenth centuries. We read in the *Rotuli Hundredorum* of an Adam de Byrun who keeps the gaol at York, and of a Ralph de Byrun, settled in Lincolnshire and Norfolkshire, who twice fines to avoid taking up his knighthood (i. pp. 100, 378, 465). I think the loss of the barony under John is best explained by the supposition that the heirs of the family property, being numerous, agreed to surrender the more honourable, but also more onerous, tenure by barony to a court favourite. The case of Thomas de Furnivall, who is said (19th Edward II.) to have disproved his tenure by barony by false and fabricated evidence, will at once occur to the student of Mediæval History (*Report on the Dignity of a Peer*, iii. p. 235). It will be remembered too that a tariff of reliefs for earldoms and baronies enters into every edition of the Great Charter, so ruinous were the amercements on high rank in early times. Yet three Byruns were summoned as peers in the fourteenth century: Henry under Edward I.; James, and Richard of Lindesey (in Lincolnshire) under Edward III. (*Appendix to Report on the Dignity of a Peer*.)

The evidence thus far has, I hope, established that a Robert de Burun was alive about 1200, and was connected with Roger de Burun, baron under Henry II. Concerning Robert's age, we may observe that his son Richard, probably not the eldest, was of age in 1202. If we assume

Robert to be Roger's brother, and son of Hugh de Burun, who probably retired from the world in 1144, as otherwise he would not have made his son confirm his donation, this would refer Robert's birth to 1144 at latest. He would thus be the contemporary of Walter Map. Unhappily there is no evidence that they were acquainted. There is indeed a most provoking passage in the *De Nugis Curialium* (Dist. I. cap. xxiv. p. 43), where Map speaks of having heard about Arnold de Brescia, "a viro temporis illius, viro quidem magnifico multarumque literarum, Roberto de Burneham." No Robert de Burneham of Stephen or Henry II.'s time is known to us, and one cannot help suspecting that the name ought to have been Burun, but Mr. Coxe, the learned librarian of the Bodleian, tells me that *Burneham* is undoubtedly the actual reading. The MS. is at present unique, and the editor, Mr. Wright, does not mention to what century he would assign it.

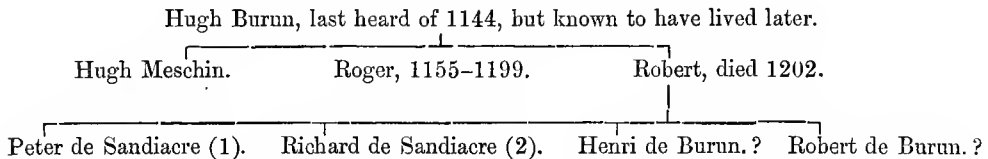
That a knight of the twelfth century might be versed in letters or an author, no one can doubt who remembers Walter Espec, Robert of Gloucester, or Richard Cœur de Lion. That the author of the *History of the Saint Graal* was a gentleman by birth seems to me certain. Even in his self-depreciating preface, he promises to let his name, and life, and ancestry, "and birthplace, and a great part of his lineage" be known hereafter. The book given him from heaven contained first of all an account of his lineage, and there was nothing on earth he tells us he so much desired to know. All this is the language of a man of good family. It may be said that in the prologue he speaks of himself as a monk or rather as a hermit. I believe this to be merely as an appropriate vehicle for his vision of heaven. But, if we assume it to be based on any facts of his real life, I would observe that it is quite possible Robert de Burun may be drawing from his memories of Baron Hugh in the hermitage of Kershal. The woody and hilly country of Nottinghamshire would well suit the description of "one of the wildest places in all White Britain," and it looks the description of an eye-witness, when he adds that it was none the less very "delectable and pleasant." Again the hermit, who reads the service of

the mass, but apparently cannot consecrate the host (for he speaks of the priest who should officiate as some one distinct), agrees better surely with the idea of a secluded knight than of a monk, who would probably be thought of as in orders.

That these conjectures are “vanity of vanities,” tested by the laws of rigid historical criticism, none knows better than their author. But, if ever it is allowable to dream, such licence may surely be granted where the object is to establish the identity of an author in the cycle of Arthurian romance, and an ancestor of Lord Byron.

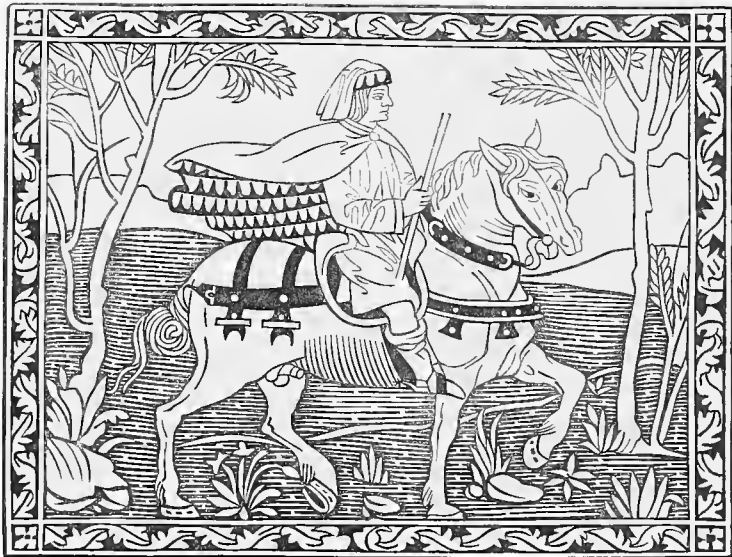
PROBABLE PEDIGREE.

Radulfus Burun, 1185.



It may be worth while observing that there were other Buruns in the twelfth century whom we cannot connect with these, though they were no doubt kinsmen, *e. g.* Geoffrey de Burun holding Feringes in Lincolnshire 1202 (Chancellor’s Roll, p. 171), and a Roger de Burun, who seems to have been a large landowner in Hertfordshire and Surrey, temp. Johan et Hen. III., but whose father we know to have been Walter de Burun and his grandfather (avus) [temp. Hen. I.] Robert. (Abbreviatio Placitorum, p. 49.) Ought this Robert to be intercalated between Radulf and Hugh, where a link seems missing? In the absence of all proof we can of course say nothing.

NOTE.—This paper has been written simply to show that there is no ground in the family history of the Buruns against the theory, started I believe by Sir F. Madden, that Robert de Borron belonged to them. In the absence of more precise evidence, the facts that all existing MSS. are in the Langue d’oil not in the Langue d’oc, and that the story is connected with British not with Carolingian romance, afford a presumption at least in favour of an Anglo-Norman or North French parentage for the author.—C. H. P.



# A R T H U R.

BY THE LATE HERBERT COLERIDGE.

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THE early history of Britain, like that of Rome, after commanding universal belief and assent for centuries, has at length, at the touch of the disenchanting wand of the modern critic, fallen to pieces like a house of cards. One group of figures, however, still seems to linger in defiance of the exorcisms of our critical magicians, and to retain a place in our memories; shorn indeed of its ancient and historical dignity, yet still too great to be set aside wholly, with Brute, and Lud, and Lear, as the creation of chronicler or bard. I need hardly say that I am alluding to Arthur, and that world-famous fraternity of heroes who surround him, and enhance the lustre of his reign by the exhibition of chivalry in its most perfect form. In the present article I propose to examine this great mythus as a tale similar in kind to those Norse and Highland tales with which Dr. Dasent and Mr. Campbell have recently made us familiar, though far grander and more elaborate, and to trace to some limited extent the transmigrations it has undergone and the developments it has received. It will be advisable first of all to give the narrative according to the presentation of it by some leading writer, as a basis of reference; and for this purpose we will take that of Geoffrey of Monmouth, an author of the first half of the twelfth century, who is supposed to have translated it from a Welsh original, written by Walter Mapes, Archdeacon of Oxford and Chaplain to our Henry II., about the year 1125, or, according to another account, translated by him from an Armoric MS. We have compressed into the following brief epitome so much of his work as relates to our subject.\*

Arthur was the son of King Uther Pendragon and Igera, a lady celebrated for her beauty, and formerly the wife of Gorlois, Duke of Cornwall. A war broke out between king and duke, nominally on the grounds of the disobedience of the latter to a royal mandate, but in reality from the desire of the king to possess himself of his subject's wife. The duke had placed his wife for safety in the castle of Tintagel, and shut himself up in another called Dimilioch, to which the royal forces soon laid siege. After some time, by Merlin's aid, King Uther is enabled to obtain access to Tintagel in the likeness of Gorlois. Igera receives him with delight, and on that night was the future hero begotten. The next day tidings are brought to Igera, to her profound astonishment, that Gorlois had been slain in a sally the preceding evening. The trick, however, is afterwards cleared up; Uther marries Igera, and in due time Arthur is born. In order, however, to remove any

\* Book ix. c. 15.—xi. 2.

taint of illegitimacy from the young prince, Merlin takes care to make it clear that Gorlois was dead, and the lady free, a good three hours before Uther took his place at Tintagel.

After Uther's death, which happened in consequence of his drinking water from a poisoned spring, Arthur, then a youth of the age of fifteen years, is crowned king in a general assembly of the nobles at Silchester by the hands of the holy Dubricius, Archbishop of the City of Legions, or Caerleon. Then comes a long series of his conquests, carried on first against the Saxons, Scots, and Picts, under Colgrin, who is finally slain, with his brother Baldulf and other enemies, in a battle near Bath. Arthur subdues all England and Scotland, with the assistance of his nephew Hoel of Armorica; makes Lot, his brother-in-law, king of Londonesia; and then proceeds to annex Ireland, Iceland, the Orkneys, Norway, Dacia, Aquitaine, and Gaul, one after the other, finishing with Paris, which he obtains as the prize of a duel with Follo the Roman tribune, its then governor. Gaul, however, was not completely reduced till nine years had elapsed; on the expiration of which period he divides the conquered territories among his principal adherents, such as Bediver and Kay, and, after arranging these foreign affairs to his satisfaction, returns in triumph to England.

Before proceeding, however, further, it is necessary to mention two other events, which I have omitted in their proper place in order not to break the thread of the narrative. I allude to his marriage with Guanhumara, or Guinever, as I shall in future call her, who was, according to Geoffrey, "descended from a noble family of Romans, and educated under Duke Cador of Cornwall, and surpassed in beauty all the women of the island." This took place just before Arthur's Irish expedition, which ended in the defeat and subjugation of King Guillomar. The other relates to his famous sword Caliburn or Excalibur, concerning which our author merely informs us that it was made in the isle of Avalon, and that Arthur employed it with considerable effect at the battle before Bath, killing with his own hand 470 men.

We now enter upon the second of the three main divisions into which all the accounts of Arthur seem naturally to fall. On his return from abroad Arthur determines on being crowned a second time with his queen, although that ceremony had been performed on himself, as we have seen, at his accession. Caerleon on Usk is fixed as the place of meeting; and thither assemble all the crowned heads whom Arthur had made tributaries, besides an immense concourse of knights and ladies, and there the ceremony is performed with the utmost solemnity and magnificence by the Archbishop Dubricius, assisted by two other archbishops and four kings, viz. those of Albania, Cornwall, Demetria, and Venedotia. Shortly afterwards an unwelcome embassy makes its appearance from Lucius Tiberius, the Roman emperor, demanding in haughty language from Arthur, not only reparation for the kingdoms he has torn from Rome, but payment of tribute in like manner to that paid in days of old by some of his less warlike or less powerful ancestors. Arthur retires, and by the advice of his council, all of whom promise assistance, not only decides for war, but determines to become himself the aggressor. He leaves his kingdom and his wife in charge of his nephew Modred, and sets out with an immense fleet and army for France, having first received intelligence that Lucius and his allies were in motion towards him.

During the voyage, Arthur dreams a portentous dream of a fearful contest between a flying fiery dragon and a flying bear, ending in the destruction of the latter, an omen which he interprets in his own favour. His next adventure is the slaying of a most loathsome and most offensive giant on St. Michael's Mount, who had ravished and killed the Princess Helena, a niece of Arthur's nephew Hoel, and forced her wretched duenna to live with him in a disgusting concubinage. The old lady's lamentations caught the ears of Bedivere, who, with Kay, accompanied the king, and, having ascertained from her the monster's whereabouts, Arthur, in despite of her passionate warnings, attacks him single-handed. As usual, Arthur, after a terrific combat, is victorious, and earns the gratitude of Hoel and all his people, by destroying their gigantic pest, whom he declares to have been the toughest antagonist he had ever encountered since he slew the giant Ritho on the mountain Aravius. I shall pass rapidly over the remainder of this tenth book of Geoffrey. Two contests are described in it as having taken place between the Britons and the Romans, the one on the river Alba, which was provoked by some ambassadors of Arthur's, sent with a defiance to Lucius, and a challenge to him to come on at once or retire. At the interview, Walgan, Lot's son, and Arthur's nephew, better known as Gawayne, answers an insolent remark of Lucius's nephew Quentilian by simply cutting off his head at a blow,—this leads to a battle, in which Arthur's men are victorious, though not without the loss of several important knights. Then follows a grand battle, forced by Arthur's tactics, at Lengriæ, in which the Britons at last gain a complete victory, the Emperor Lucius being slain with many of his allies on the one side, and Bedivere and Kay falling on the other. After providing for their honourable interment, Arthur proceeds onward to Rome, which, however, he does not reach, by reason of the intelligence brought him, when about to cross the Alps, of Modred's treasonous revolt and rape of Guinever, who, whether by compulsion or by her own free choice, was now *de facto* the wife of the traitor, and according to one account had already borne him a son.

Arthur returns in hot haste, and a fierce contest—partly naval, partly on land—takes place at Richborough, where Modred had attempted to oppose his landing. Here Gawayne or Walgan meets his death, to the great sorrow of the king. As soon as the report of his return gets abroad, the queen flies from York to Caerleon, and takes the veil in order to avoid the fury of her incensed husband. While Modred collects his scattered forces, and occupies Winchester, Arthur besieges him there, and a battle ensues outside the walls, where Modred is again defeated. Thence he retreats to Cornwall, and makes a stand on the river Cambula, where the last of Arthur's contests—"that great battle in the West"—at length took place. The king and nephew meet; the latter is slain outright, but has the satisfaction of mortally wounding his uncle, and all the principal knights on both sides perish in the fray. Arthur is carried from the field to the isle of Avalon, to be cured of his wounds, and gives up his crown to Cador's son Constantine, in the year of our Lord 542. This last sentence is a literal translation of the Latin, and should be carefully noticed.

Now, the epitome I have just given is the first complete account of Arthur and his doings; and, so far as Arthur himself is concerned, there is little of importance to add from other sources of a pro-

fessedly historical nature. Geoffrey's work did not long remain unnoticed. R. Wace versified it in a metrical chronicle of more than 15,000 lines, called *The Brut*, which he completed in the year 1156; and, about the end of the same century, Lazamon, a Worcestershire priest, re-translated the French poem of Wace into his native Semi-Saxon or earliest English, with augmentations of his own, which more than doubled the length of the original.\* He adds, however, little absolutely new matter to Geoffrey, being content generally with amplifying and adorning his predecessor's somewhat dry prose; but it is in his poem that we first hear of the Round Table itself, of which more hereafter, and of the presence of fairies at Arthur's birth. And here too we find, for the first time, the romantic story of his voyage with the three ladies to Argante the Fair, in the Isle of Avalon, after the last great battle at Camelford. But, besides these works, of which the Arthurian legend only forms a part, though a large one, we have an alliterative poem of about 8,600 lines, composed probably about the end of the fourteenth century, and printed in the year 1847 by Mr. Halliwell, from a MS. in the library of Lincoln Cathedral. This poem deals only with the second and third divisions, as I have called them, of the story, commencing with the festival at Caerleon and the entry of the Roman ambassadors, and ending with an account of Arthur's solemn funeral at Avalon. It follows Geoffrey closely, merely expanding his concise statements, but adding little absolutely new matter; we hear, however, of a single combat between Sir Gawayne and a knight called Syr Biamus, and also that Modred was enabled mortally to wound the king in the last battle by Guinever's treachery, she having given him Arthur's second best sword, Clarent, out of the wardrobe at Wallingford, of which she kept the key.

Such is the legend of Arthur when stripped of all those adventures and marvels which have conferred on it as deep and undying a fascination as the venerable myths of Roman history have upon the earliest annals of imperial Rome; such is the tale which our ancestors not a century ago gravely received and repeated as historical truth. Many readers, however, will find this version quite as new to them as—indeed, perhaps more so than—many of the more marvellous editions of the story.

We will now pass on to the account given us by Sir T. Malory in his great compilation made in the reign of Edward IV., and printed by Caxton in 1485; and this for the future, with several minor works—such as “The Romance of Arthur and Merlin,” † a second metrical *Morte Arthur*; ‡ a romance of Lancelot; § “The Romance of the San Graal;” || and others—I shall refer to as the Legend, reserving the term “history” to denote the version given by Geoffrey and his followers. It will of course be understood that I attach no more historical weight to the latter than to the former; and that the terms “history” and “legend” are simply employed as convenient modes

\* The portion of Lazamon's *Brut* which corresponds to the preceding abstract of Geoffrey is vv. 18,509—28,652, more than 10,000 lines, from vol. ii. p. 352, to vol. iii. p. 146, in Sir F. Madden's edition. London: Society of Antiquaries. 1847.

† Abbotsford Club, 1838.

‡ Roxburghe Club, 1819.

§ Maitland Club.

|| Printing for the Roxburghe Club, with the prose French original. There is also a French metrical poem on this subject published by M. Michel.



of reference. In analogy with the divisions I have employed for the history, we shall find that Malory's work also falls into three principal sections, which we may denote by the three well-known names of Merlin, Lancelot and the Sangreal, and Guinever.

The legend is prefaced, as it were, by a relation of the miraculous birth and adventures of Merlin, which we pass over here; then comes the story of Uther and Igera, as before, with this addition, that Merlin stipulates as the price of his services that the education of the future prince be left in his hands. He accordingly has the royal infant brought up by Sir Hector, the father of Sir Kay, who thus becomes Arthur's foster-brother and nearest friend. After Uther's death, there was seen in the cathedral-church of London, one Sunday, before the high altar, a large stone, with an anvil of steel upon it, and a sword fixed into the anvil, which, as an inscription stated, none but the rightful heir to the crown could draw out. By the advice of Archbishop Dubricius a grand tournament is proclaimed; and knights arrive from all quarters, all eager to assay the adventure of the sword, and all unsuccessful. Amongst them comes Sir Hector, with his son and foster-son, the former of whom, having carelessly left his sword behind him, despatches Arthur to fetch it from their lodging. Arthur passing the church, looked in, saw the sword, and, to save himself the trouble of riding further, pulls it out, brings it to Sir Kay, and tells both him and his father, Sir Hector, how and where he got it. This of course leads to Arthur's recognition as lawful heir. Merlin appears to make all matters clear, and Arthur is crowned. Then comes a series of battles, the counterparts of those detailed in the first division of the history, but with far less uniformity of success on the side of Arthur, who is indebted for his life more than once to Merlin's skill; and to the powerful aid of two foreign sovereigns, King Ban and King Bors, to whom he had applied for help against an alliance of eleven British potentates, who refused to recognise in the beardless Arthur the successor to the mighty Uther Pendragon. He obtains Excalibur from the Lady of the Lake, with its scabbard, which was of more potent virtue than the sword itself; marries Guinever, the daughter of Lodegreaun, King of Camelud, notwithstanding Merlin's ominous warnings; and receives with her, as a present, the famous Round Table, which, as it seems, could accommodate any number of knights up to 150. At the ceremony of the marriage and coronation, the order of the Round Table is instituted, comprising, with Arthur and the Siege Perilous, thirty-two seats, the latter being reserved for the best knight in the world, till whose appearance it was to remain vacant, on pain of mysterious punishment to any lesser wight who should presume to occupy it. This division of the legend ends with the disappearance of Merlin. The enchanter is fooled by a woman: he becomes "assotted" on one of the ladies of the lake, Nynene, who does not reciprocate the admiration of her semi-diabolical lover, and contrives at length to rid herself of his importunate addresses by boxing him up in a hollow stone, through a charm, which in an evil hour, though with full foreknowledge of his coming doom, he had taught his treacherous mistress. There are several versions of this story; but in none is the lady represented as actuated by such abominable motives as Tennyson has ascribed to her in his last and greatest work.

There remains, however, still one matter which it is important to notice, because it supplies the thread of connexion for the maintenance of the dramatic unity of the legend. I allude to the seduction by Arthur, in ignorance, of his own sister, Margause, the wife of King Lot, who, with her four sons, Gawain, Gareth, Agravain, and Gaherys, was paying a visit at her brother's court. From this adulterous, not to say incestuous, amour was Modred born; and Merlin, as may be supposed, did not fail to improve the occasion for his sovereign's benefit, by a prophecy of the evils that should arise in consequence of this sin. I am not aware that this incident is mentioned by any other writer than Malory [R. de Borron, c. 1180 A.D.], but it is evidently of considerable importance to the legend if looked upon as an epic or dramatic whole, just as the original sin of Tantalus pervaded each generation of his house till the curse finally worked itself out in the madness and deliverance of Orestes, just as also in the great Scandinavian Epos the curse first pronounced on the golden hoard of Andvari destroyed each possessor in succession till the destined atonement was made in the death of Atli and his sons.

In this first section Arthur appears chiefly in the character of an ordinary knight errant seeking adventures, and relieving distressed damsels, and not unfrequently getting sorely mauled by older hands than himself, not to mention the machinations of more than one hostile enchantress. Occasionally, too, he acts as commander-in-chief of an army, as in the battle against the eleven confederate kings in the forest of Bedegrayne, where, however, he appears to have owed more to his miraculous sword than to his skill as a tactician. This latter part of a general's duties he had the sense to leave in the hands of Merlin, who managed admirably,—indeed, in these romances the round men slip into the round holes, and the square men into the square holes, with marvellous precision. In the next section, however, Arthur is a married man and king, and thereby retires somewhat into the background, while the narrative is occupied with the deeds of other important personages, who are now for the first time brought forward. The principal figures are those of Lancelot, Tristram, Lamorak, Galahad, and Percival. Each of these heroes has a private history of his own, which is united to that of Arthur by some secret link of connexion, such as Lancelot's love for Guinever, his unconscious amour with Elayne (not her of Astolat), and the consequent birth of Galahad, who is devoted to the quest and achievement of the Sangreal, and proves to be the true occupant of the Siege Perilous. These matters occupy in the legend a considerable length of time, and find place between the epoch of the conquest of Rome and the revolt of Modred, which in the history immediately succeeded each other. In this part of the legend, which we cannot here, from want of space, do more than allude to in general terms, the curse or Ate which hung over Arthur and his family is slowly gathering strength, as each of the greater knights, whose separate destinies seem to be inextricably inwoven with that of their sovereign, add by their indiscretion and lawless amours to the weight of that inexpiable sin, for which a terrible atonement was, in the fulness of time, to be exacted and paid. Other symptoms of the beginning of the end may be observed in the weakening of the bond of fellowship among the Knights of the Round Table. Lamorak, the elder brother of Percival, is treacherously slain by Gawayne and two of his

brethren, for the seduction of their mother, Queen Margause, who thus, by a double adultery, contributes to her royal brother's ruin. Her own crimes she expiates by her death at the hands of her son Gawayne, who surprises her with her paramour *flagrante delicto*, and cuts her head off without further delay, allowing the defenceless Lamorak to escape for a time, in order to ensure a revenge as base and treacherous in the manner of its execution as the motives alleged for it were mean and unknighly.

We might adduce other instances, but our rapidly diminishing space warns us imperatively to resume the thread of the main narrative.

It happened that, while seeking adventures, Lancelot is one day received hospitably at a castle, where one King Pelles, a cousin of Joséph of Arimathea, dwelt. While at table, a dove enters at the window, bearing a golden censer in its mouth, whence a delicious odour diffused itself. Next appeared a young lady bearing a golden bowl, before which King Pelles fell on his knees and worshipped devoutly, while the table was suddenly covered with every sort of delicate food. Then the apparition vanished, and the king explained to his mystified and astounded guest that this was the holy Sangreal, or cup, which our Lord is supposed to have used at the Last Supper; that, when it went about in the world, the Round Table should be dissolved; that the achievement and ending of this adventure was reserved for a knight as yet unborn, who should sit in the Siege Perilous, and be the best knight in the world, both in arms and in purity of life. During his stay at the castle, the king was very desirous of arranging a match between their guest and his daughter Elayne, knowing well that she was the destined mother of the peerless hero who was to achieve the Sangreal; but, as Lancelot took no sort of notice of the somewhat violent love made to him (being, probably, accustomed to that sort of thing), magic was resorted to in order to effect so desirable a consummation. By the aid of a scientific confidante, Lancelot is made to believe that Guinever is waiting for him at a neighbouring castle. He goes there at night, and in the morning finds that the companion of his couch had been the fair Elayne, whom, by the effect of the enchantment, he had failed to recognise. He becomes very angry, till he is informed of the prophecy, which fills him with amazement, and shortly afterwards, to Elayne's great grief, he returns to Arthur's Court. Then Galahad is born, and in due time is made a knight of the Round Table, having at a grand tournament approved himself in arms, and vindicated the spotless purity of his life by pulling the sword out of the stone which came floating down the neighbouring river. This was at the feast of Pentecost, which Arthur always celebrated with special solemnities; and at the hour when all the company of knights were seated for dinner at the Round Table the Sangreal appears, and Galahad, at the bidding of the holy maiden, places himself in the Siege Perilous.

The exhibition of the mystic vessel caused the profoundest astonishment; and, when it had vanished, Gawayne stood up and avowed his determination of going forth on the quest, a proposition which was immediately seconded by all the principal knights present. Arthur's grief at this sudden resolution was great; he had a firm presentiment that this was the last meeting of

the entire company of the Round Table; but his entreaties were ineffectual, and the hall was soon deserted by the brilliant assemblage, which was never to meet there in equal numbers or splendour again. We cannot stop to describe their several adventures; all, with the exception of Galahad, Percival, and Bors, are soon brought to a standstill by numerous foes, both fiendish and human, and also by several hermits, who tell them that without purity of life they will not be able even to see the Sangreal; so that their quest, if they persist in it, must be endless. Galahad, however, and his two comrades, are guided by Percival's sister, a religious maiden of spotless character, to a sea-shore, where they find a ship, which transports them to the realm of Logres. The heathen tyrant of the chief city Sarras immediately consigns them to a dungeon, where they are miraculously fed by the Sangreal; and, on the tyrant's death, Galahad is forced by the populace to assume the sovereignty. The Sangreal had before this allowed itself to be reduced into possession by the holy knight; and, on his accession to the throne, he caused it to be placed with all due reverence in an ark of gold on the high altar of the cathedral. Here, on the first anniversary of his coronation, he repairs with Bors and Percival, and, after long devotions, he calls on his Saviour to fulfil a promise, made to him during his former erratic life, that he should be released from the burden of the flesh whenever he should signify by prayer that such was his desire. The prayer is heard; the Sangreal ascends into heaven in the sight of Bors and Percival, followed by the glorified spirit of their late companion in arms; and from that hour to this the mysterious vessel has not been seen by man. Percival and Bors return, after burying Galahad and Percival's sister (whose mission was then ended), to Arthur's Court, where they declare their adventures, and Galahad's translation into bliss. Percival becomes a hermit, and ceases to have further connexion with the story.

To return to Lancelot. The story of his amour with Elayne soon reached the ears of Guinever; but the circumstances of the case were so plain that she could not refuse to overlook his first transgression. A repetition, however, of the same offence, on the occasion of a visit paid by Elayne to the court of Arthur, although effected by similar means, is discovered by Guinever herself, who, in addition to the remembrance of what had previously happened, was jealous of the great sensation caused by her guest's beauty, and appears to have been little affected by the incantation which so completely bewildered the senses of her lover. Lancelot, unable to bear the tempest of her reproaches (which Elayne, with true woman's spirit, gives her back again, with a few stinging home-truths as interest), springs through the window, stark mad and stark naked, and in this miserable condition roams about the land for two years, eluding the quest of numerous knights whom both king and queen sent to seek him. At last, as chance would have it, and to escape the torments and indignities put upon him by a rascally mob, he rushes into a garden, weary and bleeding, and falls asleep. The garden turns out to be that of the castle of King Pelles: Elayne and her confidante soon discover and recognise him, and with much precaution and care he is restored to sanity. In no long time he returns to the Court, and joins in the famous quest of the Sangreal, as all the other principal knights had done. His fate, however, is different from theirs.

He, like them, is several times discomfited by foes, human and superhuman—a sensation peculiarly annoying to one who hitherto had never known defeat,—he, like them, has visions, and meets with several very plain-spoken hermits, but, unlike them, he repents and does penance vigorously, and by the aid of fervent prayer is at length, after many adventures, vouchsafed a wondrous vision of the Sangreal at the castle of King Pellès. He attempts, however, in spite of a warning voice, to approach nearer to the sacred vessel, when a blast of fiery wind prostrates him, and for twenty-four days he remains senseless and entranced; such being the number of years during which he had lived in sin. On awaking he inquires where he is, and learns that Elayne is dead; so he soon departs for Camelot, where he arrives in time to hear from Sir Bors the details of the final achievement of the Sangreal, and the passing away of his spotless son into the realms of bliss.

This legend of the Sangreal extends, as we have said, over a period of three centuries or nine generations, commencing with Joseph of Arimathea himself, and his convert Evalach, King of Sarras, who, though smitten almost blind for a too daring inspection of the Sangreal, was, nevertheless, allowed to live by God's own promise until he should see the achiever of the adventure, in whose presence he should regain his sight and die—a promise duly fulfilled by the agency of Galahad. It is therefore attached to the Arthurian cycle only by its conclusion, and must not occupy us further at present, to the prejudice of our main subject. In the closing scenes of Arthur's life and reign the mythus once more runs parallel with the history, that is, in the French and English versions. There are, however, others of Keltic origin, curious enough in themselves, but diverging so considerably from the former, that we cannot here do more than pay them the tribute of a passing allusion.

The reunion of the knights after the achievement of the Sangreal was but a melancholy one. Sad gaps were seen in the Round Table, and many seats once occupied by those who bore names of high renown were empty—Tristram, Galahad, Percival, Lamorak, all were gone; bad and angry feelings had established themselves between several of the knights individually, and a tendency to clownishness, and towards separation of the entire body into sections united by family ties, was only too perceptible. Sinister rumours of another kind began to be heard, for Lancelot's pious resolves soon faded away before the smiles of Guinever; their interviews became more frequent, and conducted with less precaution; and, although he himself saw only too clearly how things must in every tournament sooner or later end, and endeavoured to bring his infatuated mistress to a sense of her danger, he only succeeded in awakening a fresh fit of jealousy, in consequence of which he was peremptorily ordered to leave the Court. Retribution follows with no lame foot on this occasion, and Guinever is soon made to rue her folly bitterly. She gave a banquet to twenty-four knights of the Round Table, and, knowing that Gawayne had a great weakness for fruit, she had a large dish of apples, crowned by one of unusual size and beauty, placed on the table before him. Into this apple a knight named Pinel had managed to introduce poison, which he intended for the benefit of Sir Gawayne, in revenge for the death of Lamorak, Pinel's kinsman. By a mere chance, however, Gawayne escaped the snare, and another knight, Sir Patrice, unhappily became the

victim. A terrible scene ensued; Gawayne exclaims loudly against an attempt so obviously aimed, as it seemed, at himself; and Mador, a kinsman of the poisoned knight, openly attaints Guinever of treason, and demands that she be burnt according to law. Arthur is compelled to name a day for his wife's execution, which is infallibly to take place unless some knight shall then present himself on her behalf, and defeat Sir Mador in single combat. But to whom was she to apply? Few of the knights of the Court were either able or willing to cope with such an adversary as Sir Mador, besides being naturally undesirous of even seeming to own any complicity with so manifest a treason; Lancelot's kindred she had offended too deeply to hope much from them; and Lancelot himself, in obedience to her senseless orders, had dismissed himself so effectually that no one had a suspicion where he was to be found. At length, overcome by the prayers of the queen, backed by Arthur's earnest entreaties, Sir Bors undertakes the quarrel, and also finds means of letting his cousin Lancelot know the state of affairs. On the appointed day Bors and Mador are just about to begin their contest, when a strange knight appears and claims the battle on the queen's behalf. Bors yields with little reluctance, and, as may be guessed, Guinever's life is soon out of danger, though her champion does not get off without a severe wound. Her adventure is closed by the opportune appearance of one of the Ladies of the Lake, who brings the whole truth to light, and exonerates the queen completely; in the meantime the villainous Sir Pinel, anticipating some such disclosure of his wickedness, had taken care to be out of the reach of his companions.

Soon after these events a tournament is proclaimed at Camelot, and the episode of Elayne, the maid of Astolat, is introduced; a gem of beauty, which the poet-laureate has cut and set with exquisite skill in his third idyl. So accurately has he preserved not only the outline, but nearly all the details, of the story as it is told by Malory, that I shall not dwell for a moment on what he has rendered familiar to all, but pass on to a second humiliation which Guinever has to undergo, not exactly in consequence of the resentment she showed at Lancelot's supposed flirtation with the maiden of Astolat, but following it so closely as to resemble a retributive punishment. One day, when she and her suite were out Maying in the woods, an old but unsuccessful admirer, Sir Melegrance, with his men, captures the whole bevy of knights and ladies, after an ineffectual resistance, and carries them off in triumph to his castle. Lancelot, hearing of it, soon manages to effect an entrance, and not only that, but also contrives to pass the night in the arms of his mistress. Being, however, unfortunately wounded in the hand in a desperate attempt to break the iron stanchions which guarded the window of her chamber, he left a bloody mark on the bed; and when Sir Melegrance comes in the morning to visit the wounded knights of Guinever's suite, whom she had insisted on tending herself, he very coolly draws the curtains, discovers the blood, and at once charges the queen with a clear and manifest adultery. As before, in Mador's case, Lancelot appears at the nick of time in the lists, and Guinever's life is once more safe; but these repeated misfortunes affect her reputation only too plainly; and Arthur himself, at the conclusion of the affair, seemed to think that the bottom of the mystery had not been fathomed satisfactorily.

At length the fatal hour arrives. Under pretence of loyal duty, Agravaire and Modred, in spite

of the earnest remonstrances of their nobler brethren, Gawayne, Gaherys, and Gareth, formally acquaint Arthur of what had been long obvious to all eyes but his. With his sanction, a trap is laid for the lovers, which succeeds, as Tennyson tells us; but only Modred, out of a party of twelve, survives to tell the tale. Arthur's fury at this information of the truth of the scandal is unbounded; his queen, he declares, shall have the law, nor do the supplications of Gawayne and his two brothers avail to turn him from his wrath. Once more Guinever sees her doom approach, and once more she is rescued by main force by him for whose love she had thrown away both honour and happiness. Unfortunately, in the *melée* which took place, Lancelot, blinded with rage, and intent only on saving his beloved mistress, kills, without recognising them, Gaherys and Gareth, who were present by the king's peremptory command, but who, determining to lend no sort of countenance to the proceeding, appeared unarmed, and by some chance were mixed up in the combat. This terrible oversight costs all parties dear. Up to this time Gawain has been the foremost in defending Lancelot, and deprecating the idea of war between him and the king; but now the resentment which the king had formerly tried to arouse in him against Lancelot, by reminding him of the death of Agravaine, blazes forth on hearing the bitter news of what seemed like a wilful and cruel murder. The result is a war between Lancelot and Arthur, or rather a siege by Arthur of Lancelot's castle of Joyous Gard, conducted with the utmost forbearance on the part of the former, and which might have been brought to an amicable termination had not Gawain's inextinguishable anger, and the pledged honour of the king, rendered all attempts at negotiation fruitless. At length Lancelot does come forth, and Sir Gawain is compelled to relinquish the combat he had provoked, with a dangerous wound, from which he has hardly time to recover before news of worse evils force Arthur to return and punish a far less noble foe. Guinever had, in the meantime, by force of a letter or bull from the Pope, been restored to Arthur, under a stipulation that her life should be safe and the past forgotten. In the absence of her husband, however, Modred attempts to assume the place of Sir Lancelot, and, on her indignantly resisting such a substitution, he revolts and lays siege to London, where she had entrenched herself. Then follow the incidents I have before detailed, diversified by a few poetical ornaments, such as the appearance of Gawain's ghost to Arthur on the eve of the battle of Camlan, warning him not to fight the next day; the accommodation, in consequence, proposed by Arthur, and destroyed by a mere chance accident; and lastly, the death or translation of Arthur himself to the isle of Avalon, and the restoration of Excalibur to its mysterious owner by the hands of Sir Bedivere, just as Tennyson has given it in his noble "Morte Arthur." The legend closes with Guinever's retirement to a convent, and Lancelot's vain attempt to induce her to return to the world and himself; failing which, he himself, at her instance, becomes a hermit; and, after a few years of repentant sorrow, gradually pines away, and is found dead on the tomb of the Queen, whose decease had been communicated to him a short time previously. Bedivere, the sole survivor of the battle of Camlan, also takes to a religious life; and with his death and the accession of Constantine the legend is brought to a close.

Our sketch of this world-famous legend has been but an imperfect one, and many portions of the

tale have of necessity been altogether passed over; still, enough has been detailed to enable us by a comparison of the two versions, which we have termed the historical and legendary, to elicit some results which may not be wholly devoid of interest. It will have been observed that the two stories coincide in three points—the miraculous birth of Arthur, the Roman expedition, and the final battle; but between these several points of contact they diverge widely. In the former, Arthur stands out alone, and his knights occupy but subordinate positions, and exercise little influence on his fortunes; in the latter, Lancelot is the true centre of the action, which is otherwise carried on almost entirely by the knights of the court, and not by the king. Moreover, by means of Arthur's early sin, and his ill-omened alliance with Guinever, the legend acquires a kind of dramatic unity; it exhibits in Æschylean phrase the working out of an Ate, a retribution long delayed, but surely developing itself at last; while in the historical version no trace of such design appears. Now, when we remember that this so-called "history" is as purely legend as the other, and that we are not here, as in the case of Charlemagne, comparing one really historical account with another, which represents that central arc incrustated with a vast accretion of legendary matter, the inference would seem to be, that in very early times, and without taking the Keltic transformation of the story into consideration, the accounts of the mythus had become current in two distinct though partly parallel forms. For be it observed that no amount of mere excision will make Malory's work agree with Geoffrey's; Malory is not Geoffrey *plus* a mass of romantic detail; the "motives" of the two accounts are different in kind, and cannot be reconciled. This is further supported by the difference observable in the characters of the knights, such as Gawain, Kay, and Modred, who are all systematically vilified in the legend, but appear in a very different light in the works of Geoffrey and Laȝamon. Even the queen herself is represented by these writers as more sinned against than sinning. And I believe that, out of the remains of Keltic literature, another edition of the mythus might be given, even more distinct from those we have been considering than they are from each other, a fact which lends additional probability to the hypothesis I have brought forward. Another discrepancy of some importance is the importation into the Arthurian legend of the adventure of the Sangreal, which would not certainly have been excluded from a mediæval history by reason of its marvellousness; and therefore, by its absence, seems to favour the supposition of the independence of the two versions. This, too, is not a mere episode in Malory's work, as might be supposed at first sight, and as the books devoted to Tristram and to Balyn really are;—it has a root in the legend, which would be manifestly incomplete by its elimination. I pass over minor points of variation, such as the parentage ascribed to Guinever, the locality and circumstances of the last battle, the extent of the Roman expedition, the ceremonies attending Arthur's death, and the glaring discrepancy as to the fate of Bediver, all of which, however, have a weight, rendered more perceptible when taken in conjunction with the other matters already alluded to. But to discuss the origin of these divergences, or even to enumerate the lesser variations in the legendary account, would require a separate essay and much additional detail. On some future occasion we may revert to the subject, which is one of high interest as mythology to the scientific inquirer, and of hardly less as poetry to the genuine lovers of old Romance.



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### CHAPTER XXXV. THE ADVENTURES OF THE MESSENGERS WHO GO TO SEEK NASCIENS. . . 1—19

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St. Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathæa appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5). Next morning he tells his companions, and they agree to go to the sea, get a ship, and seek Nasciens (p. 5-6). They travel shoreward through a hot land (p. 6). One of them dies of thirst and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 10). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10-11). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 11). They agree to take her with them, and she consents to go (p. 11-12). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives them for three days far out to sea (p. 12-13). On the fourth day the ship splits into four pieces on a rock; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 14). They thank God and ask His protection, and then comfort the damsel (p. 15), and tell her of their faith, and how Christ delivers his friends from all evils (p. 16). She promises to be Christ's servant if he will save them from the danger they are in (p. 16). They look about the rock, see a bit of old wall, and sleep under it (p. 17). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 17), and in it a gorgeous bed with four posts of gold and precious stones (p. 18). At the head of the bed is the tomb of 'Ypocras, the beste fesiscien that eutere sawh lyvenge ony man' (p. 19). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' (p. 19).

### CHAPTER XXXVI. THE HISTORY OF THE PHYSICIAN YPOCRAS . . . . . 20—43

How he was the most learned physician living; but was once 'reproved be clergies dome,' on this wise:—when he came to Rome in Augustus's time, all men were mourning for the supposed

death of the Emperor's nephew (p. 21). Ypocras goes to the corpse, finds life in it, puts the juice of a herb into its mouth, and up it gets alive, whole, and sound (p. 22-3). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 23-4). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 24). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 25). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 26-7). The Emperor and Queen come to see him, and so does the fair lady (p. 27). His heart is glad at this, and he tells her his love (p. 27). She beguiles him, saying she loves him too, and will be at his will (p. 28). This cures him, and he returns to Court (p. 28). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 29); she proposes that he shall get into a vessel, and she shall draw him up and let him talk to her. Ypocras consents (p. 29). He sleeps at the Emperor's, goes out at night (p. 30), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 31), and there he hangs in his basket all day, with the people staring at him (p. 32). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 33); so the Emperor has the images of his own nephew and Ypocras broken (p. 34). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 34-5), and accordingly starts for Galilee (p. 36). He comes to Persia, and raises the king's dead son to life (p. 36-7). After a time, the king marries him to his daughter (p. 37), and Ypocras tries to find out the most 'temperable' isle to live in (p. 38). A master-shipman tells him of it, and he, and his, sail there (p. 38). Ypocras has a beautiful house built (p. 39); and makes a wonderful bed, in which if a sick man lies he is cured (p. 39). He also makes a wonderful cup, in which any poison will lose its strength and not hurt a man if he drinks it (p. 39). But Ypocras's wife is very proud of her rank, and hates her husband (p. 39). She mixes some poison in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 40). The cup deprives it of its strength, and it doesn't hurt him (p. 40). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 41). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 41). She tells her cook to kill the sow, and send it up for supper (p. 42). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 42). None can be got, so he reproaches his wife and dies (p. 42-3). His friends bury him in a gorgeous tomb (p. 43), and the King of Babylon comes and destroys the whole place (p. 43).

CHAPTER XXXVII. OF THE TEMPTATIONS OF THE TWO MESSENGERS AND THE DAMSEL; AND OF THEIR MEETING WITH MORDREINS, NASCIENS, AND CELIDOYNE . . . . . 44—70

How the messengers and the damsel were much cast down (p. 45), and how she declares she must die for hunger (p. 46). They see the sea on fire, and a flaming ship comes to the Island (p. 47); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 48),

who says he is come to take them from the island if they will do homage to him (p. 48). The messengers ask who he is, and what his name is (p. 49). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 49-50). The damsel refuses it, for which he reproaches her as both 'fool and caytyf' (p. 50), and tells them they shall die on the rock (p. 51). One of the messengers declares they will trust in Jesus (p. 51), and the black man departs. They go up to Ypocras's house, talk over the matter, and conclude that their tempter was the devil (p. 52-3). After sleeping, they pray Christ for help (p. 53-4), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 54), and tell him they trust in God to help them. He confirms them in their faith (p. 55). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 55). One of them tells the old man, of 'The Wise Serpent,' and asks who he was (p. 56). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres whereupon that enemy rode' (p. 56-7). The old man assures the damsel that she shall be taken from the island (p. 57), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem hadde ben trewelye' (p. 58). The damsel believes he was Christ, or one of His servants (p. 58). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 59). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 59). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 60), who offers to take them away if they will do her bidding (p. 61). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 61). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynyme' they refuse (p. 62-3). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 63). They answer, Christ had travail for them, and so they reck not of it (p. 63-4). She threatens them with death, and then vanishes (p. 64). They sleep in Ypocras's house, and next morning pray to Christ (p. 64). The ship, the old man, and the lion, that had been with Celidoyne, come to them (p. 65). He promises to take them to king Mordreins 'and sire Nasciens' (p. 66). They rejoice, but are afraid of the lion (p. 67). He urges them to enter his ship; and they do so (p. 68). He speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 67-8). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celidoyne' (p. 68), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 69). The Messengers and Damsel relate their adventures to Nasciens (p. 69).

CHAPTER XXXVIII. HOW CELIDOYNE IS FIRST SENT AWAY, AND THEN NASCIENS . 71—92

A Priest clad in white comes walking on the sea (p. 72); with the sign of the Cross he cures Nasciens of his wound (p. 73), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 74). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 74-5). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 76). Next day the Barons near arrive; and then the Queen (p. 76). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 77). She comes

to her husband in Sarras ; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 77). King Label's daughter (who was afterwards Celidoyne's wife) is christened ; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (l. 219-22, p. 78). Nasciens can hear nothing of where Celidoyne is (p. 78), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 79). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 80). He gets a good horse, and rides off (p. 80-1). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 81). One of them, Nabor (a cruel and felonious old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 81-2), and finds him utterly exhausted by a battle with the giant Fereyn (p. 83), whom Nabor kills, and then insists on Nasciens's returning home (p. 84-6). Nasciens refuses ; Nabor drags him to the ground (p. 86), and draws his sword to kill him, but is struck dead for such unknighly conduct to his liege lord (p. 87). Then comes up Nasciens's friend, the Lord of Tarabel (p. 88), and says that Nabor well deserved his death (p. 89) ; whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 89), and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 90). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 90-1). Nasciens sends messengers to his wife Flegentyne begging her to have this done ; and the bodies are put into the earth with many tears and sore weeping (p. 92).

CHAPTER XXXIX. OF NASCIENS'S FURTHER ADVENTURES AND HIS GENEALOGY . 93—111

Nasciens rides off to the sea (p. 93-4). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 94) ; he tries to, but the ship keeps running away (p. 95), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 95). Then he has a vision: A good man tells him that Celidoyne is in the Land Promised to him, and that he, Nasciens, shall never return to his own country (p. 97). Nasciens asks who shall be the last of his line, and is given a "lyttel wryt," to tell him all about it (p. 98). Then Celidoyne appears to him with Nine Kings, of whom one is feeble and poor (p. 98), and another like a lion, and all kneel to Celidoyne (p. 99). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus ; 2. Nasciens ; 3. Elyan the grete (or Alains li gros) ; 4. Ysayes ; 5. Jonaanz ; 6. Lawnceloz ; 7. Baus ; 8. Lawncelot (p. 100) like a hound ; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 101). Nasciens awakes rejoicing ; reads his Rolette all day (p. 102), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 103). He prays to God to explain this, and a ship comes close to his (p. 104), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 105), who rather snubs him at first for disturbing him (p. 105-6), and afterwards for wanting to pry into God's secrets, like a great fool (p. 106-7) ; but at last explains that the lion typifies a wise man of good life (p. 108), and the dog a sinner (p. 109) ; and the flood, as it was thick at the outset, a man begotten

of fornication; and as it was clear in the middle, the virgin knight of greatest prowess and grace that ever lived (p. 110). The good man then vanishes, and Nasciens thanks God for his tidings (p. 111).

CHAPTER XL. OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE THREE TOMBS BUILT AND CARVED . . . . . 112—115

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 113); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 113, and see ch. xxxix. p. 92); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgment in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 114); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 115).

CHAPTER XLI. HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO BRITAIN ON JOSEPHES'S SHIRT . . . . . 116—128

How God delivered from prisons, and fed always, Joseph and his companions; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 117). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 118). He says, God will take some over at once, but not all (p. 119); and why, because, though He kept His promise of help to them, some of them were unchaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 119-22); but the good ones shall (p. 121). These Josephes kisses (p. 123), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry ground (p. 124); then he pulls off his shirt, and calls Joseph first, then Dro (p. 124), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 125). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 126). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 126-7). He tells his companions that Britain is their promised land, and exhorts them to keep God's law and establish it there (p. 127). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 128).

CHAPTER XLII. HOW NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYNE . . . . . 129—147

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 130). When he wakes, the book is gone (p. 131). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 132). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 132). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 133). They, being ordered from heaven, come on board (p. 133); and when out at sea they find Nasciens (p. 134), wake him, and tell him their story. He recognises among them his knight Clamarides or Clamacides, from

Sarras (p. 135), and gets him to explain how his company came there p. (136-7). They all arrive in Britain, are welcomed by Joseph and his company (p. 138), and stay talking, being fed by the Holy Graal (p. 139). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 139-40), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 miraculously with the loaves (p. 140-1), so that they leave behind more than the loaves themselves (p. 141). Josephes preaches to them (p. 141-2), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 143). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 144). Nasciens recognises his son, and they embrace (p. 145), and the Duke has the whole company lodged and fed in his castle (p. 146). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 147).

CHAPTER XLIII. OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION . . . 148—163

Duke Gaanort has a vision (p. 149), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 150), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackened them typified their sin, and the black valley into which it went typified hell (p. 151). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 152). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 153); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 153). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 154). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 155-6); and out of that, closed as it was, one day came a man, who fought a serpent and slew it (p. 157), and picked up the fallen roses (p. 158). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 158); and, on his trying to unclose the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 159). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 159). Josephes says, that the fleur-de-lys typified Eve (p. 160); the rose-tree the World (p. 160); the fallen roses, prophets in hell whom Christ rescued (p. 161); the precious bud the Virgin Mary (p. 161); the man who came from her like a sunbeam through glass, Christ (p. 161), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 162). And the Virgin was Virgin ever, and you have never worshipped her, Duke Gaanort (p. 163).

CHAPTER XLIV. OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE . . . 164—184

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christened (p. 165). Gaanor too desires baptism (p. 166), and Josephes baptizes a thousand of them (p. 166). Gaanor then orders the unbelievers out

of the place; and they go on board a ship (p. 166-7), which soon turns "up so down," and drowns them all (p. 167); and next morning all the bodies are found under the Castle walls (p. 168-9). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 170-1), whence in Arthur's time knights shall issue to joust with all comers (p. 170-1). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hews the storye, It doth declaren more openly" (p. 171). Gaanor also erects a Church in his Palace, in honour of Mary (p. 171); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fort*, because he was born in the Castle (p. 172). The people round send and tell the King of Northumberland of Gaanor's Conversion (p. 172), and the King, by the advice of his Barons, orders the Duke to come to him (p. 173); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 174). This Gaanor does (p. 174-5), and the King of Northumberland at once summons his men to the fair city of Soose (p. 175), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 176). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 176). Nasciens advises a sortie on the King's army while it is encamping (p. 177-8). This is made, and is very successful, 200 and more being killed (p. 179); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 180), who fights 'as a devel' (p. 181), kills the King's horse, and then the King himself, as he will not yield (p. 182). The Saracens, on seeing their leader dead, flee to the Humber (p. 183), and so the Christians have the victory, and give God thanks for it (p. 184).

CHAPTER XLV. HOW JOSEPHES WAS IMPRISONED, AND HOW MORDREINS ARRIVED IN GREAT BRITAIN . . . . . 185—209

Josephes and his Company go to North Wales (p. 186), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 187). Christ promises them food; and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdelx (p. 188-9). By his provost's advice, Mordreins summons Flegentine, Label's daughter, and his own host, to Sarras (p. 189-90); appoints Aganore regent of his kingdom, and his heir (p. 190-1), and sets out to the sea with 300 Barons and their retinue (p. 191). He sends back for his White Shield [see vol. i. p. 150-1, &c.], and embarks (p. 192). A great tempest rises, so that they are afraid of perishing (p. 193). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 193). Thereupon Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 194). Nothing but stench is found in the chamber, though the Captain of Castle Come is missed (p. 195). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 196). He says that this Captain of Come desired the lady of Nasciens, and so the Devil in her likeness came to him (p. 197), and his lust with her created the tempest; after which the Devil flew off with him (p. 198). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 199). Two knights from Nasciens soon meet them (p. 200) and tell them news of Nasciens and Celidoyne (p. 201-2). Mordreins

has his tents made ready, and Nasciens and Celidoyne soon arrive (p. 202), to Flegentyne's great joy (p. 203). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galafort (p. 204), into which a good man took him, and shewed him Duke Gaanor bereft of his mind by a devil, and about to drown his son in a well (p. 205). This son the good man rescued, and christened the child, leaving Celidoyne to teach the father (p. 206). Gaanor then assembled all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 207). Nasciens then tells Mordreins of his fight with the Giant (p. 208), but will not tell the other wonders he has seen (p. 209).

CHAPTER XLVI. HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND, AND TURNS HERMIT; AND HOW CELIDOYNE IS MARRIED. . . . . 210—226

Hearing that Josephes and his Companions are imprisoned by King Crwdelx, Mordreins summons him to give them up (p. 211), and, on his refusal, harries his country (p. 211). Crwdelx collects a host of 5,000 men at Legwetone (p. 212), marches against Mordreins, and the battle begins (p. 213). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 213-14). They wound him and throw him to the ground (p. 214), but Gaanor unhorses Crwdelx (p. 214). Nasciens charges them, and the North Wales men flee (p. 215). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 215). He attributes all his power to God, and delivers Josephes out of prison (p. 216). Thanksgivings are made before the Graal (p. 217), and, as Mordreins presses near to see "that blessed Seint Graal" (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 218). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 218). This is promised him, and that then he shall have his sight restored (p. 219). He says he shall go back to Galafort, and marry Celidoyne to King Label's daughter (p. 220). As he cannot ride, he is carried in a litter (p. 221): the marriage is solemnised, and an heir, Nasciens, engendered (p. 221). By Josephes's counsel (p. 222-3), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 223-4), retires to a hermitage to serve God (p. 224). An Abbey of White Monks is founded there, and many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 225), as affirms myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496-500),—and Holy Church (p. 225).

CHAPTER XLVII. OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH . . . . . 227—235

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crowned (p. 228). He preaches the Name of God, and converts 1,050 Saracens (p. 228), at which their king Agrestes is so grieved that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 229), the Devil being closed up in his heart (p. 230). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 230) King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, kill every one who will worship it, but let the



deniers of it go free (p. 231). On pain of death they make many deny it, and kill those who won't (p. 232). Then Joseph's twelve relatives are stripped, dragged through the streets, and their brains battered out on a Cross (p. 233); a wooden Cross is also dragged through the City (p. 233); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 233), and then dies (p. 234). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 234), and is called *The Red Cross* (l. 240, p. 234). Josephes orders all paynim temples and images to be destroyed (p. 235), has a Church built to St. Stephen, brings the people back to Christianity, and then leaves them (p. 235).

CHAPTER XLVIII. OF MOYS'S PRESUMPTION AND ITS PUNISHMENT; AND OF BRONS AND HIS SONS, AND ALEYN THE GROS . . . . . 236—251

Josephes leaves Galafort, and one of his company, Brons, goes by (p. 236). They sit at the Graal-Table, with a seat for one between them, and Peers asks that some one may fill it (p. 237). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filled by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 237), consider as fable (p. 238), and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 238). So they go and ask Josephes (p. 239), who warns them that Moys is a sinner, and not fit for it (p. 239); but still he gives leave (p. 240). Moys next day sits in the seat (p. 241), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 241-2). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 242). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 243). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 243), which Josephes promises him, and then marries the eleven brothers (p. 244). Josephes then sets out through the country, converting Paynims (p. 245). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 245-6); but the good livers go to service, and are fed by the Holy Graal (p. 246-7). The sinners, not being fed, beg Josephes to pray for them (p. 247-8); and he orders Brons's twelfth son, Aleyn the Gros (p. 248), to take the net from the Graal-table, and fish with it in the pond (p. 249). Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 249); however, Aleyn, having prayed to God, feeds the whole of the men with the fish (p. 250), and is christened by them "Aleyn the Rich Fisher" (p. 250, l. 472), the pond being named "Aleynes Stagne" (p. 251).

CHAPTER XLIX. OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A DEAD MAN BACK TO LIFE 252—264

How Joseph has a "talent" or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight, whose brother is badly wounded (p. 253), and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 254). Joseph says, of course not, because they are made with men's hands; but he can cure the brother, though only by God's help (p. 254); on which the Saracen threatens him with death if he lies (p. 255); but instead, a wild lion kills the Saracen as soon as they reach his "Castel of Roch" (p. 255-6). The men of the Castle bring their dead lord's

brother to Joseph (p. 256), who promises to cure him if he will believe on God (p. 257), for the Saracens' idols can help no one, and neither move nor go (p. 258-9); try them, and see if they can cure the dead knight (p. 258). Joseph is unbound, and the corpse put before the idols (p. 259). Joseph prays, and thunder and lightning burn and smash the idols (p. 260). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 261), and says that he will believe the Trinity if it will bring his brother to life (p. 261). Joseph prays to Christ, the brother, Argon, comes back to life (p. 262), and all turn believers, and are baptized (p. 263). With part of the steward's sword Joseph heals Mathegrans (p. 264), and then, putting it to the point left in his own thigh, he draws the point out clean as if no flesh had touched it (p. 264), and says that the pieces of the sword shall not join till Galahad comes (p. 264). Wherefore the sword is held in great honour (p. 264).

CHAPTER L. OF JOSEPH'S FURTHER ADVENTURES; AND OF THE CRIMES OF CHANAAN AND SYMEN . . . . . 265—289

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 266). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 267), which leads them all over the water, except Chanaan (p. 268). Chanaan's eleven brothers beg Joseph to help their brother over (p. 268-9), and so Joseph walks over the water to him, and offers to take him back (p. 269-70); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 270). However some fishermen soon after bring him over (p. 271), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 272). Joseph then promises the people they shall see where Moys is (p. 272). Piers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 273), and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 273), and that Christ shall appear "angrily" to Launcelot and Modred in Arthur's time (p. 274). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 274-5), and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessened (p. 275), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit ordered them to give him up, and they dropped him at once into that fire (p. 276). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 277). While Moys talks to his father Symen (p. 278), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 279), so that Moys is relieved of almost all his pain (p. 279), though he must stop where he is till Galahad comes to release him (p. 280). He begs Joseph to go through the country and convert the people (p. 280), and so Joseph goes on through Scotland, which got its name from King Elcose (p. 280). At supper all are fed by the Holy Graal, except Chanaan and Symen (p. 281), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 281-2); and so Symen agrees to take vengeance on Piers, and Chanaan on his brethren (p. 282). Chanaan accordingly kills his twelve brethren (p. 283), but Symen only wounds Peers with a poisoned knife (p. 284); is caught, taken before Joseph, and confesses that Chanaan murdered his brethren (p. 285). Joseph prays

for vengeance on Chanaan (p. 286), but is told from Heaven to do judgment himself (p. 287). He insists on his Company deciding the sinners' fate (p. 287); and they bury Chanaan and Symen in two pits "up standing even to the chynne" (p. 288). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 288), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 289).

CHAPTER LI. OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND . . . . . 290—303

Chanaan, having been firmly buried in his pit up to the shoulders, with his hands tied behind him, begins to repent (p. 291), and prays to Christ to pardon him, and to Josephes to pray for him (p. 291-2). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 293), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 293). His friends take pity on him, and unbind his hands (p. 294), and make tombs for his twelve brethren, and one for him when he dies (p. 294). Joseph says a sword must be set on all the tombs (p. 295); and comforts Piers (p. 296), whose wound his friends had made worse with herbs (p. 296). Next morning a sword is seen set on each tomb by no earthly hand (p. 296), and upon Chanaan's tomb a fire (p. 297). Joseph predicts that Lancelot shall extinguish the fire (p. 297), and that Galahad shall free Symen, Chanaan, and Moys (p. 298). Pharans stays behind (p. 298), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 299), and Piers is left with him; the rest start off (p. 299). Piers grows worse, to Pharans's great distress (p. 299). As Piers's wound gets worse and worse he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 300), and puts him on board of a ship that they find there (p. 301). Piers begs Pharans to go back and leave him alone (p. 301-2); they commend one another to God, and Piers sails off (p. 302-3).

CHAPTER LII. OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS KING ORCAWS, KILLS KING MARAHANS, MARRIES CAMYLLE, BEGETS HERLAWNT, AND IS BURIED . . . . . 304—340

Piers's ship carries him to the land of the Pagan king Orcaws (p. 305), whose daughter is playing on the shore; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 306). Piers begs her to get him some relief (p. 307-8), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 309). They do this, though it makes Piers think he shall die (p. 310). Then they get the Christian prisoner out of prison (p. 310), and he has Piers carried into the prael, sees that his wound is poisoned (p. 312), but heals him within a month (p. 313). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisoned his son (p. 313); this, Marahans thought was Orcaws's doing; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixed (p. 314). Orcaws's brother won't fight for him, as he knows that Marahan's knights will fight twelve of his (p. 315). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 317), and there defeats the twelve knights one after another (p. 318), telling them to go and yield themselves to King Orcaws (p. 318). He then returns to his Castle,

goes to dinner, pretends to be sick (p. 319) ; next day receives the twelve knights, and affects to be surprised that they can't tell him the name of their conqueror (p. 320). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 320) ; but intending combatants shrink from the encounter (p. 320). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 321), which she does (p. 322), and then he rides to the Bridge, attacks King Orcaws (p. 323), and after a time knocks him over his horse's crupper (p. 323). They then fight on foot (p. 324) till Orcaws is overcome (p. 325) ; but he will die sooner than yield (p. 326). Piers makes him tell him who he is (p. 326), and, on learning that he is King Orcaws, gives up his own sword to him (p. 327), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 328). They return secretly to Orcaws's Castle (p. 329), and the king charges his daughter to make Piers better cheer than ever (p. 329). When cured of their wounds, Orcaws and Piers set out for London (p. 330), and find Marahans at the Court of King Lucie, ready to fight (p. 330). Piers throws down his gage (p. 331) ; they fight ; Piers kills Marahans (p. 332), declines to stay with King Lucie (p. 332), and goes home (p. 333). For his service, Orcaws offers him any reward he chooses (p. 333) ; he chooses that Orcaws should turn Christian ; converts him accordingly (p. 334), has him baptized, his name changed to *Lamet*, and his daughter's to *Camille* (p. 334). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 334). Then Orcaws proposes to Piers that he should marry his daughter Camille (p. 335), which he consents to do, and the marriage is celebrated royally (p. 336). King Lucie comes to see Piers, who converts him and all his people (p. 336). Now, Brut's Story makes no mention of Piers (p. 337), but Sire Robert Borron and the Old Story do (p. 336) ; and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 337). Piers begets a son Herlawnt, who, after Piers's death, buried him in St. Philip's church, and married the daughter of the King of Ireland (p. 337), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 338), and Hedor begat four sons, Gawneyns, Granayns (p. 338), Gwerrehes, and Gahenet (p. 339). Now, Mordret was supposed to be King Lot's son, but truly King Arthur begat him on his own sister (p. 339, l. 1149-56, and Appendix) ; though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 339).

CHAPTER LIII. OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER GALAS . . . 341—351

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 342), and then goes to Galafort, which he left fifteen years before (p. 342). He finds his mother buried, and his brother Galas a knight, such as Gaanor never saw before (p. 343). The men of Hotelice (afterwards Galez) send and ask Josephes to choose them a king (p. 344). By the advice of Gaanor, Nasciens (p. 344), and twelve wise men (p. 345), Josephes confers the Crown on Galas (p. 346) ; and with a great company they all proceed to Hotelice, and its chief city Palagre, where Galas is crowned (p. 346). He is so much liked, that after his death the name of his country was changed to Galez, 'whiche Name Nenere chongen schal In this world whiche is Fynal' (p. 346-7). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's

fight against Mordret (p. 347). Now, I'll tell you an adventure of Galaaz's. One evening after hunting he comes on a quaint sight, a great Fire in a dry ditch (p. 348). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 348-9), which cannot end till Galahad, unstained by lust, comes to quench them (p. 349). So Galaaz promises to found an Abbey, and be buried there for Symew's ease (p. 349). The Abbey is built and endowed (p. 350), and Galaaz entombed there when he dies, till Lancelot the Lake removes his corpse (p. 351).

CHAPTER LIV. HOW JOSEPH DIED, AND JOSEPHES ' PASTE TO GOD IN A BLESSED TYME ' 352—357

Joseph dies, and is buried in an Abbey of the Cross in England (p. 352); and Josephes, sick and ' deseysy,' goes to King Mordreins (p. 353), and says he is full of joy, because God has told him he shall die next morning (p. 353). Mordreins then asks for some token of remembrance of him (p. 354), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 99). When it comes, Josephes's nose bleeds (p. 354), and with the blood he makes a Cross on the Shield (p. 354), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 355). Mordreins thanks God for giving him sight to see the shield (p. 355), and asks Josephes where he shall put it (p. 356); ' On Nasciens's tomb, for there shall Galahad come' (p. 356). On the morrow Josephes 'paste to God in a blessed tyme' (l. 138). His father's body is carried into a land where there is a famine, and at once the famine ceases (p. 356). The body is buried in the Abbey of Glays, which is thenceforth called Glaystynbery (p. 357).

CHAPTER LV. HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL, AND VENGEANCE IS DONE FOR DESPITE TO IT AND SOLOMON'S SWORD . . . . . 358—374

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 359-60), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 361). The king has Josephes brought before him, and asks him if he can cure him (p. 361-2). Josephes says, Yes, if he will turn Christian, and destroy all his idols (p. 362). Galafres then breaks them all to pieces (p. 363), is christened (p. 364), and Josephes shows him the Graal, which cures him instantly (p. 364). In honour of this Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 364). He then offers to give his daughter in marriage to Josephes's brother Joswe, and build a Castle for the Graal (p. 365). The castle is built, and is miraculously directed to be called *Corbenie*, or Treasure of the Holy Vessel (p. 366). The Graal is deposited there, Joswe crowned there, and married to Alphanye, on whom he begets an heir, Amynadappe (p. 367). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 367). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 368). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 369), and in which no knight but one ever slept without meeting his death (p. 370). In ten days Alphasan dies, and is buried with Aleyn in St. Mary's at Corbenie (p. 370). After Joswe's death, his son Amynadappe reigned in his stead (p. 370). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 371). Now, Lambor fought with his old cousin Varlans, who was a paynim, and discomfited him (p. 371), and Varlans went on board the ship which Nasciens entered at the Yl Tornaunt (vol. i. p. 366, &c.), and found a sword—Solomon's—with which he, Varlans, killed King Lambor (p. 372); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were called *the Wastable Land* (p. 372). On going back for the Scabbard, King Varlans falls dead (p. 373). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, called King Mayham (p. 373), and healed by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 373); and on Pelle Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 374).

CHAPTER LXVI. OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING LANCELOT. OF THE BLEEDING TOMB; AND THE END OF THE HISTORY OF THE HOLY GRAAL . . . . . 375—392

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are buried in the Abbey where Mordreins lies bed-ridden (p. 376); but Nasciens with his shield is carried to another Abbey; and no man till Galahad can take away the shield (p. 377). How Celidoyne knights his son Narpus, and is so great in Almsdeeds, that, if all the world had been his, he'd have given it away in alms (p. 377). And he was very learned in Astronomy (p. 377), and saw in the stars that a Famine was coming, so he sent his steward to buy Corn (p. 378), and the people mocked him; but they were proved Fools, and he a wise man (p. 378), for the famine came and killed half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 379). But Celidoyne sees it all in the stars, and assembles his Barons (p. 379). Narpus advises an ambush in a forest (p. 380-1), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sesseigne are all killed (p. 382). Celidoyne is afterwards buried at Camelot (p. 382). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 382), who begets Isaics, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 383), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 383). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyonix and young Boors (p. 384). Of the grandfather Lancelot hear this: he loved purely a beautiful wedded dame, whose tresses shone like torchlight (p. 384), and he often went to see her. But people 'Acombered with the devil' wrongly said they loved in sin, and excited the Duke, the lady's husband, to be revenged on Lancelot (p. 385). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 386), and, having confessed his sins, was drinking at a well, when the Duke cut his head off (p. 386), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 386). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 388), and on his entering the Castle 'a gret keruel of ston' killed him, and all that assented to the murder (p. 388). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 389). But one day two lions fight there for the carcase of a hart (p. 389), and

tear one another till neither reckes of his life; then one licks the blood of the tomb, and is cured; and the other, seeing this, gets cured too, and they make peace, and guard the tomb, so that no one can come to be healed at it (p. 390), till Lancelot de Lake kills them (p. 391).

Now I have made an end of this (Grael) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borrown out of Latin into French, and joined with *Sank Rygal* (p. 391); therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 392).

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## CORRIGENDA.

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P. 28, l. 250, *azēn shym*, read *azēns hym*.

P. 29, l. 267, scratch out the . after say.

P. 182, side-note, l. 12b., *tip*, Fr. *poins*, should no doubt be *handle*. It was translated *tip* on Lonelich's authority in *Saynt Graal*, vol. i.

P. 210, l. 5 of Contents, for *Crdelx* (p. 215), read (p. 214).

P. 289, headline, for *them* read *Symen*.

P. 290, Contents, l. 8, for (p. 295), read (p. 296).

P. 305, Contents, l. 10, for (p. 388), read (p. 338).

P. 341, Contents, l. 2, for (p. 337-8) read (p. 342); l. 3, for (p. 338) read (p. 342); l. 4, for (p. 339) read (p. 343)

In some places the *en* of *en mener* and *en uenir* has not been separated from the verb as it should have been.

In vol. i. Appendix, p. 41, col. 1, the side note to l. 4390, &c., should probably be "For till I told it with my dead Lord Walter, this Great Graal History had never yet been told by mortal man."

Vol. i. p. 329, headline, for *Husband's and Sons* read *Brother's and his Son's*.





# THE HISTORY

OF

# THE HOLY GRAIL.

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## CHAPTER XXXV.

### THE ADVENTURES OF THE MESSENGERS WHO GO TO SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St. Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5). Next morning he tells his companions, and they agree to go to the sea, get a ship, and seek Nasciens (p. 5-6). They travel shoreward through a hot land (p. 6). One of them dies of thirst and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 10). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10-11). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 11). They agree to take her with them, and she consents to go (p. 11-12). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives them for three days far out to sea (p. 12-13). On the fourth day the ship splits into four pieces on a rock; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 14). They thank God and ask His protection, and then comfort the damsel (p. 15), and tell her of their faith, and how Christ delivers his friends from all evils (p. 16). She promises to be Christ's servant if He will save them from the danger they are in (p. 16). They look about the rock, see a bit of old wall, and sleep under it (p. 17). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 17), and in it a gorgeous bed with four posts of gold and precious stones (p. 18). At the head of the bed is the tomb of 'Ypocras, the beste fesiscien that euere sawh lyvenge ony man' (p. 19). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' (p. 19).

Now telleth here this Storye Anon,  
 Whanne the fyve Messengeris weren gon  
 From the qweene sire Nasciens to seke  
 —That Gentyll knyght So good & Meke,—  
 Somtyme towardis they Reden faste,  
 And somtime bakwardis they prekyd In haste,  
 for they ne Cowde knowen non Certeinte  
 In what Contre that he scholde be,  
 Ne neuere tydynges of hym herden telle  
 In what Manere to hym befelle ;  
 Where often they weren Abascht ful sore  
 that of hym Cowden they heren no More.  
 and whanne longe they hadden Reden so  
 In diuers londis bothe to & fro,  
 thorwh Alle payneme & othir Contre  
 where they Supposid him forto hau be ;  
 and thus sowhten they bothe fer & Ner,  
 but of hym herden they nowher.  
 And ful fer they weren Owt of here Contre,  
 Wherfore Alle ful Sory they be.  
 So that it happid vppon A Nyht  
 that Into A Cite thei Comen ful Ryht  
 whiche that was In paynem londe,  
 As I do 3ow to vndirstonde ;  
 And happed they Comen to an old vauasour  
 that kepte An Ost, & was A Man of honour.  
 and whanne they hadde Supped Echon,  
 this good man Axede of hem Anon  
 Of what Contre and whens they were,  
 And what thing that they Sowhten there.  
 thanne Answerid the Messengers to hym Agein,  
 “ Of Sarras we ben Alle In Certain,  
 And thus Riden Abowte In Eche Contre  
 A knyght to fynden, 3if it wolde be,

Or dist li contes,  
 ke quant li .v. message furent parti  
 de leur dame, ensi monte com il es-  
 toient,  
 4 qu'il cherquierent par maint pais, vne  
 eure auant,  
 et autre arriere, ensi comme auenture  
 les menoit.  
 Et par tout la u il venoient deman-  
 doient nouueles de nascien,  
 8 mais il ne trouuoient qui de riens les  
 en seust enseignier.  
 12 Et quant il orent grant pieche ale  
 par les estranges terres,  
 si comme par paenime et par les autres  
 terres.  
 16 Si lor estoit auis a che qu'il ne pooient  
 oir noueles de nascien, ne loins ne  
 pres qu' il estoient pour noient trauel-  
 lie. Car che qu' il queroient ne trouer-  
 oient il pas, che lor estoit auis.  
 20 vne nuit  
 24 se furent herbergiet. chies .i. vauasour  
 paiien,  
 asses preudoume de sa loy.  
 Et au soir, quant il orent mangie,  
 28 lor demanda li preudom  
 ‘dout il estoient, et ou il aloient,’  
 et il disent,  
 32 ‘qu' il estoient de sarras,  
 et aloient,  
 querre j. leur signeur

That is Iclepid Sire Nasciens,  
 A worthy man & of gret defens,  
 that most wondirfully was lost  
 that Evere 3it man wiste be ony Cost.”  
 “What,” quod here Ost “A3en tho,  
 3e ben Cristened, so mot I go.”  
 Thanne he Answerid sone Ageyn,  
 “that is Soth, Sire, now in Certain.”  
 “how thanne So hardy dorste 3e be  
 Forto Comen Into this Contre,  
 Sethen that 3e knowen with-owten dowte  
 that 3e ben dedly hated Al A-bowte  
 that ben Contrarye to Owre lay :  
 Merveille it is to me how 3e lyven this day.”  
 “Sire,” seide On Of the Messengeris tho,  
 “Angwisch of wedering Made vs hider to go ;  
 be wheche wederyng Oure lord is gon,  
 and of vs ne weten where to fynde hym non.  
 For we nete whethir Among paynems he be,  
 Owther Ellis Among the Cristiente ;  
 therfore Supposing to fynden hym here,  
 hider we ben comen In this Manere.”  
 “thanne,” quod here ost to hem Ageyn,  
 “3e don gret folye here In Certeyn ;  
 For it May Repenten 3ow ful sore,  
 And don 3ow Angwisch ful Moche More.”  
 60 thanne to hym Seiden they Everichon  
 ‘that they Ne wiste non Othirwise to don.’  
 That Nyht weren they Served fel worschepfully  
 with Spices and with Alle delicasy,  
 64 For In that lond is gret plente  
 of Alle Manere of spices of deynte ;  
 and So wel I served hadden they ne be  
 Sethen they departed of here Contre. 68

36

qui estoit pierdus par le plus mer-  
 uilleuse aventure du siecle.’

“ Coument,” fait il,

40 “ vous estes crestiiien.”

Et chil respondent que

“ ch’est uerites.”

44 “ Et coument,” fait il, “ fustes vous  
 si hardi  
 ke vous vous enbatistes en terre de  
 sarrasins.

Car vous saues bien  
 qu’ il vous heent de mortel haine  
 comme cheus qui estes contraire a  
 leur loy et a leur creanche.”

48

“ biaux sire” fait li vns d’ aus,

“ destreche et angoisse de trouver chou  
 ke nous querons : nous i fist embatre.

52

Car nous ne sauons s’ il est entre  
 crestiens ou entre paiens.

Et pour chou nous embatons nous  
 ausi bien entre les vns com entre les  
 autres, pour sauoir se diex nous men-  
 roit en lieu ou trouver le peussions.”

56

“ Del uenir entre nous,” fait li ostes,  
 “ sans congie, fu che trop grant folie.  
 Car ie quit ke vous en repentires ains  
 ke vous en partes du tout.”

60

et chil

ne seuent qu’ il se feront.

64 Chele nuit furent li message serui  
 mult richement, et orent grant plente,  
 et mult en estoit bien garni en tous  
 lieus.

thane Axeden the Messengers of here ost there,		Et s'acuns uenist auant et me de- mandast
' In what Manere of Contre that they were.'		en quel terre il estoient—
thane seide here Ost to hem Anon,		
' In the Contre of Egipt 3e ben Echon ;	72	en egypte,
and the Name of this Cyte		a vne chite
Is Clepd Tosquean, vndirstonde now 3e.		ke on apiele roquehan.
In whiche Same Tosquean Cyte		Et de chele chite meisme
was born bothe fadir & Modir, As I telle the,	76	fu neis li aues
of that goode holy womman		a chele sainte dame
that is Clepid Mary Egipcian."		ke on apiele sainte marie l'egyptiene.
As they lyen In here bed that Nyht,		La nuit quant li ostes les ot couchies
To the 3ongest of the fyve In his slepe was diht	80	en vne sale par aus, et il furent endormi :
So that he Say A Certain Avycioun,—		a chelui d'aus qui estoit li plus iouenes,
' that Josephe of Armathie to forn him gan gon,'		fu auis en son dormant
" and Axede of Me what I sowht there.		ke ioseph d'arimatie uenoit deuant lui,
and I him Answerid In My Manere,	84	et li demandoit ' ke uas tu querant.'
' Sire, I seke my lord Nasciens with-owten delay,		Et chil li disoit,
that hath be Missed ful many a day.'		' qu' il aloit querant nascien son seignour, qui
' What ?' quod Josephe, ' that Man so hende,		estoit perdu par la plus merueilleuse auenture
hopest thou him In this Contre to fynde ?'	88	du monde,' et li contoit comment.
' Sire, trewly I not,' quod this Messenger,		Et chil li demanda,
' And therfore we seken hym fer & Ner.'		' le quides tu trouver en chest pais.'
' In this Contre,' quod Josephes tho,		' Sire,' fait il, ' ie ne sai ou ie le puisse
thow schat not fynde nethir to ne fro.		trouuer.
but A-Rys and go with Me,	92	et pour chou le vois iou querant par
And I schal schewen the where þat he be.'		toutes terres ou gent habitent.'
Thanne wente Iosephes forth to-fore,		' En cheste terre,' fait ioseph,
And this Messenger folwede faste thore.		' ne le troueras tu pas. car il n' i est.
So longe to gederis they wenten In fere		Mais vien apres moi.
Tyl Atte laste vppon A Mownteyn Comen		et iou le te mousterrai.'
they there,		Lors s'en aloit ioseph deuant,
And it was the heyest that Evere Men say ;	96	et chil apres,
thus hym Semede with-owten delay.		
		tant que il venoient en vne montaigne,
		la plus grant et la plus haute qu'il
	100	eussent onques mais veue.

<p>and whanne Aboven that they were,  An heyghere place 3it Syen they there,  where Onne they myhten wel sen &amp; knowe  Alle thinges vndir hem, it was so lowe,  and Al the See, and that there Inne was,  bothe Schepis &amp; barges In that plas.  “Thanne Axed me Ioseph In his Manere,  ‘What Manere of thing Sixt thou here?’  ‘Alle the Erthe now, Sire, here I Se,  Where Inne the peple En-Abited be;  And alle the Sees I se Al-so  that Schepis or barges Inne Mown go.’”  thanne Ioseph gan hym to schewe  A gret Schippe with-Inne A threwe,  That fer from hym was In the Se  To-ward Grece, As he tolde Me.  “thanne Ioseph to Me ward drow Nerre,  ‘Sixt thow 3one schip that is so ferre?’  ‘3e, Sire, ful wel that Schipe I se,  that is so fer Into 3one Contre.’  ‘lo, In 3one Schipe, As I telle the,  Is thy lord with his Compene.’”  and thus Sone they weren parted Asondir,  Where offen the messenger hadde gret wondir;  For he ne wiste whedir he gan to gon,  So Sodeynly he partyd from hym Anon.  “Vppon the morwe whanne Rysen they were  and Al Redy forto Riden forth there,  &amp; weren I-past Owt of that Cyte,  thanne this 3onge Man to his felawes talked he,  and tolde hem verrayly with Al his Myht  whiche A vicioun he hadde that Nyht.  thanne Anon they Axeden him what it was;  and he hem gan tellen Alle the Cas.</p>	<p>Et quant il i estoit,  si veoit .j. lieu si merueilleus et si haut  qu'il pooit bien remirer  104 toutes tes terres    ou barges soloient courre.  Et ioseph li demandoit  108 ‘ke vois tu.’  ‘Sire, iou uoi toutes les terres  ou gens conuersent,  et toutes les eues  112 qui portent barges.’  et ioseph li moustroit  vne nef  loins de lui, qui estoit en la mer  116 de gresce.  et li disoit  ‘uois tu chele nef.’  “Sire,” respondi chil, “iou le uoi.”  120  ‘Or saches,’ dist il, ‘ke en chele nef  est tes sires o tele compaignie k’il  bien aime.’  Et maintenant se partoit li vns de  l’autre.  Si s’en aloit ioseph si durement ke  chil ne veoit onques quel part il tour-  noit.  Au matin, quant il furent leue,  128 ains qu’il fuissent parti de laiens,  dist li valles a ses compaignons.    132 “vne auisions m’est a nuit auene en  mon dormant, mult biele.”  Et chil demandent quele ele estoit:  et il leur dist,</p>
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Whanne they herden him Speken In this degre,  
 ' It was A fair Aventure,' they seiden Cer-  
 teinle,

136

' that Owre lord hem Nolde for-3eten In non  
 Manere,

Sethen that here Lord they Sowhten So there ;  
 and Ek be Ioseph they hadden warnenge,  
 Into what partyes they scholde gon Sekynge.'

140

thane seiden alle be on Asent,

' that Eveun to þe se to gon was here Entent,  
 And there forto geten hem A schip Anon,

And so forth Into the Se wolde they gon,  
 The See to Envirowne be day & be Nyht  
 3if that here lord Nasciens fynden they  
 myht.'

144

But 3it Er they from here Ost wente  
 he hem Counseilled veramente

' that they ne Scholden In non degre  
 be known that they weren of Cristiente ;'

148

" and 3if 3e don oþer wise thanne I 3ow seye,  
 3e scholen ben Alle dede ful certeynlye ;  
 and þerfore As y conseille 3ow, loke that 3e do  
 In Alle þe places where so 3e go."

thei seiden þerto they wolden don here Myht :  
 thanne forth they wenten Anon Ryht.

156

Thus parted the Messengeris from that Cyte  
 thore

As 3e herden me tellen here before,  
 and hem dressede towardis the See

Also faste As they Myhten flee,  
 And Redyn Al day with gret peyne  
 In An Owtraious Contre Certeyne.

for it was so hot in that Contre,  
 that Alle Naked Men wenten I telle the ;

160

164

quant il l' orent oie,  
 si disent ke mult a chi biele aventure,

et ke notre sires ne les a pas oublies

quant ioseph ses menistres lor est  
 venus enseignier quele part il porront  
 leur signeur trouer.

" Et ke loes vous de cheste chose" fait li valles  
 ke la vision lor auoit nonchie."  
 Et il disent ' qu'il n' i a fors ke de l'aler au  
 plus tost qu'il porront vers la mer,  
 et louer vne nef,

et entrer ens.

et puis tant errer par la mer de iour  
 et de nuit ke diex lor doinst encontrer  
 la nef ou il porront trouer lor signour.'

A che s' acordent tout .v.,

et viennent a leur oste, et pregnent con-  
 gie a lui.

Et lor dist tout en consel.

" Signour, ie vous lo ke vous ne vous  
 fachies

counoistre en lieu ou vous vengies.

Car ie vous di uraiement, se vous estes entre-  
 chie pour crestiens en autre lieu,

152

vous n'en porres escaper sans mort."

et il dient ' qu'il se cheleront au plus  
 qu'il porront.'

En tel mesaise se partent li .v. mes-  
 sage de thoskehan.

Et [quant] il furent issu de la chite,

si s' adrechierent vers la mer

au plus tost qu'il porent.

Et cheuanchierent toute iour a grant  
 angoisse et a grant paour.

Car il faisait en cheste terre si outra-  
 geus tant (*sic*)

qu'il couuenoit plusieurs gens aler  
 tous nus

for there the Monthe of August, so hot it is,  
hattere thanne oper Monthis with-owten Mis.

that same day the hete was [so] Strong  
that On Of here felawes deide hem Among  
For thurst That he took tho there ;  
and thus he deide In this Manere.

and of Egypt the Chief Cite  
they hym beryede ful worschepfulle,  
Where-offen Alisawndre is the Name,  
A worthy Cyte, and of a gret fame.

And the Secunde day there After Anon,  
Tho that weren left is gonnen forth to gon,  
and helden forth here Iorne  
Tyl that they Comen to the See,  
And there fownden they A schip ful sone  
That evene streyht to the lond was gone,  
the wheche Schipe hadde with-Innes him  
there

Two hundred Men ded In qweynt Manere.

And Into that Schip they Entrede Anon,  
the fowre Messengeris Everichon,  
and Syen the Manere of this Aray,  
Where offen they weren Abascht In fay.  
thanne loked they A lytel hem beside,  
and behelden vndir A planke that tyde,  
They syen where that a fair lady lay,  
(As this Storie vs doth here Say,)  
and drowen hire owt of that place  
To Sen what Maner of womman it wace.  
thanne þe messengeres Refreynd hire then  
Of the deth of Alle these men,  
and whychen weren Slayn, & In what  
Manere,  
of hire wolden they weten there.'

el mois d' acoust,  
qui plus est caus et ardans k'en autre  
mois

168 A chelui iour qu' il se partirent de toskehan.  
si fu li caus si grant et si aspres, ke de la tres  
grant calour qu' il fist mourut li vns des  
compaignons  
ke del caut ke il ot, ke del soif.

et fu enfouis en la maistre chite  
d' egypte. en chele meisme

172

ke on apiele alixandre.

et au secont iour apres

176

se partirent li message de la chite,  
et errerent tant par lor iournees  
qu' il vinrent a la mer,  
et trouerent vne nef

180

qui estoit arriuee noueement,  
et si auoit dedens

homes ochis, bien trusc' a deus chens.  
et il entrent ens

184

pour veoir ke ch' estoit.

et trouerent en vne partie de la nef,  
desous vne planke,  
vne dame qui si estoit reposte,

188

et il le prenent, et le traient fors de  
lau ou ele estoit tapie,

192

et li prieent k' ele leur die noueles  
de la mort de ches homes,  
et pour quoi il sont ochis.

196

thanne Ryht Anon Answerid sche,  
 “ 3if that 3e welen Ensuren to Me  
 that 3e welen don Me non bodyly ded,  
 I schal 3ow tellen In this Sted.”  
 And they hire Enswrede Ryht Anon,  
 ‘ that hire peticiown scholde be don ;  
 Nethir non thing to hire don scholde be  
 that hire scholde Misplece In ony degre.’  
 “ thanne schal I tellen 3ow Al the Cas  
 how they weren ded here In this plas.

“ Vndir-stondeth, the men that here ded be,  
 they weren Alle of label Cite ;  
 And Alle weren they kyng Labelys Men,  
 that was my fadyr, As y wel ken.  
 and thus it happede, as I 3ow telle,  
 that kyng Melohaus how with him befelle,  
 that he wolde Into Surrye gon  
 his Eldest sone forto Sen tho,  
 that was put Into thike partye  
 For to Norture, I sey 3ow Sekerlye.  
 and whanne he was Entred Into þe Se,  
 and with hym A fayr Compeyne,  
 thanne Cam þe kyng of Sarre In þat sted . . . . .  
 that him hated Evene to the ded,  
 So that he sente gret Chyvalre  
 Into the middes of the See,  
 And Into the Schepis they Entred Anon,  
 And on Owre Gonnen to gon,  
 that they weren fayn to a Roche to fle  
 that stood In Myddis of the See,  
 Where vppon was a Castel  
 that was bothe fayr, swete, & lel.

“ Thus thanne Semblede bothe Meyne  
 To-Gederis Amyddis the hye See,

“ Se vous m’ assurez,” fait ele,  
 “ ke ie n’ arai garde :  
 200 Je vous en dirai le voir.”  
 Et chil dient,  
 ‘ k’ ele n’ a garde  
 qu’ il ne il feront ia chose  
 204 qui li desplease.’  
 ‘ “ Et ie vous dirai,” fait ele,  
 “ che ke vous me demandes.”  
 “ Sachies ke chil qui chi gisent mort,  
 208 estoient de la chite label  
 qui fu men pere.  
 Si auint l’ autre iour  
 212 ke li rois meleans mes peres dist  
 ‘ ke il iroit veoir en sire  
 .i. sien fil ki la maint.’  
 qui a partie de la terre a gouuerner.  
 216  
 Et quant il fu mis en la mer,  
 a grant compaignie de gent, et a grant  
 estoire.  
 Li rois de tharse qui le haoit mortel-  
 220 ment seut qu’ il venoit el roiaume de  
 sire, et a grant compaignie de gent,  
 si manda chiualers et sergans tant  
 com il en poot auoir,  
 si entra maintenant en ses nes,  
 224 et courut sus a mon pere  
 qui s’ en aloit  
 par deuant .j. chastiel qui siet en mer.  
 228  
 Ensi assamblèrent les vnes gens en-  
 contre les autres en mi la mer.



that so there to-Gederis they fowhte  
 that Men Merveilles Sen there Mowhte,  
 30 that with Inne the Owr of A day  
 A thowsend Men there ded I say,  
 For there nas non of hem than  
 but 3if he were holden A passyng Man,  
 and A worthy knyght of his hond,  
 As I do 3ow to vndirstond ;  
 So that there with-owten faille  
 My fadir was Slayn In bataylle,  
 And Alle the Remnaunt beheded were  
 lik In the forme As 3e sen here ;  
 So that there Scaped non persone  
 Sauf only, Sires, I Alone.  
 and Siker ded there hadde I be  
 but that A maiden they fownden me,  
 and a feble persone of Stature :  
 this was the Cause, I 3ow Enswre,  
 that me my lif they leten have ;  
 so from hem wente I tho save,  
 And lefte here with this Compeyne  
 that ded 3e sen In this degre.  
 Now have I 3ow told the Certeinte  
 of that 3e me hau Axed ful sekerle.”  
 they seiden the bataylle, pat soth it was,  
 For it was wel sene In that plas,  
 So that verray tokenys they myhten se  
 with Inne the Schippe bord Certainle.  
 Thanne token they Conceil Al In fere  
 how with that Schip they myhten don there ;  
 For 3if so to haven it Into the Se,  
 Alle here Confucioun it Myhte be.  
 thanne Answered on of the fowre tho,  
 “ hereth myn Avis what me thenketh perto :

232 Si commencha la meslee de nous et de  
 nos homes au roi de tarse.  
 Si fu en peu d'eure l'ochisions si  
 grans et si merueilleuse que i'en vi  
 mourir en vne seule eure de iour  
 plus de mil homes  
 dont il ni auoit nul

236 ke on ne tenist a pseudome  
 et a boin chiualer.  
 Mais chil de tarse qui plus estoient acous-  
 tume d'armes, et de tranail souffrir, et qui  
 plus auoient gent enuers eus : assalirent si  
 durement les notres de toutes pars.

240 ke mes peres li rois fu ochis,  
 et tot li autre decaupe,

244 ke onque n' en escapa pies. Si ieterent mon  
 pere en la mer, et grant partie de nos autres  
 barons,  
 et moi meisme eussent il ochise,

mais pour chou ke puechiele me  
 virent,  
 et feble chose,

248 ne me varent touchier,

ains me laisserent chi auoekes mes  
 parens et cheus de notre pais qu' il  
 auoient ochis tous.

252 Or vous dirai la uerite  
 de che ke vous me demandastes,”  
 et il disent ‘ ke cheste bataille n'a mie  
 este a gas, et ke bien le croient de  
 quankes ele lor dist.  
 Car boines ensenges et uraies en puet  
 enchore veoir  
 en mi la nef.’

260 Lors prenent conseil entr' eus  
 qu' il porroient faire.  
 Car cheste nef auoient il gaignie a  
 errer par mi la mer. ne iamais ne verra  
 auant qui tort lor en fache.  
 “ Je vous dirai,” fait li vns,  
 “ ke nous porrons faire,

264

<p>these men that here now ded be,  Owre semblaunce they hau, As 3e mown se;  therefore In worscheping of Owre Creatoure  We scholen hem don Som Maner Onoure ;  and here bodyes we scholen berren here,  that non wilde beste ne have non powere  on hem to feden In non manere degre ;  For swich As they weren, so ben we ;  Al thowh that Cristened not they were,  3it Owre semblaunce hau they, As we sen here.  And whanne this schippe I-censed it Is,  thanne Moste we gon with-owten Mys,  And Geten vs Owher A Marynere  that Into þe Se myhte Governe vs here,  and Gyden vs aftyr Goddis wille,  Whethir he wele vs saven oþer Spille :  this is my Counsel that 3e do.”  “ Forsothe we A-senten wel therto.”  Thanne wenten they Into swich A partye  Where as helpe to haven Sekerlye.  and whanne with the peple they weren present,  they behyhten hem with ful good Entent  what manere of gwerdon that they wolden have  Forto helpen this peple weren Grave.  So sore they travailled Alle the day,  And Every Man dyde what he may,  tyl alle these Bodyes Everichon  with-Innen the Erthe weren they don ;  Evene faste by the se syde  they leften tho Bodyes forto Abyde.  And In the Roche there Al this was,  they leten lettres don Graven In that plas  that In Grw weren In this Manere,  ‘ kyng Labelis Men Liggen here</p>	<p>pour chou ke chil qui gisent  sont fourme a notre samblanche :  enchore ne fuissent il crestien, si en  deuons nous auoir aucune pitie.  268  Et ne deuons pas souffrir, che me  samble, ke ours ne lions soient repeu  de leur char. Mandons gens chi pres  tant k' il soient mis en terre.  272  Et quant nous arons cheste nef widie :  276 lors si querrons  aucun maistre qui sache de la nef.  qui nous maint  la u diex nous conduira,”  280  Et il s'acorderent tout a cheste chose,  et dient ke che serroit bien fait.  Lors vout chele part  284 ou il quident plus tost trouver gent.  Et quant il en ont trouue,  si leur prometent tant a douner :  288 qu'il eu ont plusieurs pour aus aidier.  si s'en trauaillent tant: que anchois  ke li iours fust passes,  orent il tous chiaus de la nef  292 mis en tere  sus le riuaige.  Puis misent illuec vne grant roche et  merueilleuse,  296 et fisent dedens la roche entaillier  en grigois. Et disent les letres quant  eles furent faites.  ‘ Chi gisent chil de label</p>
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that they of Trace hau thus Slayn :		ke chil de tarse ochirrent.
here lyn they Berred In Certayn	300	Si les fissent chi metre
bothe for Rewthe and Ek pyte		pour pitie
that swich semblaunce hadden they, lik hau we		de lor meisme samblanche :
The Messengers that Nasciens Sowhte,		li messagier qui queroient nascien et fissent
In this Manere hau they wrowhte.'	304	chest brief la u il orent enfoui les cors de
And whanne they hadden thus I-do,		ebiaus de label, pour che ke chil qui chele
Thanne Axede they of the damysele tho		part venoient en oissen[t] la verite.
' What sche wolde don & In what Manere,		Et quant il orent che fait,
and hou sche thowhte to Governen hire there.'	308	si demanderent la damoisiele
" Seres, I wot Nevere Certainle,		' qu' ele feroit.'
I am So fer Owt of my Contre,		
Nethir here know I non Man,		" Iou ne sai," fait ele.
Nethir of here Maneris nowht I ne kan,	312	"Car iou sui hors de mon pais, en terre
Nethir non thing they welen don for me ;		estrange de gens ki ne me counoissent,
perfore Aftir 3oure Cownseil now wele I be,		
For of my self Cownseil have I non,		ne riens ne feroient pour moi.
and therto I not what forto don."	316	mais, par franchise, consillies moi se
thanne wepte this damysele wondirly Sore		vous saues.
that on word me myhten sche speken no More.		Car cherrtes Iou ne sai de moi conselle
thanne of hire pite hadden they with-owten faille,		prendre."
And token hem to Gederis In Cownsaylle :	320	Lors commencha la damoisiele a
' best it weren,' they seiden tho,		plourer mult tenrement.
' that thike damysele with hem scholde go		
til they hadden here lord Ifownde,	324	et quant il voient che, si lor en prent
3if it wolde happen In Our stownde,		mult grant pities.
and thanne Cristene hire forto don ;'		Lors parolent a conseil,
herto they Assented Everychon.		et disent ' ke che seroit boin
Thanne seiden they to this Mayden Alle		qu' il la menaissent auoec aus
Wheche A cas Amongs hem was befalle,	328	trusk' a dont qu' il trouaissent lor
that with hem Scholde sche go		signour.
And hire wil'e were to don so.		
thanne seide this Maiden Anon Ageyn,		Et lors se feroit crestiene.'
" that wyle I gladlich In Certeyn,	332	Et chis consaus leur sambla boins, si
		s' acorderent tout.
		Et lors disent a la damoisiele
		qu' il l' enmenront auoec aus,
		s' ele veut,

- On this Condiscion, that 3e ne wille  
 Non velenie A-wayten me vntylle.”  
 and they Answerid, “Nay, ful Sekerly  
 that to defenden with myht of Body.”  
 thanne fil sche down to here feet,  
 And wepte for Ioye Also Skeet,  
 And seyde ‘that sche wolde with-owten vari-  
 aunce  
 Onlich ben at here Governauce:’  
 thanne to hire seiden they Alle In fere  
 hire forto Sosteyne At here powere.  
 thanne spoken they forto have  
 A Man that the Schippe Cowde governe & save,  
 but nowher non Mihten they fynde ;  
 Where[for] sory weren they In here Mynde.  
 That Evenyng to þe schippe they gonnen  
 Ordeyne  
 Alle Manere of viandes hem to susteyne.  
 And whanne the Nyht was Comen vppone,  
 Alle fyve to the Schippe gonne to Gon,  
 And Iyen with-Inne the schippes bord  
 there to Resten hem, At On word :  
 And Evere was the seyl vp an hy,  
 As it to the Roche Aryvede Sekerly.  
 And so it happede Abowtes Midnyht  
 A wynd there Ros of ful gret Myht,  
 and blew the Schip Into the See  
 ful mochel ferthere than they wenden hau be ;  
 and whanne they wenden hau ben At the Ryvage,  
 With-Inne the See they weren A fer passage ;  
 and whanne they loked hem Abowte,  
 In the depe Se weren they with owten dowte.  
 Thanne weren they Abasched ful Sore  
 whanne Amongs the wawes weren they thore ;
- en tel maniere k’ ele n’ aura honte ne  
 uilenie :  
 336 tant com il le peussent deffendre.  
 Et quant chele ot chele parole, si lor  
 chei as pies,  
 et dist k’ ele se metra  
 340 du tout en leur manaigne.  
 344 Et lors se penerent de bien faire tout  
 a lor pooir, si se consillierent par le  
 pais d’ un home ki seut de la nef.  
 Mais il n’ en trouerent nul,  
 si en sont mult dolant.  
 Chelui iour garnirent la nef  
 348 de quant k’ il leur conuint, comme de  
 choses qui a viandes appartient.  
 Et quant la nuis fu uenue,  
 si se couchierent en la nef.  
 352 et li tres estoit adies tendus.  
 comme chil qui ne fu puis abatus ke  
 la nef fu arriuee.  
 Dont il auint entour mienuit  
 356 que li vens leua grans et fors,  
 ki fist la nef partir de rine  
 en tel maniere, ke quant il fu aiourue  
 il se regarderent comme chil qui en-  
 core quidoient estre a la riue: ne  
 coisirent tere de nule part.  
 Ains virent qu’ il estoient  
 en haute mer et en profonde.  
 Lors furent esmaiet mult durement.  
 Car il virent les ondes qui estoient  
 hautes et grans :

and Nethir Mayster ne Governour  
hem forto Socouren In that Stour ;  
and the See not pesible, but boistous, was,  
So þat ful sore they dredden hem In þat plas. 368  
and thorwh the tempest that was there,  
the Seyl to-brast In many A manere  
And fyl fer from hem In to the Se.  
thanne ful sore Abascht weren Alle he,  
372 And for-possed with wawes weren they there,  
So that of here lyves they hadden gret fere,  
In this Angwisch, and In this dolour,  
thre dayes weren they In this stour 376  
With owten Mete Oper Ony drynk ;  
this was to hem A ful hevly þing.  
And with Inne these thre dayes, so fer weren  
they browht  
with-Inne the hye Se, that they wyste nowht; 380  
And 3it demed they In Al here peyne  
that from Egypt they weren fer Certeyne ;  
and so they weren, with-owten lettyng,  
ferthere thanne they Cowden hau knoweng ; 384  
For the Schip wente Evere to fore the wynd  
Swiftere than þe Rakke In þe Eyr be kynd,  
and so fer drof hem In to the Se  
that they ne wiste In to which contre. 388  
The fowrthe day, the Owr of pryme,  
hem be-happed An hard Chaunce that tyme,  
and fowle Acombred Alle they were,—  
For to A passing gret Roch they proched wel  
Nere ;  
and the wynd ful harde thedir hem sore drof  
that the Schip on fowre partyes to-Rof ;  
In which of somme Of tho fowre partyes  
tweyne weren dreint with-owten lyes, 396

et il estoient sans maistre et sans  
gouverneur.

et la mers n'estoit pas paisieule:  
mais escouneue par les uens qui si  
estoitent crueus.

Car il venoit du toutes pars,  
si se feroit. li vens el voile tout de plain, et  
la nef s'en aloit tout par mi les ondes ausi  
uistement com fait esmerillons quant on le  
cache, ou quant il cache denant lui sa proie.  
Quant chil se voient en tel point et en tel  
peril, qu'il ne puent escaper qu'il ne gar-  
dent ne mais l'eure ke il soient perillie et  
mort, et connoissent qu'il ne puent escaper  
qu'il ne muirent se la misericorde ne les  
deffent. Si s'agenoillent trestout dedens la  
nef, et crient merchi a notre signeur, ke il  
par sa pitie les gardast en chest peril ou il  
sont en cheu, en tel maniere qu'il ne soient  
mort ne peri, mais au port de salu les amaint.  
376 En tel maniere, et en tel paour, et en  
tel angoisse, ke il onques ne burent ne  
mangierent, furent li message .iiij. iours.

Si orent dedens chel terme tant courut  
parmi la mer a che qu'il auoient boin  
vent et fort, et bien portant,

qu'il disent entr'eus parmi tout le peril  
ou il estoient, qu'il ne pooit estre qu'il  
ne fuissent mult loins de la tere de  
egypte.  
et si estoient il sans faille. 384

Car la nef estoit a uoit toudis ale  
ausi come se tous li uens del monde  
le cachast.

Av quart iour, a eure de prime,  
leur auint vns encombrements asses  
gries et pesmes.

Car il aprochierent pres d'une isle, haute, et  
grans, et plaine de roches, et la nef si adrecha.  
et lors se dementerent mult durement de che  
ke li nens les menoit chele part a plain voile.  
Si avint ke la nef feri si tres durement a la  
roche k'ele fu toute esmie en .iiij.  
parties.  
Si que des .iiij. messagiers  
en perirent li doi. et li autre doi s'en  
escaperent. 396

And the damysele floterid In the see,  
Oper Socour kowde non there sche.

And whanne sche beheld that tweyne saved  
were,

Ful lowde to hem than Cride sche there,  
And preide hem sweteliche In hire Manere  
' For love of here God that they lovede so  
dere,

Of whom they helden the newe lay,  
that they wolden hire Socouren that day.'

thanne beheld on of the Messengers two,  
and gret pite hadde on this damysele tho,  
and took vppe his hond & him gan to blesse,  
And In to the Se he gan hym dresse.

tho betook he hym to God Almyht,  
Anon to that damysele he gan hym dyht,  
So that with myht and strengthe of hem two  
A3en to the Roche wonnen they tho.

Whanne to the Roche they weren I-gon,  
they thanked Iesus, Maryes sone, Anon,  
that hem hadde Saved from peryl & wo,  
So Ny here deth As they weren tho.

In this Manere tweyne of the Messengers  
Weren perschid for fawt of Maryneris  
as they wenten to sechen Nasciens here lord,—  
thus weren they persched At on word,—

And tweyne leften with that damysele ;  
but the ne hadden neyther to mete ne to Mele,  
For Alle here vyaunde In to the Se fylle  
As here to fore 3e herden Me telle.

thanne ful sore Abasched they were  
that non Maner of viaunde hadden they there ;  
And therto fer In A straunge Contre,  
And fer from peple disolat to be,

Et li damoisiele qui auoec aus estoit  
s'en aloit aual li aue.

Et quant ele vit cheus qui estoient  
arriue, et escape du peril :

400 ele leur commença maintenant a  
chrier merchi,  
et proier mult douchement  
ke il, pour dieu,

et pour la sainte loy que il tenoient,  
404 il uenissent aidier."

Et lors les garda li vns des valles,  
si en ot mult grant pitie,

408 et sali mainteuant en li aue,  
et se commanda a notre signeur,  
puis s'en ala noant dusch'a la damoi-  
siele,  
et le remena au port a uiue forche

412 Quant il ualles fu uenus a la riue a  
tout la damoisiele  
si en merchia dieu de boin cuer  
de che qu'il l' auoit iete de peril

416 de mort, dont il auoit este si pries.

En tel maniere

perirent deus des messages

ki pour nascien querre estoient esmeu  
de lor pais.

420 Et chil qui remesent auoec la damoi-  
siele, le fille le roi de label,  
quant il virrent qu' il auoient toute  
leur viande perdue, et che dont il se  
deuoient soustenir,

424 si en furent mult esmaiet

Car il se veoien[t] en estranges lieux,

428 eslongies de toutes gens,

that In that yl was there vyaunde non  
to sellen, neper growenge on Erthe ne ston.  
And this was on of the moste thing  
that hem browhte Into so Mochel Morneng,  
For thens supposid they neuere to hau gon  
but 3if it be thoruh [grace] Of Only god Alon.  
& so In goddis gouernaunce they putten hem  
Echon,

To don with hem what he wolde don ;  
And knelyng, Cryden hym Mercye  
with weping and teris ful tendirlye ;  
and Cryden to him In this Manere,  
“ Now, goode lord, thow Socoure vs here,  
that we ne fallen In non desperaunce  
thorwh the fals Enemyes Chawuce ;  
but kepe vs lord In thin Servyse,  
that pe fals Enemy of vs Cache non prise.”

Sweche wordis & swiche preyeris  
Oftyn tymes hadden these messengeris ;  
and Evere this damysele wepte ful sore,  
and Cursid the tyme that sche Cam thore  
From Evel to werse to ben browht,  
Euere thus Compleyned sche In hire thouht.  
And there they hyre Comforted Anon  
Also Mochel As they Cowden don,  
And seiden ‘ that God wolde socour hem sende  
Er Comen Owht fowe dayes to the Ende ;’  
“ and therefore, damysele, wepe 3e no more,  
For 3owre Morneng doth vs moche sore.”

Thanne Axede sche hem of here Creauce,  
And they hire tolde with-owten variaunce

et en tel roche ou il ne trouerent  
iamais denree de viande  
a uendre.

Et ch'estoit vne chose  
432 qui mult les faisoit esmaier,  
pour chou qu'il se veioient en estrange lieu,  
qu'il n'en escaperoient a leur amis en nule  
maniere sans mourir.  
Se notre sires ne les secouroit par son  
digne commandement.  
Et pour chou se metent il del tout en  
la manaige notre signour.

436 et crient merchi  
en larmes et en plours,  
et dient souuentes fois.

440 “ Biaux sire diex, par ta douche pitie  
regarde nos cuers, et nous conforte.  
Si que nous ne puissions chair en des-  
esperanche ne en pechie mortel, par  
l'agait ne par l'engien a l'anemi.  
Et se tu nous enuoies, biaux sire,  
temptation pour nous esprouuer,  
444 Sire, par ta douche pite, doune nous(a)  
Teus paroles et teus proieres  
disoient souuent a dame dieu li mes-  
sagier.  
Et la damoisele plouroit mult tenre-  
ment,  
448 et si maudissoit fortune,  
que ensi le demenoit de mal au pis,  
che li sambloit.

Et chil le confortoient,

452 et disoient ‘ que n'ele s'esmaiaist, ne  
ne plourast mie.’ “ Car notre sires,”  
font il, “ nous secourra prochaine-  
ment.”

\*  
456 Et chele leur enquier la ueritei de lor  
creanche.  
et il en dient

(a) tel forche ke nous le puissions souffrir en tel maniere, que en quel paine que li cors soustienge en cheste  
terriene vie, ne soit toute as armes [sic]. Sire, mais assises soient en la perdurable gloire quant eles depar-  
tiront des cors.”

- how that be Iosephe of Barthamye  
 they it Resceyveden ful trewelye, 460  
 And be Al holy Chirches lawe,  
 Of wheche Creawnce they weren ful fawe.  
 thanne tolden they hyre In Eche degre  
 What powere [Crist hadde,] & what dignite, 464  
 and how that socouren he wolde his frend,  
 And from peryles to-bringen him to good End.  
 " For who that In hym hath Affyaunce,  
 he wele hym kepen with-owten variaunce ; 468  
 and from Alle perylles, I the Enswre,  
 hym delyveren, as Seith the holy scripture."  
 " In feith," quod this damysele tho,  
 " 3if 3owre lord sweche Merveilles May do 472  
 as 3e me now tellen here,  
 on hym wil I trosten In Alle Manere.  
 3if he owt of this peryl vs now brynge,  
 and to vs wil owht sende In Socourynge, 476  
 And therto A-sckapen from Al this fere,  
 I hym promyse In Alle Manere  
 From this day forward his Servaunt to be,  
 And hym to Serven In Alle Manere degre. 480  
 " Ha, damysele," quod they Anon,  
 " Now weten we wel Everychon  
 that with-owten dowte ful Sekerly  
 we scholen haven Socour Ryht hastely  
 Al other wyse thanne he wolde hau do  
 Sethen 3oure promys 3e hau mad so."  
 In this Manere leften they Alle thre  
 In ful grete thowht ful Sekerle ;  
 488 For they hadden Neuere be wont perto,  
 to suffren swich Angwisch As they hadden tho.  
 and whanne the Nyht Gan Comen faste,  
 Abowtes In the yl they loked Atte laste, 492
- che qu' il en ont appris par la bouche  
 ioseph,  
 et par les autres preles de sainte  
 glise.  
 Et li faisoient entendre  
 que grant pooir auoit li sires qui loy  
 il tenoient,  
 et ke il secouroit tous iours ses ser-  
 gans  
 en quelconkes lieu ke il soient,  
 pour qu' il le seruent de boin cuer,  
 si comme sainte escriture le com-  
 mande  
 " Par foi," fait la damoisiele,  
 472 " puis qu' il est teus, et si poissans  
 com vous me dites.  
 Iou li promet de cuer et de bouche,  
 que se il en chest peril nous veut  
 secourre si ke i' en escape, et saine et  
 viue :  
 ie me tenrai a loy, et reclamerai et  
 kerrai d'ore en auant trestout ensi  
 comme si menistre me consilleront."  
 " Damoisiele" font il,  
 " or sachies donkes vraiment,  
 484 qu'il vous donra prochainement aide,  
 et asses plus tost ke il ne fesist  
 se vous ne li eussies fait promesse or-  
 endroit."  
 En tel maniere atendirent entr'aus  
 quatre, si furent mult esmaiet et es-  
 poente,  
 comme chil qui n' auoient pas appris a  
 souffrir si grant paine ne si grant ta-  
 uail com il auoient en la mer.  
 Et au soir quant la nuis fu aprochie,  
 si regarderent



and Aspiden Ryht Anon there  
 An old wal of ston In A qweynte Manere,  
 that somtyme of an hows it was,  
 and with gret pride I-mad In that plas ;  
 but be Old tyme it was down throwe,  
 but A parcel lefte there vppon a Rowe  
 that there vndir Myhten wel Reste  
 Six persones, other fyve Atte leste.  
 thanne to thike partyes wenten they anon  
 be here wittes thanne Everichon,  
 and seide ‘ that bettere it was pere to Abyde  
 vndir that wal thanne be the see syde,  
 In the Schadewe forto kepen hem  
 thanne forto ligger be the strem.’  
 and there Abyden they Al that Nyht  
 Tyl on þe Morwen it was day lyht.  
 On the Morwen Erely, whanne it was day,  
 Ful faste here preyeres thanne gonne they say,  
 ‘ That God for his pyte & grete Mercy  
 hem Som Comfort Scholde sende hastely.’  
 thanne seiden they that they wolden gon  
 to sen what howseng was In that ston.  
 and whanne in this Roch they wenten an hy,  
 they behelden Abowtes ful Inwardly :  
 thanne Anothir wal syen they there,  
 As thowh of Marbel wrowht it were,  
 And A lytel hows there vppon,  
 —thus hem thowhte, and thedir gonne gon,—  
 Whiche was som tyme Richelych dyht  
 As that it Semed to here Syht,

ke a mont en la roche  
 auoit vn mur viel et anchien,  
 d' une maison  
 496 qui iadis i fu drechie par grant orguel.  
 Mais ele ot est abatue, et ot ia grant  
 tans passe.  
 et ne-pour-quant boine partie en i  
 auoit remese,  
 si ke bien i peussent seoir et reposer  
 500 .v. gens. ou .vi.  
 Et il coururent chele part,  
 et dient ‘ ke toutes voies seront il  
 mieus  
 504 en l' ombre de chel mur que desus la  
 riue ou il ont este toute iour.’  
 Si s' adrechierent chele part et vont tant qu' il  
 i sont venu. Et quant il paruinrent la : si  
 estoit nuis oscure,  
 si demeurent illuec toute la nuit, asses  
 seul et esgare de conseil et esmaie.(a)  
 508 A l'en-demain, si tost comme li iours  
 aparut,  
 et il orent dites lor proieres et lor orisons,  
 ‘ que notre sires par sa douche pitie  
 512 les consillast,’  
 si s' adrechierent trestout vistement, et  
 disent qu' il iroient  
 veoir qu' il a laiens entre ches murs.  
 Si monterent contremont la roche,  
 516 et tant alerent qu' il vinrent  
 a vne entree par v on entroit laiens.  
 Et ch' est  
 vne huisserie de marbre vermeil  
 520 qui tant estoit riche et enuoisie,

(a) Car il auoient paour que notre sires ne les oubliast. Si dormirent chele nuit mult petit. Car il ne fnoient de penser a che qu'il ne veoient nule par leur garison, se ele ne leur venoit prochainement de la grace notre signour. et mult li prient douchement qu' il leur vienge aidier et reconforter.

- that hem thowhte so Riche myhte non be  
So sotely Mad In that Contre. 524
- and In they Entrede, & vppe they wente,  
the Messengers and þe damysele veramente.  
and whanne they be-helden Al A-bowte,  
thanne Sien they there with-Owten dowte 528  
An hostel that som tyme was Rialy dyht,  
As thowh it hadde ben for þe most Man of Myht  
Arayed lik A Ryal Manere,  
Somytyme On lord to hau dwelled In there. 532
- For there-Inne stoden peleris of Marbil stones,  
Ful Rialy I-wrowht for the Nones;  
And thre-qwarterid they weren Of Gold & Asure  
and Of Silver, be gret Maistrye, I the Ensure, 536  
As thowh it hadde ben wrowht be Enchaument,  
So Rialy it was there present.  
And with-Innen Atte the Ende of þat hows  
They Syen A bed ful Merveillows, 540  
the Richest and the moste Avenaunt  
That Ewere Man Say, As I vndirstond.  
And the fowre postes that it vp Bare,  
Of Bryht Schyneng gold weren they there, 544  
And Of precyous stones they weren ful pyht,  
And therto ful Rialy weren they dyht  
that moche peple it Myhte hau Seyn,  
So Merveillously it was wrowht In Certain : 548  
For they wenden it hadde ben In dremeng  
Whanne they syen Al this Riche thyng.
- Aboven this bed A tombe there was,  
Ful fayr, ful Riche, þer In that plas ; 552  
And therto so Merveillously it was wrowht  
that Alle they Merveilleden In here thowht ;  
for it was so delitable In here Syhte tho  
That mochel Comfort it dede hem do. 556
- ke a paines porroit on faire son pareil  
ne de rikeche ne de biaute.  
Et il entrent laiens,  
et regardent l'uis  
tant qu' il aperchoiuent ke laiens auoit  
eu (*sic*) ostel si biel et si riche  
com se li plus poissans hom del monde  
l'eust fait a son oes.  
Car laiens auoit pilers de marbre,  
oures par de-fors  
a oeure de trifoire, et a or  
et a argent, par si grant maistrise  
comme se che fust oeure d'encante-  
ment. Et el chief par defors l'ostel,  
en .j. arc uolu,  
auoit le plus riche lit,  
et le plus biel,  
qu' il eussent onques mais veu, iour  
de leur vies.  
Car li quatre piet  
estoient a oeure a trifoire  
et a pierres precieuses trop richement,  
et li autre membre estoient d'iuoier  
trop riche,  
ke maintes gens\* qui le porroient oir  
le tenroient a menchoigne.  
\* [In MS. *qui follows oir.*]  
De sous chel lit auoit vne tombe  
trop biele et trop riche  
et si merueilleusement ouuree  
ke trop fu deliteuse a veoir.

Where vppon lettres of grw weren wreten there  
 that thus Seyden, and In this Manere,  
 ‘ here lith ypocras the beste Fesciscian  
 That Evere Sawh lyvenge Ony man, 560  
 that be Cawtel of his wyves Red  
 Sodeynly he was browht to his ded :  
 and Into this place was he browht trewlye  
 Be Antonye the kyng of percye.’ 564

Whanne the Messengeris these lettres gonne  
 beholde,  
 They gonnen to Reden hem Mani folde,  
 and longe Of hym to-gyderes they spoke,  
 And seiden that he was A wys man On boke. 568

ful faste they behelden this hows Abowte  
 From the ton Ende to the tothir with-owten dowte,  
 And so Manye Riche thinge syen they there  
 that Evere to-forn syen they In Ony Manere ; 572  
 For Maner was þer Neuere so Ryaly dyht  
 that Cowde Comprehende to Mannes Myht.  
 For Of Al the world hem thowhte it was þe  
 richest place

That Evere Erthly man In browht wase ; 576  
 and the Richesse that there they fownde  
 Miht non man tellen that wenten On grownde.

But now leveth here this storye  
 Ony more of this hows to speken sekerlye, 580  
 Whiche that ypocras dyde don Make  
 Onlich There for his Owne Sake,  
 and for his Maner he let it dyht,  
 For he was A man Mochel Of Myht ; 584  
 And Enstored ful wel it was

Of Manye Richesse In that plas ;  
 Whiche hows is Now Al forfare,  
 but ȝit Al that Richesse leften thare. 588

Et par de-sus le plus gros del chief de  
 l'alame auoit lettres  
 qui disoient.  
 ‘ Chi gist ypocras li souverains maistres  
 des fuscisiens,

qui par l’engien de la feme  
 fu mors,  
 et fu chi aportes  
 par anthoine le roy.’

Quant chil voient les lettres,  
 si les counissoit mult tres bien,  
 et en parolent asses ensamble,  
 et dient ke d’ypocras ont il maintes  
 fois oi parler,  
 et regardent

de chief en chief  
 et voient tant de bieles choses qui  
 toutes estoient tournees a noient et de-  
 cheues, et quident bien qu’ il i eust  
 iadis vn des plus riches osteus del  
 monde. Car seulement la rikeche qui  
 i est remese ne porroit nus hom esle-  
 gier s’il n’ estoit riches hom trop dure-  
 ment.

[*The MS. Bibl. Reg. E. xiv. (fol. 60, col. 3) goes on with “ Et quant li doi message et la damoisele,” &c. p. 43, post, omitting the Story of Ypocras. The French of this is printed from the Additional MS. 10,292, fol. 45, col. 3.*]

Mais or laisse li contes a parler de euls.  
 pour conter la uerite de cele maison.  
 que ypocras fist faire

pour son manoir.

et comment elle ot este estoree si riche-  
 ment et par quele maniere. et qui che  
 fu qui l’estora. et pour quoi, et com-  
 ment, cele maison qui iadis fu si riche  
 et si bele, estoit ensi dechoite.

## CHAPTER XXXVI.

## THE HISTORY OF THE PHYSICIAN YPOCRAS.\*

How he was the most learned physician living; but was once 'reproved be clergies dome,' on this wise :—when he came to Rome in Augustus's time, all men were mourning for the supposed death of the Emperor's nephew (p. 21). Ypocras goes to the corpse, finds life in it, puts the juice of a herb into its mouth, and up it gets alive, whole, and sound (p. 22-3). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 23-4). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 24). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 25). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 26-7). The Emperor and Queen come to see him, and so does the fair lady (p. 27). His heart is glad at this, and he tells her his love (p. 27). She beguiles him, saying she loves him too, and will be at his will (p. 28). This cures him, and he returns to Court (p. 28). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 29); she proposes that he shall get into a vessel,† and she shall draw him up and let him talk to her. Ypocras consents (p. 29). He sleeps at the Emperor's, goes out at night (p. 30), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 31), and there he hangs in his basket all day, with the people staring at him (p. 32). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 33)‡; so the Emperor has the images of his own nephew and Ypocras broken (p. 34). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 34-5), and accordingly starts for Galilee (p. 36). He comes to Persia, and raises the king's dead son to life (p. 36-7). After a time, the king marries him§ to his daughter (p. 37), and Ypocras tries to find out the most 'temperable' isle to live in (p. 38). A master-shipman tells him of it, and he, and his, sail there (p. 38). Ypocras has a beautiful house built (p. 39); and makes a wonderful bed, in which if a sick man lies he is cured (p. 39). He also

\* The Additional MS. heads the Chapter: 'Ensi que Ypocras fu pendus en le tour de rome, & tous les gens li rewardoient.'

† The French text explains that great criminals were put into the vessel, and slung up on the side of the tower a night and a day for all the people to see them, after which the criminals were killed.

‡ The French text adds that the lady had a picture painted of herself and cousin pulling up Ypocras, and put up by the images, and then told the Emperor all about it.

§ The French text takes him to Giant's Island and the City of Corinth, where he marries the daughter of the King of *Sur*.

makes a wonderful cup, in which any poison will lose its strength and not hurt a man if he drinks it (p. 39). But Ypocras's wife is very proud of her rank, and hates her husband (p. 39). She mixes some poison in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 40). The cup deprives it of its strength, and it doesn't hurt him (p. 40). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 41). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 41). She tells her cook to kill the sow, and send it up for supper (p. 42). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 42). None can be got, so he reproaches his wife and dies (p. 42-3). His friends bury him in a gorgeous tomb (p. 43), and the King of Babylon comes and destroys the whole place (p. 43).

FUL trewly Recordeth here this Storye  
Of the worthynesse of ypocras Sekerlye,  
For the worthiest Fecyscian that was  
Evere Acompted In Ony plas ;  
For of that Scyense More Coude he  
than ony Man leueng In Cristiente ;  
but [for] On thyng that he dyde At Rome,  
Reproved he was be Clergies dome ;—  
For the worthiest Clerk he was told,  
Passenge Al Erthly men Many fold ;—  
And what Aventure that hym befylle,  
I schal 3ow schewe, & herkene me vntylle.

This was the trowthe and the veryte :  
Whanne Augustus Cesar Emperour was he  
The same Our that ypocras to Rome Cam,  
Mochel Morneng & Sorwe Made Every Man  
As thowh here Fadrys hadden ben ded  
To forn hem lyggeng In that Sted.  
thanne ypocras Abascht hym wondir sore  
Of the Morneng that he Sawh thore,  
So that he preyde A lytel Child  
that to forn hym was bothe Meke and Myld,  
that he wolde tellen hym the Cause why  
Wherfore the peple there was so sory.

Voirs fu, ce dist li contes, et l'estoire  
dez philosophes le tesmoigne,  
que ypocras  
fu li plus souuerains clers del art de  
phisique  
4 que nuls hom qui a son temps regnast,  
ne qui su cele science eust si parfaitement  
mis son cuer, ne sa cure. Et si uesqui il longe-  
ment que gaires ne fu renommes :  
  
mais pour vne cose qu'il fist a romme  
fu connues et esprouues, et il et sa  
clergie.  
8 par quoi il fu puis tenus en haute  
renomme dez philosophes, et apeles  
souuerains mires de tous lez phisis-  
siens qui adont estoient.  
et si vous dirai  
12 comment ce li auint.  
Il fu uerites prouuee.  
  
que au tans auguste cesar l'empeour  
uint ypocras a romme. et a cele heure  
qu'il entra en la cite.  
16 li auint que il trouua laiens si grant  
dueil comme se chascuns d'euls ueist  
mort son pere. ou son enfant,  
deuant lui.  
si en fu tous esbahis.  
20 de cel grant doel qu'il uit tout entour  
lui.  
si demanda a vn enfant  
qui deuant lui estoit  
qu'il li deist, se il sauoit,  
24 l'occoison de cele dolour.

"Now, Certes," quod this Child thanne,  
 "Why that thus Mornen Alle these Menne,—  
 It was for A Nevev of the Emperour  
 (Whiche was A persone of gret honour) 28  
 that ful longe Syk hath be,  
 and now they seyn that ded Is he :  
 and therto he was so fayr and so good  
 That Every man hym lovede with his Mood. 32  
 And this is the Enchesown Sekerlye  
 Alle the hevynesse of þe peple trewelye."  
 "and where is the Body," quod ypocras tho.  
 "Sire, In the Emperowres halle it is I-do." 36  
 And whanne this word tho he herde,  
 Toward th' emperoures halle faste he ferde ;  
 And 3if Ony breth In his body be founde,  
 he hopede hym to A-Reren that ilke stownde,  
 and Onlyche to helthe to bryngen hym  
 Agen  
 that Alle the peple there it scholde sen ;  
 Be his Medicyn And his Craft  
 thus wolde he don Er that he laft. 44  
 Thanne to the palys gan he gon,  
 And to that he presede Anon ;  
 but so mochel peple there was,  
 Onnethis he myhte Entren In to þe plas. 48  
 and whanne he was Comen to the Cors,  
 Anon he tasted with gret fors  
 In what partie he myhte fynden Ony lyf :  
 Thys Merveilled th'emperowr and his wyf. 52  
 Anon as he there thus hadde I-do,  
 lyf In his Body thanne felte he tho ;  
 And Gan to Openen his Mowth Anon,  
 And þe Iews Of An Erbe he gan þere-Inne  
 don, 56

"Chertes," dist li enfes,  
 nous faisons cheste doel  
 pour vn neveu a l'empereour,  
 qui her soir estoit tous haities :  
 et ore est mors.  
 Et il estoit si biaux enfes, et si preus.  
 que de sa mort est toute romme  
 abaissie.  
 Et c'est la cose por quoi  
 nous menons tel duel, et faisons tel  
 douleur."  
 "Et ou est li cors," fait ypocras.  
 "Sire," dist li enfes, "il est en la sale  
 notre empereour."  
 Quant ypocras oi ceste parole, si se  
 parti del enfant.  
 et se pensa que se il pooit venir au  
 cors del enfaut ains que l'ame s'en  
 fust partie,  
 il euide tant auoir appris qu' il le feroit arriere  
 uenir en sante  
 par sa medecine.  
 Lors s' adreche enuers le palais.  
 et quant il fu laiens venus: il se bouta  
 tant parmi lez vns et parmi lez autres:  
 qu' il uint au cors. et il entendoient  
 tant tout au duel faire. quenuls nes' en-  
 tremist onques de lui bouter arriere.  
 Quant il vint au cors,  
 il commencha a regarder  
 cele part on il cuidoit plus tost trou-  
 uer la uerite de sa mort.  
 Ensi auint que maintenant qu' il ot mise sa  
 main sour le cors.  
 il connut qu' il estoit maintenant encore plains  
 de uie. et que l'ame li estoit encore el cors.  
 Lors li ouuri meismes la bouche.  
 et dedens li mist ius d'erbes

That of so gret vertu was there,  
 Of his Siknesse he dide him Arere,  
 And there he A-Ros with strengthe & Myht  
 Openly thene In Alle Mennes Syht,  
 Also hol and Also Sownd  
 As Evere he Was In Ony stownd.

And whanne he hadde thus I-do,  
 the Emperesse to hym gan to go,  
 and Seide, “Sire, ful wel thou be!  
 A glad womman hast thou Maked me!  
 What Manere of Gwerdon that þou wilt  
 Crave,

Ful Sekerly, Sere, 3e scholen it have.”  
 thanne Axede the Emperesse what he hyhte.  
 he Seyde “ypocras, lady,” Anon Ryhte.  
 “Now know I wel be 3oure Comenge  
 that 3e ben the worthyest fecyscyan levenge:  
 A Man from deth to lyve A3en Arere,  
 Thus dyde Neuere fecyscyan, I trowe, Ere.  
 Therefore þe Moste worschepe I schal the do  
 that Evere to Feciscian was don vnto.”

An Ymage of Gold Anon let sche Make,  
 Ryaliche I-dyht for ypocras his sake.  
 Another ymage thanne let sche maken tho  
 Aftyr that Child þat from Siknesse he rerid so.  
 And theke ymages bothe In fere  
 In the he3ghest place of Rome set weren they  
 there,

So that hos Evere Comen, Other wente,  
 thike ymages myhten they Sen veramente;  
 and Aboven thike ymages two  
 A Ryal Tabernacle Made sche tho,  
 that non Reyn ne scholde Comen therny,  
 So wel was it Made, and So Sotely.

de si grant forche et de si grant pouoir

que cils se leua maintenant

60

aussi sains et haities

com il onques ot este a nul iour de sa uie.

Quant l' empereres uit chou,

64

il courut a ypocras pour lui acoler. et  
 conioir. si li fist honeur et feste grant.  
 et aussi firent tuit li autre.

68

Et li empereres li demanda son non.

et il li dist qu'il auoit non ' ypocras.'

72

“Je connois,” dist li empereres, “por  
 ce que vous aues pouoir d'omme mener  
 de mort a uie: que vous estes li plus  
 sages clers: et li plus souuerains de  
 tous le3 philosophes qui onques fuissent.  
 si vous en ferai tel honneur

76

qu'il en sera parle a tous iours mais.”  
 Lors fist faire vn ymage qui fu d'or.  
 en figure d'omme, grant et haute. sam-  
 blables au plus que il pot a la sam-  
 blance d'ypocras.

80

Et apres refist faire. vne forme d'omme  
 a le samblance de son neueu.

et le3 fist mettre

par deseure vne de portes de romme  
 el plus haut lieu.

si que nuls n'i uenist

84

qui ne le3 peust ueoir apertement.

par desus ches deus figures,  
 fist faire. vn arc uolu: ouure d'or et  
 d'argent trop soutieument  
 pour la pluie qui n'i peust auenir en  
 nulle saison.

88

And Aboven ypocras themperesse lettres let do,  
That In this Manere wyse Seyden tho :

‘ Lo this ymage is ypocras,  
‘ the worthiest Phelesophre þat Evere was,  
‘ that In Rome Arerid In Certeine  
‘ A man to lyve Owt of gret peyne  
‘ that ful Ny Was to Augustus Cesar,  
‘ hos ymage stont by him thar.’  
and whanne this was Al I-do,  
thanne seyde th’emperesse Anon tho,  
‘ that For non Manere In no degre  
thike ymages Remeved scholde be.’  
thanne seiden they to th’emperesse Anon  
‘ that hire Comandement scholde be don.’

Anon Mochel mad he Offen was he tho.  
Abowtes Al Rome where he dyde go,  
So that Manye Sike Men Keuered he  
as he Abowtes wente In Eche Contre,  
So that for his grete konnenge  
they Cleped hym half A god with-Owten  
lesynge,

And the moste Sovereyn of Alle Clergye,  
Thus they hym Clepyd ful Certainlye :  
And As Moche worschepe to his fygure gonnen  
they do

As to Ony of here goddis dyden they tho.  
And so scholden they hau don for Evere More,  
Ne hadde on thyng At Rome behapped thore :  
What it was, I schal now telle,  
Swich An Aventure hym befelle.

Thike tyme whanne ypocras At Rome was,  
and worschepyd he was In Every plas,  
It happed so there be Aventure  
that A fair lady, I the Ensure,

Et li empereres fist faire lettres deseur  
ypocras.  
Si disoient lez lettres.

‘ ch’est ypocras.

92 li souuerains des philosophes.  
qui par le sens de clergie fist uenir a  
romme,  
de mort a uie,  
le neuueu a l’empereur auguste cesar :  
96 celui meismes dont la figure este de  
iouste lui.’  
Quant li bries fu escrits.  
li empereres dist

qu’il ne ne veoit pas comment cil doi  
fuissent iamais oste de cel lieu ou il  
estoiert mis.

104 Apres icel fait, fu moult ypocras seruis a  
roume de l’empereur, et de tous lez autres.  
mesmement de cheuls qui auoient ueu qu’il  
auoit fait del neuueu a l’empererour. Il se  
prist garde de ceuls du pais.

Et tant leur fist de bien: qu’il ne  
souruenoit gaires a malade a qui il ne  
dounast sante:  
Si fist tant en poi d’eure. que li poure  
home qui estoient ydiote et non-sa-  
chant: l’apeloient demi-dieu: et li  
108 autre toutes uoies qui miex estoient  
letre. l’apeloient souuerain des sages.  
pour le grant sens qu’il trouuoient en  
lui.

Et pour ce firent il a la figure de lui  
si grant honneur

112 comme se ce fust vns de leur dieus.  
Si tindrent cele figure en si grant hon-  
neur que iamais ne fust remuee de son  
estat, se ne fust vne aenture qui auint:  
et si vous dirai, quele elle fu.

116 Au tans que ypocras estoit a romme:  
et li roumain li portoient si grant hou-  
neur. et si grant reuerence comme li  
contes le deuisse.  
Il auint  
120 que une dame



Of the partyes of Galele,  
to the Emperour thedir Cam sche.  
Sche was holden the fairrest womman  
That Ony creature discryven Cowde than,  
And Also Ryaliche sche was A-dyht  
As belonged to swich A lady of Myht.  
Whanne this Emperesse Say this lady bryht,  
Of hire sche Axede Anon Ryht  
‘ Whens sche Cam, & of what kende.’  
And sche hirre Answerid As good & hende :  
Sche seide that ‘ Sche was Comen of hy degre,  
Of kynges and qwene ful Certainle.’  
Thanne ladyes and damyselis sche Comanded  
hire there  
hire to don Servyse In alle Manere,  
as that belonged to hyre Astat,  
hire forto worschepen bothe Erly & lat.  
and whanne fulliche A monthe hadde sche  
there be,  
thanne Atte laste these ymages beheld sche,  
And Anon Axede with-Owten taryenge  
‘ What theke ymages weren to signefyeng.’  
thanne tolden they hyre with-Inne a whyle ;  
And Anon this lady Gan forto smyle,  
and seide, ‘ that phelesophre was not bore,  
From deth to lyve A man to Reren thore :’  
“ for I dar wel seyn with-Inne a schort day  
hym A Fool to preven, So scholen 3e say ;  
For of this that 3e sein to me here,  
It may not be trewe In non Manere ;  
Ne neuere beleven it In my thowht  
For non Man that Evere was wrowht.”  
This tale was told to forn th’ emperowr,  
that thus be ypocras was seid dishonour ;

qui estoit nee dez parties de gaule  
uint a romme. et fu encore li treus de  
gaule a l’empereour.  
et elle estoit de si grant biaute que nuls ne le  
ueist qui ne deist que elle estoit estraitte de  
haute parage et de haute gent : et qui ne le  
tenist a la plus bele del siecle.  
Et elle estoit uestue si richement :  
comme se li empereres le deust auoir  
a feme par mariage.  
Et quant li emperes le uit si bele et si  
richement achesmee.  
il demanda  
de quel terre elle estoit nee.  
et on li dist  
que elle estoit estraitte de haute gent.  
Et on li fist maintenant en vne sieue  
cambre mettre, et baillier dames et  
damoiseles pour lui faire compaignie.  
et commanda que elle fust seruie si  
bel, et si bien, et si richement,  
comme la hauteche de lui requeroit. Et il en  
frent son commandement. et tindrent si haute-  
ment comme elle sot demander.  
Et comme elle ot este laiens le terme  
de deus mois.  
et elle uit deseure la tour lez .ij.  
ymages,  
elle demanda a chiaus de laiens  
‘ que ches ymages senefioient.’  
et on li dist.  
Et quant elle oi che. si commencha a  
sourrire.  
Et dist ‘ qu’ il n’ estoit mieencore nes :  
qui peust faire homme uenir de mort  
a uie.’  
“ Je di,” fait elle, “ que cil qui firent ces  
ymages en ramembrance de ce que vousm’ aues  
conte, furent fol. Et certes, comment que  
vous teignies che maistre a sage. Je vous di  
que pour estre .j. iour tout seul auceques lui,  
le feroie iou tenir pour si fol et por si musart :  
comme il est ore tenus pour sages.  
Car certes pour tele loenge qu’ il se met sus  
qu’ il dist qu’ il puet faire homme uenir de  
mort a uie. ment il, ne ia ne le kerrai pour  
cose qu’ il die.”  
Ceste parole dist la damoisele, d’ ypo-  
cras. Et fu ceste parole racontee  
deuant l’ emperour,

So that it was spoken bothe to & fro  
 Tyl atte laste ypocras þere-offen herde tho ;  
 Where offen he hadde ful gret disdeyn,  
 As I 3ow Seye now In Certeyn,  
 And seide ‘ þat he scholde neuere glad ne be  
 tyl that damysele he myhte se,  
 that hym A fool wolde make.’  
 thanne themperour this word gan take,  
 And seyde that to forn him scholde sche be.  
 “ Whanne sire,” quod ypocras, “ I preye the,  
 In the temple to morwe, Atte Owr of pryme,  
 thanne scholen we Meten Al In good  
 tyme.”

Al Nyht lay ypocras, and thowhte  
 how that this thing Ony weye ben Mowhte ;  
 and On þe Morwe, Er the Owr of pryme,  
 ypocras at the temple was be tyme.

thanne Cam þere thedyr this lady gent  
 With A gret Compenyei Of ladyes present,  
 And Axede ‘ wheche was Ypocras,  
 of Alle the Meyne þat there was.’  
 And sche beheld hym wondirly sore  
 A-forn Alle the wommen that weren thore ;  
 and ypocras was A fair 3ong Man ;  
 thus beheld sche In hym than.

And ypocras of hire good Reward took tho,  
 More thanne of Alle Remnant þat with hire  
 gonne go ;  
 For sche hadde the moste passyng Bewte  
 Aforn Alle womman that Evere Sawh he,  
 Whiche Made hym falle In foly thowht  
 that hym there-Owt no man Myht brinngge nowht ;  
 and 3it Into Anothir place wente he  
 hire bettere to beholde, 3if it wolde be.

et fu seue et a mont et a ual.  
 Et tant que ypocras le sot :  
 dont il ot mult grant desdaing :

156 et dist a l’empereour ‘ qu’ il ne seroit  
 jamais lies  
 deuant a chou que il aura ueu la dame  
 qui pour fol le tenoit.’

160 “ Et vous le uenres,” dist li emperes.

“ Sire, quant,” dist ypocras. “ Demain,”  
 dist li emperes, “ a heure de prime,  
 au temple.”

164 Cele nuit pensa ypocras asses  
 a ce que le dame auoit dit de lui.  
 L’endemain a heure de prime

168 atendi tant ypocras.  
 que la dame uint o grant compaignie  
 de dames et de damoiseles : et quant il  
 auint cose qu’ ele ala a l’ autel.  
 Elle demanda li quels estoit ypocras :  
 tant qu’ ele le connut bien,

172 si le comencha a regarder, et il lui.

176 Et en che qu’ il le regardoit miex et  
 miex : et il en estoit souspris miex et  
 miex.

180 et .i. mist si outrement sa pensee  
 que il n’en pot son cuer ester en nulle  
 maniere.

184

And the More that he hire behold tho,  
 the More Angwich his herte Cam vnto ;  
 that So Sore he fyl In a folye thowht,  
 So þat hym selve helpen Myhte he nowhte. 188

Whanne this lady was from the temple gon,  
 Ypocras homward he torned Anon,  
 And becam So Syk And Evel At Ese  
 So that þere myhte nothing him plese. 192

So sore lovede ypocras this fair ladye,  
 That Clene browht was he In A letargye  
 For that his wyl he ne Myhte not have,  
 And for schame he dorst it not Crave. 196

that so harde & so syk he lay,  
 that Othere Feciscians wenden Eche day  
 that Sekyr ded he Scholde hau be ;  
 but they knew not fulliche his Malade. 200

So that th'emperour Cam to his plas  
 To weten howh þat it with hym was ;  
 and so dyde the qwene, & ladyes mo.  
 And Amongs Alle this lady gan forth go 204

for whom that he was so Evel At Ese.  
 and whanne he hire say, his herte gan to plese :  
 thanne In his herte hadde he gret thowht  
 howh this Mater Abowtes Scholde ben browht, 208

So that he made hem voiden Everichon  
 Except this lady Only Alon,  
 and tolde hire his herte ful pleyn,  
 'how, for hire, ded scholde he ben In Certeyn 212

but 3if hire love he Myhte have,  
 For Othirwise Mihte he not be save.'

“Whanne that sche hadde herd Al his Complaynt,  
 Thanne hire wordys Gan sche to peynt, 216  
 As sche that thouhte thorwh a fals wyle  
 holyche ypocras forto be-gyle ;

Quant la dame se fu partie du temple  
 et il s'en ala a son ostel.  
 si se trouua si malades et si deshaities  
 qu'il se coucha maintenant.

Ensi ama ypocras la dame,

et pour che qu'il n'el pot ueoir a son  
 talent, ne auoir: ne qu'il n'el osoit re-  
 querre par nul homme a l'empereour.  
 si s'en acoucha malades. Ensi ama ypocras  
 la dame: et pour ce qu'il ne le pot ueoir a son  
 talent. si en fu si deghaities que li autre  
 maistre qui de phisique sauoient, dirent  
 qu'il euidoient bien qu'il se morust.

et ne pour quant il ne sauoient uraïement quel  
 mal il auoit.  
 Li empereres le uint ueoir. et li haut  
 baron et li cheualier:

et apres y uinrent les dames. et lez da-  
 moïseles.

Et quant il vit che deuant lui.  
 pour qui il i estoit si atournes: et qu' il  
 amoit si cruelment qu'il estoit aussi  
 com a la mort

Il se pensa qu' il li diroit tout en apert.

Lors fist ensus de lui tous lez autres  
 traire

ne mais cele que il amoit.

Et maintenant li regehi  
 que il l'amoit en tel maniere. que il  
 estoit a la mort uenus.  
 se elle ne li otroioit s'amour.

Quant cele, qui a deceuoir ypocras  
 metoit moult grant paine se elle peust:  
 entendi que il l'amoit.

and swiche wordis 3af hym tho  
 that Into A strengere letargye Mad hym to go, 220  
 " Now, Certes, sire ypocras," quod sche,  
 " So worthy A man as that 3e be,  
 that Only wolde for My sake  
 Swich diseyse to 3ow now take, 224  
 Whiche fayn I wolde Amended were  
 be me, and I wyste In Ony Manere.  
 For 3e Conne Not loven Me so wel  
 That I do to 3ow A3en Everydel ; 228  
 but I ne may not In non Manere wyse  
 3owre wil to fulfille be non Gyse ;  
 For so gret warde is set On Me  
 that I ne may not Comen withouten gret  
 Meyne ; 232  
 and Ek with-Owten leve of the Emperour  
 I ne may nowher gon, day ne Owr ;  
 but Rathere than deyen 3e scholde for me,  
 At 3owre owne wille wolde I be ; 236  
 For gret pite it were of 3oure ded,  
 Forto Many A Man 3e don good Red."'  
 Whanne ypocras herde hire wordis tho,  
 that this lady Concentyn wolde hym vnto, —  
 gret Loye to his herte was tho dyht  
 Whanne sche hym kyste with Al hire Myht ;  
 Supposyng to ypocras with herte goodlye,  
 but Al way falshod and Trecherye. 244  
 Lo, behold, the same day tho  
 Whanne this lady from hym was go,  
 vp of his Cowche he gan to Ryse,  
 & to hym took Comfort In operwyse,  
 And to the Cowrt he gan to go.  
 bothe ladyes & gentel wommen A3en shym  
 comen tho,

Elle respondi pour lui miex metre en  
 erreur.

" Certes," dist elle,

" se si grant sens comme il a en vous,  
 perissoit pour vne tele feme comme  
 iou sui. che seroit trop grant doleur.  
 Et certes iou endroit moi ne le uau-  
 droie pas. ne ne sousferroie, che vous  
 di iou bien: pour quoi iou le peusse  
 amender. Miex ameroie a auoir fait  
 tous vos voloirs outreement.

Mais se iou bien vous amoie ore:  
 autretant que uous dites que vous m' ames ou  
 vous me gabes. 228  
 ne-por-quant iou ne porroie uenir a  
 vous aisielement.

Car iou sui de si pres gardee. que iou  
 ne porroie a vous uenir: sans le seu  
 de l'empereour. se trop grant enging  
 n'i auoit pour chou ne vous sai iou  
 quel conseil donner: 232

quar iou endroit moi le consentiroie  
 bien ains que vous pour moi morussies.  
 236  
 quar en cest point seroit il trop grant  
 damaches de uostre mort: ne mie pour  
 vous seulement. mais pour le pueple a  
 qui vous aidies souuent."

Quant il oi que la dame disoit,

que volentiers feroit sa uolente: se elle en uenoit  
 en lieu. il cuida que elle li desist de bon cuer.  
 mais non faisoit. quar elle li baot a faire honte  
 deuant le pueple; et que endroit hom: il n'est  
 enging que femme ne puis deceuoir. Sale-  
 mons, qui fu li plus sages de sez pers, ne s'en  
 pot onques garder, ancois en fu honnis et  
 deceus. Samsons li fors en morut. absalon, li  
 plus biaux hom dez autres, en fu destruis:  
 Et pour quoi dont ypocras qui si poissans ne  
 fu mie, n'en peust estre deceus. si fu il, si  
 vous dirai comment. Celui iour meismes que  
 la dame uint a ypocras, 244

se reconforta il si a lui meismes, et fu

248 si alegies de sa maladie:

que il se leua, et ala ueoir

lez dames et les damoiseles. Et quant elles  
 le uirent uenir: elles li firent ioie grant et  
 merueilleuse. et le rechurent moult bel.

and gret Ioye of hym Alle they Made ;  
 but there nas non that Myhte hym glade  
 Sauf only that lady So fre  
 Wheche falsly mente In Al degre ;  
 Sche made hym loken vppe to the towr  
 vppon whiche that was hire Bowr,  
 and schewed hym where heng A-down be  
 pe wal  
 A strong Cord and A long with-Al.  
 “ lo, sire,” quod this lady thanne,  
 “ Now Mown 3e ben A Merye Manne ;  
 For In 3one towr 3ondir an hy  
 Is the kynges sone of Babyloyne trewly,  
 and there In presown Is he do ;  
 and be that Corde his mete Cometh hym to,  
 In a vessel is I-knyt therby  
 to hym it is vppe drawn trewely,  
 and therefore now I schal 3ow say.  
 A noble while this Selvë day :  
 the Corde and the vessel down schal I lete,  
 and pere Inne þat 3e dressen 3ow ful Mete,  
 an vp to Me I schal 3ow drawe,—  
 this sey I to 3ow In prevy sawe ;—  
 thanne prevyly Mown 3e with me speke,  
 and Al 3owre herte thanne to me breke ;  
 and whanne the day gynmeth to neyghen Nye,  
 down scholen we 3ow leten þat non Man schal  
 Aspye,  
 and thus mown 3e often Sithes do.”  
 thanne ypocras concented wel therto.

Moult fu grant la ioie que lez dames et les  
 damoiseles firent a ypocras.  
 252 Mais nulle ioie que nulle li feist, ne  
 monta riens a la ioie que la dame li  
 fist.

Il monta contremont la tour tant qu’il  
 uint as querniaus en haut,  
 256

et regarda que de-les auoit

vne corde grant, et fort, et longue : si tost  
 comme la dame l’aparchut, ancois que il deist  
 mot, si pourpensa elle d’un grant engin par  
 quoi elle porroit cunchier ypocras.

Lors dist a ypocras, “ Maistres, vees vous  
 ceste corde.” “ Oil,” fait ypocras : “ et saues  
 uous de quoi elle sert.” “ nenil,” fait il “ se  
 uous ne le me dites.” “ Et ie le vous dirai,”  
 fait elle.  
 260

“ Gloriatius, li flex au roi de babilone,

est en ceste tour en prison :

Et quant il doit mangier : sa uiande ne puet  
 mie uenir parmi la porte. Ains a la ual vn  
 uaisel ou on met sa uiande. Et quant elle y  
 est mise, on le traist cha a mont, a ceste corde  
 qui chi est.

Or vous enseignerai bien, biaux maistres, pour  
 quoi ie le vous ai dit. Se vous poues ueoir  
 vostre preu en pourcachier que iou faiche  
 uostre volente, et vous poues sempre veoir  
 uostre lieu, si reuenes cha quant il sera a-  
 nuitie.  
 268

Iou vous geterai la a ual vn dez chies de ceste  
 corde, et l’autre si atacherai la a mont, et  
 uous atachies le uostre au miex que vous  
 poes. Et quant vous aueres le uostre atachie,  
 et seres dedens le uaisel entres : entre moi et  
 vne mieue cousine vous traïrons a mont le-  
 gierement, et lors porres vous dont parler a  
 moi priueement, car uous n’aures a dont ame  
 qu’il descourt.  
 272

Et quant li iours aprochera,

nous vous metrons a ual legierement.

276 et ainsi porras a moi parler souuent  
 que ia nuls ne s’en apercheuera.”

Quant ypocras oi cheste parole, il n’i  
 entendi nul mal. quar il ne quidast (a)

(a) mie. qu’ ele le menast a che. qu’ il fist si malmenes. Il respondi ‘ que de che est il moult bien aaisies. et que pres estoit d’ el faire.’ Si tost comme la nuis fu uenue, cele li dist, “ or uenes donques cha si tost com li empereres sera couchies.” Et il respont ‘ que il y uendroit sans faille.’ Lors s’ en parti et, comanda

That same day this ypocras  
 at themperours table Iset he was,  
 and there disported hym al that day  
 As a man that In letargye lay.  
 and whanne it drowhe toward þe Nyht,  
 To his hows his men wolden hym hau dyht,  
 he hym Excused As hym thowhte beste  
 and seide that Al Nyht he wolde þere Reste  
 and for he was not wel at Ese,  
 his Men weren fayn hym forto plese,  
 and Ordeyned hym A chambre of honour  
 there as the lady was to forn that tour.  
 and whanne his Meyne weren leyd Echon,  
 Owt of his chambre gan he to gon,  
 and beheld that the lady was Redy  
 at that towr ful Certeynly,  
 and let there the Corde down to gon  
 Into the Erthe there Riht Anon.

\*Celi iour manga ypocras  
 280 a la table l'empereour. ou nuls ne mengoit  
 se il n'estoit trop haus hom. ou trop hoins  
 cheualiers.  
 Si fu autant seruis et honnores comme  
 li empereres estoit.  
 Au soir quant il fu anuitie:  
 284 et on le uaut enuoier a son ostel.  
 il dist qu'il ne se mouueroit huimes  
 de laiens.  
 et lors fist samblant d'estre deshaities.  
 288 et fist faire son lit en vne cambre qui  
 estoit de uers la tour, et fist samblant  
 de soi couchier, et puis en fist aler (a)  
 Quant tuit se furent couchie par lez  
 offices de laiens, et il cuida bien (b)  
 292 et trouua que la dame estoit ia uenue  
 as querniaus de la tour,  
 et atendoit illuec, celui qui elle pen-  
 soit a deceuoir.  
 Et auoit ia lanchie a terre une partie  
 296 de la corde.

Ypocras goes home  
 joyful.

a dieu toutes lez damoiseles de laiens, si s'en ala arriere a son ostel. Et fu asses plus lies  
 et plus ioiant que il n'auoit este deuant. Ensi li ot fait la dame entendant que li uassiaus  
 de fust seruoit. de porter le uiande deuant le fil au roi de babiloine. mais de che mentoit  
 elle. quar li flex le roi n'estoit laiens en prison. ne li [uais]seaus ne seruoit de porter uiande.

But the lady had lied  
 to him, for the vessel  
 was really used for  
 suspending men con-  
 demned to death.

ains seruoit d'un autre mestier, qui moult estoit honteus. Car quant vns hom estoit  
 iugies a mort, on le metoit dedens: et le traioit on en haut par cele corde meisme. tant  
 qu' il estoit pres de; quarniaus: et illuec estoit laissies, et y demouroit vn iour et vne nuit.  
 tant que cil de romme et cil du pais le ueoient. Et quant il y auoit este tant com cil  
 uoloit qui de tel mester seruoit, on le metoit ius. et estoit maintenant fuscues a ual la vile,  
 et puis liures a mort. Dont on apeloit communaument ycelui uaisel. 'le uaisel as iugies.'  
 Ne iamaiz ne fust nuls mis ens: pour cose qui auenist. se il ne fust prouues de larrechin.  
 ou de murdre. ou d'autre dampnation grant.\*

(a) tous ceuls qui compaignie li auoient fait de si en sa chambre. si comme il apartenoit a tel homme. et  
 que li empereres uoloit tant honorer.

(b) que tuit fuissent en dormir, amours et desirs le mondrent d'aler ueoir cele qui tout son cuer auoit.  
 Il le leua erraument. et ouuri vne fenestre de la cambre. et s'en issi maintenant qu'il fu uestus.

and Riht Anon this Ypocras tho  
 a strong vessel he fastenid therto,  
 and sette hym self there with-Inne.  
 Now here was toward A schrewed gynne!— 300

and to that lady he made A signe,  
 and they vppe hym drowh with gret pyne,  
 this lady and hire Owne Cosyn  
 be whom was wrowht this fals Engyn. 304

and whanne thys was drawen ny vppe An hy,  
 the Corde they fastened ful Craftyly  
 that heyhere ne lowhere ne myhte he gon,  
 but there heng Ypocras Al A lon. 308  
 thanne seide this lady to ypocras Anon  
 “let se what 3oure phelesophie Can don  
 Owther vppe to brynge, outhur down Agayn ;  
 3e scholen it now preven In Certain.” 312

And whanne that ypocras beheld Al this  
 that sche hadde hym deceyved I-wys,  
 he ne wiste what forto do,  
 Nethir howh down þat he myhte go ; 316  
 for 3if to the Erthe he fyl A down,  
 thanne were it fully his Confuciown :  
 So Al Nyht thus Ypocras lefte there  
 ful sore I-Angred In divers Manere. 320  
 And on the Morwe whanne it was day,  
 themperesse Owt At the 3ate toke hire way  
 hire to disporte and forto pleye  
 (as I sey 3ow now certeynlye) 324  
 and with hire a gret Meyne,  
 but of Al this 3it wiste not sche.

and whanne the peple of Rome town  
 Erly vp Rysen al In vyrown, 328  
 And beheld to this towr An hy,  
 thanne sien they there ful veraylly

Quant il uit chou, come cils qui fole-  
 ment estoit espris. si fu moult ioians et  
 moult lies. Lors prist la corde, et puis  
 l'atacha moult fermement au uaisel.  
 et plus entra dedens.

Et fist signe a la dame qu' ele le traist a mont,  
 Maintenant que la dame le sent que il li a  
 fait signe. si le comenche a sakier a mont entre  
 lui et vne sieue cousine. a qui elle auoit ceste  
 cose descouuerte. et li auoit conte comment  
 elle uoloit ypocras deceuoir par son sens. pour  
 che que il se faisoit philosophes.

Quant il fu uenus contre mont dus-  
 ques asses pres de3 querniaus.  
 et la dame prist la corde. et l' atacha a  
 vn anel qui dedens la tour estoit.  
 si que li uaisiaus ne pot aler ne auant,  
 ne arriere, ne retourner a ual.

Lors dist la dame a ypocras.  
 “Maistre ypocras, qui vous affermes a  
 estre philosophes. Or, y parra [voir]  
 que uostre philosophie vous fera. Car  
 se uous ne vous en getes par uostre  
 clergie, vous y demourres pour moi.”  
 Quant il oi

qu' ele l' auoit ensi deceu: si fu tant  
 dolans que nuls plus.

Et se il quidast qu' il ne fust seu fors par soi :  
 il se fust laissies chaoir a terre. La dame s' en  
 rala maintenant couchier entre lui et sa cou-  
 sine. et ot faite ceste cose si soutieument : que  
 nuls ne l' ot oie ne ueue. ne a l' aler ne au  
 uenir.

Tout nuit demoura ypocras dedens le  
 uaisel,  
 asses dolans et courouchies. de che que  
 la dame l' auoit ensi deceu et engingnie.  
 A l' endemain, ausi tost com il aiorna.  
 auint que li empereres se leua

pour aler cacher en ses fores.

et mena auec lui toutes ses gens : si qu' il ne  
 remest el palais nullui qui de ualeur fust. Il  
 fu leues si matin, que aincois qu' il fust aiorne  
 fu il en ses fores.

Au matin quant cil de rome

se furent leue et issu de leur oster.  
 et il regarderent uers la tour  
 et uirent que el uaisel de fust

A man that there heng In a vessel—		auoit vn homme mis.
they myhten him sen Everydel,—	332	
and they supposide Everychon		Il penserent
that be themperours Comaundement was it don,		
and supposid that it hadde be sum Malfetour		queche fust vns de; maufaitors de rome
that was for-Iogged vppon that towr ;	336	qui fust iugies a mort. 'que puet il ore auoir fait,' font il. " Sachies," (a)
So that non of themperowrs Men		
Nygh that vessel dorste Comen then.		
thanne so ful of schame this Ypocras was		Et il estoit tant dolans et tant honteus.
that Men so vppon him wondrid In that plas,	430	qu' il ne le; osoit regarder.
So that word dorste he speken non		ne n' auoit hardement de respondre.
To the peple that hym loked vppon,		
and Evere wende the peple Everichon		et cil quidoient bien,
that themperour it hadde I-don,	344	que li empereres li eust fait mettre.
and for-Iuged hym to his ded		Et que ypocras li eust tant mesfait
be asent of alle the Cowrtes Red.		qu' il l' eust iugie a mort.
Thus Alle the leve longe day		par le commun assentement de la court.
Ypocras there heng with-owten delay.	348	car se il ne le cuidassent il n' i eust mie tant demore comme il y demoura. (b)
and at Even whanne themperour Cam hom		Et quant li empereres uint au soir,
and his Meyne Everychon,		
And whanne that he was down Alyht,		et il fu descendus.
Of that vessel he hadde Anon A syht,	352	et il uit que il auoit dedens le uaisel vn homme.
And Axede ' who that there-Inne was.'		il demanda qui il estoit.
" Sire," they Seiden, " it is ypocras		" Sire," font cil qui avec lui estoient,
whom 3e hau don so Mochel honour,		" ia est chou ypocras li philosophes a
and now he hangeth vppon 3one towr.	356	qui vous aues fait tant d' oneurs, et que vous solies tant amer."
and, Sire, we ne weten what he hath Misdo		" Et quel cose a il mesfait," fait li empereres. " Sire, nous ne sauons."
that vppon 3one towre is fordemed so."		

(a) font aucun qui l'ont rauise, "ce est ypocras: et se il n'eust asses plus forfait que nuls autres. li empereres ne l'eust pas fait mettre el uaisel as iugies." Asse; demanderent celui iour qui il estoit, celui qui pas ne le rauisoient, et quant il le rauiserent, se li demandoient ' pour quoi il estoit mis en cel lieu.'

(b) En tel maniere fu toute ior ypocras el uaisel qui ne seruoit fors que recheuoir les malfaitours. Tuit cil de laiens l'alerent ueoir et regarder asses plus que il ne feissent vn autre se il y fust mis. Cil qui estoient en la tour, n'orent onques tant de hardement que il l'ostassent. car bien cuidoient pour certain que li empereres meismes l'eust commande. Ensi y demoura toute iour. dusques au soir.



<p>“let him down,” quod the Emperour anon,  “and I wile wete how this doth gon;  And 3if Othere felesophres this hau do,  with-owten My leven hym demen so,  they scholen forthenken it Everychon  So that of hem Schal Skapen Neuere on.”</p> <p>So wenten they Into the towr Anon  The Emperours Comaundement forto don,  and leten hym down ful Softelye.  thanne themperour Axede hym In hye;  but for non thyng that he Cowde seyn,  Ypocras Nolde hym tellen In Certain,  “wel Sire,” thanne quod the Emperour,  “Sethen I may not Knowen of 3oure langour</p> <p style="text-align: center;">. . . . .  . . . . .</p>	<p>360</p> <p>364</p> <p>368</p> <p>372</p>	<p>“Faites le uistement oster” fait li empereres.</p> <p>Car se philosophe li auoient mis. sans mon congie:</p> <p>sile; en feroie iou uilaiment repenti[r].”</p> <p>Maintenant alerent cil a la tour a qui il l’ot commande.</p> <p>et aualerent a ual le uaisel, et en osterent ypocras. Et dient ‘qu’il ne pneent sauoir qui li mist, ne en quel maniere il y fu mis.’</p> <p>“Non,” fait li empereres, “si n’en saurai riens.</p> <p>Et des quant,” fait li empereres a ypocras “y fustes vous mis.”</p> <p>“Sire,” dist il, “iou ne sai.”</p> <p>li empereres ne sot que dire de ceste cose. si en laissa a tant la parole. et aussi fist ypocras. et tuit s’en turent puis que li empereres le commanda.(a)</p>
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(a) Quant la dame qui chou auoit fait: uit qu’il n’en feroit plus si n’en fist onques samblant. ne li ne sa cousine. Lors fist celement en vne table d’argent paindre .ij. dames qui traioient contremont vne tour vn homme en vn uaisel de fust. Et fist l’ymage apropiier au miex qu’ele pot a le forme d’ypocras. Et les dames samblabes a cheles qui chou auoient fait. si fu la table moult bele et moult riche. Quant elle fu painte ensi com vous aues oy. la dame le fist mettre par nuit deuant les ymages que l’empereres auoit fait faire en l’ounour d’ypocras. Au matin quant li empereres fu leues, il regarda la table, et demanda a ypocras qui deuant lui estoit ‘que ce puet senefier.’ “Sire,” fait ypocras, “vous y pouvez ueoir apertement ma honte et ma deshonneur.” “Puis que on y puet,” fait li empereres, “ueoir uostre honte et uostre deshonneur: elle n’i sera plus.” Lors commande que elle soit ostee: La dame qui che auoit fait estoit a donques deuant l’empereur. quant elle oi ceste parole. Si dist: “certes, sire, elle puet bien estre ostee se vous uoles. mais il est miex drois qu’ele soit ueue en l’esgart de ceuls de romme que cil autre ymage. Car onques la cose n’auint si uraiement comme la cose dez ymages le tesmoigne. quar ce sai iou bien, que ypocras que vous tenes a si sage, ne puet pas faire home uenir de mort a uie. mais en cele table n’a ke uerite non: car tout ensi com il auint y est cose pourtraite. et demandes a ypocras meismes se chou est uoirs.” et il dist “oil, sire. Et elle a tant fait et tant dit.” ce dist ypocras. “que se vous ne faites oster ches ymages. que uous aues faites pour moi. iou m’en irai et uous lairai. et isterai fors de romme que iamais n’i enterrai.” “Est che uoirs,” dist li empereres “Sire, oil. se vous ne les faites oster, ie vous lairai, du tout che vous di iou uraiement.”

The Lady has a picture painted, of her and her cousin pulling Ypocras up the Tower.

and puts it before the images of Ypocras and the Emperor's nephew.

The Emperor orders it to be taken down.

But the Lady says it should stop, as it's a story that Ypocras can bring the dead to life, while her picture is all true.

Ypocras confesses it is true; and says he'll go away if the images are not taken down.

[then] themperour forth wente Anon, and Into his Chambre gan to gon.	376	
thanne Anon The Emperour tho Comanded the Ymages to be broken en two Whiche þat there he Made for Ypocras and for his Nevew In that plas ;	380	Lors fist li rois oster la table et abatre les ymages  que ia ne fuissent abatu se par l'engieng a la dame non. Ensi demoura a rome ypocras mult lonc temps.
but 3it to-broken ne hadden they not ben Ne hadde þe damyseles speche ben as I wen.		et fu moult ames de l'empeureur et de; roumains.
Thus dwelled ypocras In Rome Stytle, and Every man was fayn to fulfillen his wille, Tyl atte laste vppon A day that a knyht to Rome Cam perfay Forto sen there the Emperowr, Whiche that was A man of gret honour.	384	A celui tamps qu'il estoit en tel hounour auint que vns cheualiers, preudoms et bien conneus de; romains, vint a romme pour ueoir l'empeureur, dont il estoit acointes.
and whanne this knyht hadde I-Ete, Anon with the Emperowr gan he Mete ; And themperour Axede hym Anon 'Owt of what Contre he was gon.'	388	Et quant il fu descendus, et il ot mangie:  li empereres li demanda
and the knyht hym Answerid ful softely "Sire, from Ierusalem ful trewely ; And 3it Sire More Certeynle I have ben In þe lond of Galele."	392	de quel part il uenoit, et il dist ' qu' il uenoit de uers iherusalem : et
" what tydynges, Sire, bryngen 3e thenne, that 3e welen vs tellen lik as 3e kenne." "Sire, I schal 3ow tellen the Moste Merveillous thyng that Evere was herd of Ony Man leveng."	396	auoit este en la terre de galilee.' " Et quels nouueles en aportes uous."  J'en aport le; plus merueilleuses nouueles. que vous ouques oissies d'un homme del pais."
" what Merveilles ben they," quod themperour tho: "Sire, I schal 3ow telle er that I go. A pore Man there is In that Contre that manye wondir Merveilles werketh he, For he is of so gret strengthe and Myht that blynde men he maketh to sen ful bryht ; the dombe to speke, the lame forto go, the woode man he Maketh tame Also,	400	" Et quels hom est il," fait li empereres.  " Sire il est poures hom :  mais il a si grant pouoir et si grant uertu, que a paines le porroit nuls conter : se il n' el ueoit. Car il fait les auugles cler ueoir. et les sours cler oir, et le; clos tout droit aler."
	404	
	408	

the def to heren, the dede vppe Ryse,  
 Al thus doth he sire In Merveillous wyse."  
 "Alle these," quod ypocras Anon tho,  
 "As wel as he I schal hem alle do."  
 "Nay Sikerly, sire," quod the knyht,  
 "that schal neuere lyn In 3oure Myht ;  
 For a man blynd born doth he Maken se,  
 and, sire, grettere thinges I telle it the ;  
 For lazarus that was there ded—  
 thre dayes & thre Nyht he lay In pat sted—  
 and Owt of his tombe he dyde hym gon  
 to forn Alle the peple there Anon,  
 And this doth he be his Owne Myht  
 And by his wordis Openly In Mennys siht."  
 "Thanne," quod ypocras, "cethen it is so  
 that so manye Merveilles he Can do,  
 he passeth alle Erthly Creature  
 Of Clennesse of wit so good & pure ;  
 I hym wile gon Forto Se  
 And he be Swich as 3e tellen Me."  
 "Sire Knyht," quod themperour than,  
 "What is his Name tellen me thou kan ?"  
 "3e Sekerly, Sire," quod the knyht  
 "Iesus of Nazareth his Name is Ryht,  
 and they holden hym A verray prophete,  
 Certeynly, Sire, As I 3ow here be-hete."  
 "Now Certes," quod Ypocras tho,  
 "Streyht to Galyle now wil I go,  
 to-knowen of his wit & his powere  
 3if that it be as 3e seyn now here,  
 and there the sothe schal I knowe  
 Of hym & of me, with-Inne A throwe.

"Tout chou  
 puis iou bien faire," fait ypocras qui  
 412 escoutoit lez paroles.  
 "voire," fait li chiualers: poues vous  
 chou faire :? "Sire, oil :"  
 "et il puet encore plus. Car il fait les (a)  
 "Et ie vous dirai tel cose," dist li chiualers,  
 "que ie li ni faire: que vous ne porries faire  
 416 pour cose qu' il auenist.  
 Iou di qu' il fist uenir de mort a uie,  
 lazaron qui auoit este  
 trois iors et trois nuis en terre, et plus  
 et dist on,  
 et se leua de sa sepulture tous sains et  
 tous haities.  
 420  
 Et si tost com cil hom, l'ot apele:  
 onques n' i ot autre cose faite, fors  
 seulement sa parole."  
 "En non dieu," fait ypocras. "se  
 424 che fist il,  
 dont puet il plus que hom dont iou  
 oisses mais parler."  
 428 "Je lui," fait li cheualiers, "que tout  
 ensi le fist il com iou le uous deuis."  
 "Et comment," fait li empereres,  
 "se fait il apeler."  
 "Sire,  
 432 on l' apele ihesus de nazareth:  
 et le tient on a prophete et a seigneur  
 de3 prophetes: ce dient cil qui le cou-  
 noissent."  
 "Par foi" fait ypocras, "puis qu' il  
 436 est si poissans com vous me dites,  
 ie ne finerai iamais deuant que iou  
 soie en la terre de galilee.  
 Et quant iou y serai nenus: et iou  
 440 l' auerai trouue.

(a) mus parler, et donne entendement a chiaus qui onques n'entendirent." "Encore ne m' aues uous cose dite que ie ne puisse bien faire," dist ypocras.

and 3if he konne don More thanne I,  
I wele ben his disciple trewely;  
and 3if I Conne don More thanne he,  
Myn discyple I wele that he be."

and for this same Enchesowne  
wente Ypocras owt of Rome,  
and with hym A ful gret Meyne,  
Tyl that he Cam vnto the See.  
and whanne to the see they weren I-gon,  
the kyng of perse there fownden they Anon  
with gret Compenye of Chevalrye,  
but Moche Mone they Maden trewelye,  
and it was only for the kynges Awntonyes some  
that Owt of the world they wenden hadde ben gone.

whanne Ypocras beheld al this Matere,  
Of his Mule he Alyht A-down there,  
and dressed hym Into that partye  
there that theke Cors lay Sekerlye;  
and In gret sorwe fond he there the kyng,  
and Alle his Meyne ful sore Mornenge.  
and whanne this body he hadde beholde,  
Anon the Clothes he dyde On-folde,

se il set plus de moi,  
iou serai ses disciples.

et se iou sai plus de lui:

444 iou voeil que il soit li miens.

par ceste raison se parti ypocras de  
rome pour escriuer de clergie contre  
celui qui estoit, et est, fontaine de (a)

448 Quant ypocras se parti de romme. il ot grant  
compaignie de gent pour lui conuoier.  
Et il erra tant qu' il uint a la mere.

Et quant il fu uenus a la mer.

il troua aintoine le roy de perse au port.

a tout grant compaignie de chivalers.

452 Mais il faisoient tuit si grant dueil. et  
si merueilleus que iamais greignor ne  
uenres (sic). et estoit pour vn fil le roy  
antoine qui cuidoient que il fust  
mors.(b)

456 Quant ypocras ot ceste cose,  
il descendi du mulet ou il estoit  
montes.

et ala cele part

ou il cuida que li cors fust.

460 Et quant il fu la uenus: et il trouua  
le roy qui tel duel faisoit. onques uers  
euls ne se tourna: ains ala tout droit:  
uers le cors. Et quant il fu la uenus.  
li garda, a mont et a ual, si ne pot  
trouuer nulle part signe de uie. Lors  
cuida il (c)

(a) science. che fu ihesu crist meismes. qui a celui tamps faisoit maint bel miracle et mainte bele uertu. entre les iuis qu'il ne pooit estre que la renommee de si haut seigneur: ne fust espandue parmi le monde.

(b) Et quant ypocras uit cel dueil. Il demanda a vn uallet qui estoit de la maisnie au roy de perse. "Ami," dist il, "pour coi font ces gens si grant duel, dites le moi si diex vous ait." "Sire," font cil, "cest duel font il pour dardanides le fil au roy de perse." "et pour quoi pour dardanides," fait ypocras. "Sire," dient cil, "il est mors bien a trois iours passes, si l'amoient tant cil du pais que encore en gardent il le cors. et garderont toute la semaine."

(c) uraiement qu' il fust mors: Mais vn peu de couleur, qu' il auoit el uiaire et es leures li demoustrait qu' il auoit encore el cors la uie. Lors s'en vint a vn sergant et li demanda se il auoit point de laine. et cil tantost l'en bailla. lors en prist vn petit flochet, et li mist deuant lez narrines a chelui. Dont il auint maintenant qu' il sot la uerite de son estre. Car li airs qui de chelui issoit tant foibles et tant poures que ueue d'omme ne le puet pas apercheuoir. ne a l'issir ne a l'entrer. De maintenant uit le flocelet uenteler et mouuoir deuant soi. Et lors connut ypocras qu' encore n' en estoit mie la uie partie.

<p>And took there A letwarye ful good  that thike Maladye there with-stood,  and Into his Mouth he putte [it] Anon.  And Er he Evere thens gan gon,  With A lowd voys the Child gan to Crye  that Al the peple it herde Sekerlye.  thanne Ronne they Alle Abowtes Ypocras,  and seiden that this A fair Miracle was.</p> <p>Thanne seide Ypocras to the kyng,  “and pou wilt graunten me my ferste Askyng,  be to-Morwen thi sone schal hol be  In Al degres, As thow Schalt se.”  thanne swor the kyng be his Creauce Anon  ‘that Alle his peticions scholden ben don.’  So thanne wrowht this Ypocras  that on the Morewen the Child Al hol it was.  thanne seide the peple there Abowte  that he to god Aperede with-Owten dowte.</p> <p>thanne there Abod he ful longe In londe  with the kyng Of perse, as I vndirstonde,  Tyl Atte laste be the kynges wille  the kyng 3af his dowhter hym vntylle ;</p>	<p>464</p> <p>468</p> <p>472</p> <p>476</p> <p>480</p> <p>484</p>	<p>et lors prist ypocras laituaire si boin  com a chou couuenoit.</p> <p>si li ouri la bouche, et puis li mist  dedens.</p> <p>Et apres che ne demoura gaires.  que il geta vn grant plaint.</p> <p>si que tuit cil l'oient qui estoient pres  de lui.</p> <p>Lors corurent tuit entour lui.</p> <p>Et ypocras dist au roy.  “Rois se tu me uoloies donner le premier  don que iou te demanderoie, quels que il fust:  iou te promet. que iou te renderoie  dedens demain au soir, ton fil sain et  haitie.”</p> <p>Et li roys iura sa creance et quamque  il tient de se, diex.</p> <p>que ia cose ne li demandera pour qu' il le  puisse auoir qu' il ne li doinst. Mais que il  li rende son fil sain et haitie.’ Et ypocras  s'entremist en tel maniere del uallet, qu' il  fu sains. et haities a l'endemain :</p> <p>si que tu tous li pueples dist erraument que  ypocras l' auoit fait venir de mort a uie.</p> <p>Et dirent que ypocras ne deuoit pas  estre apeles hom : mais pareil a dieu.</p> <p>Ensf fu ypocras acointes au roy de  perse. si demoura en tel maniere vne  semaine. et tant qu' il prist au roy  talent d' aler ueoir vne sieue fille que  li roys de sur auoit a feme. Et manoit  cil roys en vne ille de mer que on (a)</p>
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(a) apeloit l' ille au gaiant, pour ce que iadis y auoit eu vn iaiant. le plus grant et le plus merueilleus du siecle, que hereules qui fu parent a sauson fortin ochist cha en arriere.

Li Roys antoines se mist en mer. lui et toute se gent, et emmena auoec lui ypocras. Et quant il furent en l' ille au jaiant qui duroit .v. iournees de lonc et ij. de le. Et y auoit cite boine et riche que on apeloit corinthe. et castiaus pluisours. Li roys de surie vint contre le roy antoine. et le rechut a moult grant feste. Et quant il connut ypocras. et il oy la meruelle que on disoit de lui. Il li offri a donner toutes lez coses que il demanderoit, par si que il remansist aueques lui vne partie del tamps. Et il dist ‘qu' il y demouroit par tel maniere.’ Ensi remest ypocras en sur auec le roy de sur. Et li roys auoit vne fille de le age de xij. ans, la plus bele creature que on seust en nulle terre. Et ypocras, qui souuentes fois le veoit, l' en ama tant. qu' il ne sot qu' il peust faire. lors vint au roi antoine: et au roi de sur. Et quant il lez ot assambles, si leur dist “cascuns de vous me doit vn guerredon, tel com iou le vaurrai demander.” Et il li respondent “ nous sommes

Antony and Ypocras come to Giant's Isle, where the city of Corinth is.

The King of Syria promises Ypocras all he asks if he will stay with him. The king has a lovely daughter of twelve, whom Ypocras falls in love with.

And there Mad he ful Ryal Maryage  
As longede to A lady Of hyre parage,  
and As gret worscheppe, I vndirstond,  
as he hadde ben kyng of Ony lond,

Thanne Sente ypocras forth anon  
Messengeris As faste As they Cowde gon  
Aftre his fadir & Moder Certeyn tho  
With his Oper frendis to Comen vnto,  
Forto Axen hem Consaille  
Into what Contre it myht best Avaylle  
that he myhte beste herberwed to be,  
Into Most temperable place Abowtes þe see,  
Owthre In ony yl that were delitable  
be þe see oþer be lond with-owten fable.  
þanne A Maister Schipman gan forth to gon,  
And told hym of An yl In the Se Anon  
that More temperable than Othere it was,  
Fer be west, and In what plas.

Thanne Schepyd ypocras Al his good Anon,  
And thedirward gan faste forto gon,  
and with him his frendes & his wif Also,  
To this same Yl Alle gonnen they to go.  
and whanne Sawf that he was there,  
his wyf, his frendes, and Al his good In fere,  
and Alle Sauf weren thedyr gon,  
Ful Mochel Ioye they Maden Anon.

tous prest del aquiter. Or demandes. tout ce que il vous plaira. et nous le ferons se nous le poons en nulle maniere faire." Lors dist ypocras au roi de sur. "Jou vous demande nostre fille a feme. Et vous," dist il au roy antoine, "Jou vous commant sour nostre sairement, que vous le me fachies donner prochainement." Moult furent li doi roi esbahi de ceste cose. se se conseillerent qn'il en feroient: "par foi," fait li roys de sur. "ia pour ma fille ne ferai tel desloiaute. que iou ne m'acuite de mon creant uers maistre ypocras." "Jou le vous lo," dist li roys antoines. "car se vous ne li donnies, se li donroie iou por mon serement acuiter. se iou meismes le vous doie embler." En tel maniere ot ypocras la fille au roi de sur\*

\*si en furent le noeches grans et riches. ne on ne tint pas ceste cose a moult grant merueille. Car a cel tamps anoient tnit li clercc femmes. et cil meismes que on apeloit philosophes. par le sens qu'il auoient pourcachie. Et estoient en autresi grant hautesche. et en autresi grant honour comme se il fuissent roy d'un roialme

488

ypocras manda loing et pres

tous ses parens.

492

et cheus qui estoient riche. et quant il furent uenu en l'ille au iaiant. il demanda a ses plus princes amis: ou il se ponoit

miex herbergier.

496

en mer ou en aucune ille qui fust bele et delitable.

500

Et tant que vn; maronniers, qui ses parens estoit, li enseigna vne ille es parties d'occident. et si dist que se il en cel ille. se pouoit herbergier. moult y seroit miex que en autre lieu. car la terre y estoit plus atempree que nul autre lien en toutes saisons. ypocras auoit grant auoir qu'il fist mettre es nes et es barges. si se parti maintenant du roi antoine. et du roy de sur. et en mena avec lui sa feme et sez parens en chele ille.

504

Et quant il y fu uenus si sauument que il n'anoit riens perdu en la mer.

508

Ypocras asks the king for his daughter.

The king does not like giving her to him, but at last gives her.

- thanne werkmen let he Ordeynen Anon,  
 And Made A Castel Of lym & ston ;  
 and with-Inne that Castel An halle he Made  
 pere-Inne his frendes forto glade,  
 the dore there-offen it was red goold  
 As Any Man there it Myhte be-hoold,  
 and ful I-pyht with precyous stones  
 And Ek the pyler with-Inne for þe Nones  
 was of Marbyl, I-kouered with gold & Asure  
 ful Richely wrowht, I 3ow Ensure.  
 and there-Inne A bed he let dyhte,  
 the Moste wondirful that Ony man Myhte  
 For there weren In so manye stones of vertwe  
 whiche that weren bothe good & trewe;  
 For Ony man that Syk þer onne lith\*, Sekerlye  
 he Schal be keuered of Alle Maladye.  
 Lo this hows made ypocras be this Enchesoun,  
 That his wyf scholde don hym non distroccion,  
 Nethir be poysown ne be non venym,  
 that non Maladye Scholde Comen to hym.  
 3it Also More there let he tho Make  
 A Cowpe to drynken In for his Owne Sake,  
 that 3if Ony poysown there Inne were don,  
 Al the Strengthe it scholde lesen Anon.  
 but Evere his wyf was prouwd In herte,  
 And of hire hosbonde sche hadde gret smerte,  
 For that sche was so hygh I-bore,  
 And sche thowhte On hym sche was but lore ;  
 Therefore sche hated hym ful dedly,  
 and purposed hym to Slen Al prevyly.
- Il manda tantost carpentiers.  
 et fist erraument vn castel drecier en  
 l' ille, fort et bien seant.  
 Et quant il fu drecies. et parfaiz. il fist  
 faire en son manoir vne maison la  
 plus bele et la plus riche qui onques  
 puis fist faite par homme  
 Car tuit li huis deuant en furent d'or  
 et d' argent.  
 ouure a pierres precieuses, riches et  
 merueilleuses.  
 et li piler qui par dedels estoient, et  
 qui soustenoient le maison, estoient  
 de marbre. mais li marbres ne paroît  
 point. car tout estoient d'or et d'ar-  
 gent couuert. et de la chambre que il  
 fist faire pour son gesir.  
 vous porroit on conter merueilles.  
 par lez pierres que il y mist.  
 que nuls, tant fust malades, ne si  
 couchast  
 que maintenant ne fust garis.  
 Que vous diroie iou. ypocras fist cele maison  
 si bele et si riche. que morteuls hom. ne por-  
 roit ore faire si bele ne autre cele.  
 Et pour chou que sa femme ne l'en-  
 poisonnast: ou par poison: ou par  
 uenin.  
 il fist  
 vne coupe si merueilleuse  
 qu' il n'eust el monde uenin, se il fust  
 dedens,  
 que maintenant ne perdist sa forche  
 si que assure y peust on boinement (a)  
 Sa femme qui moult fu orgeueilleuse.  
 pour la grant parente dont elle estoit.  
 et qui trop estoit dolante de che que  
 onques l'ot eue a femme.  
 Elle le haoit si mortelment  
 que uolentiers li pourcachast sa mort  
 se elle onques peust en nulle maniere.
- (a) boire. quamque on y aportast. ypocras fist en l' ille tant de choses, que elle traist son  
 non de lui. et ot tel non qui tous iours li duerra mais. car pour lui fu elle apelee l' ille  
 ypocras. ne iamais ne li sera son non cangies. The name " Giants'  
 Isle " is changed to " Ypocras' Isle."

\* This word is added above the line by a later hand.

Ful strong poysown sche gan to Make,  
 Only Al for hire lordis Sake,  
 and took bred, & In the poysown it putte,  
 And took A dogge for to Eten Itte,  
 So that the dogge thanne deyde Anon,  
 and ded lay Styлле As ony Ston.  
 And whanne his wyf hadde prevyd Al  
 thys,  
 thanne was hire herte ful of Blys ;  
 And took it to hire lord Ypocras  
 As he At his Sopere was,  
 And In his Cowpe was it put tho :  
 but Al the strengthe Anon was Ago.  
 thanne ypocras took þe Cowpe Anon  
 and drank þeroffen Amongs hem Echon,  
 but þere offen hadde he non disseise ;  
 Wherfore his wyf gan there to mysplese.  
 And took the Cuppe In hire hond Anon,  
 and Ryht faste gan loken there vppon.  
 thanne Axed Sire Ypocras Anon there  
 ‘ Why sche it beheld In Swich Manere.’  
 “ Sire, for it is So Riche A thyng,  
 therfore I have þer offen so gret Merveilleng.”  
 “ Certes, dame,” quod Ypocras tho,  
 “ In Al this world ben Swiche no mo ;  
 For what poysown þat there-Inne be don,  
 It leseth al the strengthe Ryht Anone,  
 For Neuere Man schal Empeyred be,  
 That here-Offen drynketh, Siker mown 3e  
 be.”

And whanne sche beheld Al this Cas,  
 how that he from deth A-sckaped was ;  
 wherfore sche Made ful gret Morneng  
 that hire Craft ne hadde non Oper werkyng ;

Elle en apparella uenim de culoeure.  
 et d'autre beste enuenimee.  
 et pour ce que elle auoit paour que li  
 uenins ne peust homme mener a mort.  
 elle y geta vne pieche de pain.  
 544 et puis le donna a mangier avec autre  
 pain as chiens. et cil qui en goustâ  
 morut tantost.

Que elle uit que li uenins estoit de  
 tele forche.

548 elle donna a ypocras a boire.  
 et le fist porter au soir,  
 et mettre sour la table,  
 552 mais de ce fu elle deceue. qu'ele ne  
 sot pas le uertu de la coupe.  
 Quant elle ot mis le uenin dedens le  
 coupe. ypocras le prist,  
 et but,  
 que onques mal ne li fist,  
 556 si qu'ele en deuint toute esbahie.  
 Lors prist la coupe.

et puis le commencha a regarder.  
 et ypocras qui a chou ne pensoit mie.  
 li demanda  
 560 ‘ pour quoi elle le regardoit.’  
 “ Jou li regart,” fist elle, pour ce  
 qu'ele est trop bele et trop riche.”

564 “ Certes,” dist il, “ vous le poes re-  
 garder por la plus riche que nuls  
 peust onques ueoir. ne il n'a en cest  
 monde tant riche qui le peust esliger,  
 car elle a en lui si grant forche. que  
 si vous l'empleissies de uenin. li  
 uenins perdrait sa force.

que vous le porries boire.  
 568 que ia nul mal ne uous ferait.”

Quant elle oi la forche de la coupe.  
 elle sot maintenant que par che auoit  
 il estre garis et rescoué de la mort.  
 si fu mult dolante. de che qu'il estoit  
 escapes en tel maniere.

572



<p>For As longe As he the Cowpe hadde with-owten          faille,          wel wyste sche hire werkyng nolde not Availle.          So that sche Aspyde vppon A day          whanne non of hire Meyne was In þe way,          And Caste this Cowpe In to See          Also fer As sche myht don it fle.          and whanne ypocras his Cowpe dyde Mysse,          thanne was his herte In gret distresse ;          and faste he Axede ' where it was don,'          but of hem Alle ne wyste neuere on.          " So Aftyr it happed vppon A day          that ypocras In his Chamberre wyndowe lay,          and his wyf be hym Also          Lyggeng And talkyng, bothe two.          And As he loked toward the grownde,          he Sawh A wylde Sowe In that stownde;          " dame," he seide, " sy 3e this beste here          that walketh benethe In this Manere ?"          " 3e, Sire," sche seide ful Sekerly,          " what Meneth that beste, I 3ow prey ?"          " dame," he Seide, " I schal the telle :          that beste wolde now Ony man qwelle          that there-offen Ete, it is so vnkynde,          And þerto so hot as I have In Mynde."          " Now, is that trewe, Sire," thanne quod sche.          " 3e, dame," he seide thanne, " ful Sykerlye."          Anon A-down sche gan hire to dresse,          and to hire Cook wente with Owten Misse.</p>	<p>576</p> <p>580</p> <p>584</p> <p>588</p> <p>592</p> <p>596</p> <p>600</p>	<p>lors se pensa que tant com il porroit          auoir chele coupe.          il n'aroit garde de lui.          lors espia son point.          qu' il n'estoit pas laiens.          si prist la coupe. et li geta en la mer.          maintenant a cele heure que onques          puis ne pot ueoir ypocras ainsi hoine          ne aussi riche. dont il fu mult dolans.          Si demanda par maintes fois a sa          maisnie qui l' auoit ostee de son ostel.          n' onques n'en pot la uerite sauoir.(a)          vn iour auint que ypocras s'estoit          apoies a vne fenestre          entre lui et sa femme.          et uirent la ua en la court          vne truie qui estoit en ruit.          ypocras moustra a sa femme cele truie.          et dist, " nees nous ceste beste."          " Sire," fait elle, " oil. iou le uoi bien.          Mais por quoi le dites vous ?"          " Jou le di," fait il,          " que perilleuse cose, et mortel, seroit          a mangier orendroit.          quar elle est en si grant caleur. que nus          n'en mengerait qu' il ne morust."          " Sire," fait elle. " est che uoirs."          " oil, che sachies tout certainement          et pour uoir."          Quant elle oi cheste parole. elle se          lena de iouste lui. et ala a son kieu.</p>
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(a) vn iour li prist talent qu'il iroit ueoir le roi de perse. car ch' estoit des homs del monde qu'il auoit plus chier. si fist appareillier vne nef. si entra dedens entre lui et sa feme et partie de sa maisnie, mais toutes voies remestrent si autre parent en son castel.

Ypocras goes in a ship to visit the King of Persia

Quant il se fu mis en la mer, il ala tant que il vint la ou li rois de perse seiournoit a vn sien castel que on apeloit mastic. et quant chil sot la uerite de sa uenue. il vint encontre lui. et le retint grant piece del temps auoec lui. et l' auoit autresi chier com lui meismes.

"Sixt thou," sche seide, "this beste here  
 that walkyth thus In this Manere?"  
 "3e, lady," he Seyde "that wel I do."  
 "thanne faste Anon that thou hym slo,  
 and that to Soper that he be dyht,  
 for my lord it loveth with Al his Myht."  
 Anon he dyde hire Comandement,  
 and to the Soper was born present,  
 and whanne ypocras peroffen hadde Ete,  
 Ful faste for peyne he gan to swete,  
 and seide, "dame, I may not be save  
 but 3if of the water that I have  
 That this flesh was Soden Inne.  
 dame, I Am ded, neþer more ne Mynne."  
 thanne Cowntenaunce Made sche Anon  
 That the water Al a wey was don.  
 Thanne Anon the Cook let he Calle,  
 Of þe water to geten hym what myhte be falle,  
 "Owther bringe me there it is Cast,  
 Outher ellis I deye, And that In hast."  
 thanne to thike place was he browht,  
 but of the water ne myhte he geten nowht.  
 And whanne Ipocras say that it was so,  
 And that Al the water was A-go,—  
 "dame," he seide, "thow hast me Slayn  
 Ful falsly here In Certayn.  
 for that man Is born In non londe  
 (As In My wit I vndirstonde)  
 that Kan be war of wommens wyle,  
 So ful they ben of qweyntise & Gyle."

et li dist.  
 "vois tu," fait elle, "cele beste."

"oil," dist cil, "ie le voi bien."  
 604 "or le ua" fait elle, "orendroit tuer.  
 car iou en uoel encore a nuit man-  
 gier. et ne laisse en nulle maniere que  
 iou n'en aie."  
 Chils fist maintenant le commande-  
 ment. et ala maintenant tuer la truie.  
 608 Et quant elle fu cuite. si fist mainte-  
 nant geter l'eue en vn fumier si qu'ele  
 ne peust estre recouree en nulle ma-  
 niere. Au soir fist apporter la teste de  
 la beste a la table. et en donna a ypo-  
 cras a mangier. et tantost com il ot  
 612 recoure sa laine.  
 si dist, "dame, ceste char m' a mort.  
 se iou n' ai de l'eue ou elle fu cuite."  
 lors fist samblant la dame  
 616 qu'ele n'en seust riens de cest affaire.  
 et apela tantost son keu. et li dist  
 "Aporte cha de l'eue ou cheste char fu cuite."  
 Et il respont "que il n' en y auoit point. et  
 que il l' auoit gete hors."  
 "Or me maine, fait il, la u tu le getas.  
 620 Et il le maine au fumier.  
 et quant il uit qu'il n'en porroit  
 point recourir.  
 624 Il dist a sa femme, "dame, vous  
 m' aues mort.  
 uoirement ne se puet nuls  
 628 garder d'enging de feme. en nulle  
 maniere." (a)

(a) lors dist au roi que deuant lui estoit. ceste parole uoiant tous. "Sire, ie uoi bien et sench que il me  
 conuient morir, et que ie sui uenus a ma fin. si vous pri, que si tost com ie serai mors, que uous me fachies  
 porter a mon repaire. la ou mi parent sont." et li rois li otria moult uolentiers.

thus falsly was here Ypocras ded  
thorwh his wyves false Red.

Thanne his frendis there Anon  
leten write vppon his tombe ston,  
In what Manere that he was ded  
Thorwh his false wyves Red ;  
whiche tombe was so Ryaly dyht,  
that neuere myht Comperhende In Mannes Miht  
Swich Anothir tombe to Make  
As there was don for Ypocras sake.

thanne the Kyng of Babyloyne Cam tho,  
& gret distroccion gan there do ;  
and thus In this Maner As I 3ow say  
Swich Richesse was pere be thike day,  
and swich Strengthe & swich Bewte  
As here to fore 3e hau herd seyn me.

632 Maintenant morut ypocras. ensi com  
iou ai deuisse. et li rois fist prendre le  
cors. et li fist tant de compaignie. qu' il  
vint la ou si parent estoient. et l' en-  
fouirent le iour. et firent desus la tombe

636 lettres noueles teles come li contes a  
deuisse. li parent ypocras remestrent  
laiens. et si fuissent bien merueilleuse-  
ment escrien de lignage a che que li  
lieus estoit biaux et riches. et la terre  
plentereuse. et atemprie par raison.

640 mais li rois de babylone y uint  
qui les destruit tous, et deserta le lieu.  
pour ypocras, que il auoit hai trop  
mortelement.

644 par cele raison comme ie uous ai de-  
uise fu la maison establee premiere-  
ment. si s' en taist ore li contes. car  
asses en a parle longement. et retourne  
en une matere que en cheste [estoire  
doit estre traicte.]

[The end of the story of Ypocras from  
the Add. MS. 10,292. The French  
text of the MS. Reg. xiv. E. iii. is  
resumed in the next chapter.]

## CHAPTER XXXVII.

## OF THE TEMPTATIONS OF THE TWO MESSENGERS AND THE DAMSEL; AND OF THEIR MEETING WITH MORDREYNS, NASCIENS, AND CELIDOYNE.\*

How the messengers and the damsel were much cast down (p. 45), and how she declares she must die for hunger (p. 46). They see the sea on fire, and a flaming ship comes to the Island (p. 47); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 48), who says he is come to take them from the island if they will do homage to him (p. 48). The messengers ask who he is, and what his name is (p. 49). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 49-50). The damsel refuses it, for which he reproaches her as both 'fool and caytyf' (p. 50), and tells them they shall die on the rock (p. 51). One of the messengers declares they will trust in Jesus (p. 51), and the black man departs. They go up to Ypocras's house, talk over the matter, and conclude that their tempter was the devil (p. 52-3). After sleeping, they pray Christ for help (p. 53-4), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 54), and tell him they trust in God to help them. He confirms them in their faith (p. 55). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 55). One of them tells the old man of 'The Wise Serpent,' and asks who he was (p. 56). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres whereupon that enemy rode' (p. 56-7). The old man assures the damsel that she shall be taken from the island (p. 57), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem hadde ben trewelye' (p. 58). The damsel believes he was Christ, or one of His servants (p. 58). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 59). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 59). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 60), who offers to take them away if they will do her bidding (p. 61). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 61). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynyme' they refuse (p. 62-3). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 63). They answer, Christ had travail for them, and so they reckon not of it (p. 63-4). She threatens them with death, and then vanishes (p. 64). They sleep in Ypocras's house, and next morning pray to Christ (p. 64). The ship, the old man, and the lion, that had been with Celidoyne, come to them (p. 65). He promises to take them to king Mordreins 'and sire Nasciens' (p. 66). They rejoice, but are afraid of the lion (p. 67). He urges them to enter his ship; and they do so

\* The heading of the illustration to this Chapter (fol. 48 b. col. 2), in the Additional MS. 10,292, is "Ensi que li noirs hons en .j. nef fu devant le maison. Ypocras qui estoit tout depechiez." On the two side-planks of the black man's boat is written 'fautifie sui apelles, et de nus bons ne sui ames.'

(p. 68). He speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 67-8). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celi-doyné' (p. 68), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 69). The Messengers and Damsel relate their adventures to Nasciens (p. 69).

Now procedith forthere this Storye, and Openly scheweth to Owre Memorye of the Messengeris, And the damysele, That with hem was, bothe fayr and lele.		Et quant li doi message et la damoi- siele qui auoec aus estoit,
whanne Ypocras hous they hadden longe be- holde,	4 4*	orent grant pieche regarde la maison Ypocras,
bothe his tombe and the bed Manyfolde, and there knewen they be the scrypture In what Maner his deth he gan to Endure, be the fals Coniettyng Of hys wyf that so falsly Reved hym his lyf, where-offen they spoken ful pleyn, And seiden that she was fals in Certeyn ; For Azens A wykked wommans wyle May there non Man withstonden non while.	8 12	et sa tombe, et il connurent par les lettres qui desus estoient ke li sages philosophes auoit recheu mort par l' engien de sa feme Il en commenchieient entr' aus a parler, et disent 'ke mult auoit chis damages este grans, et dyable chose, et mult doutable auoit eu feme.
And whanne thus Alle they hadden do, Vp to the heygthe of the Roch wenten they tho ; this was Abowtes the Owr of Mydday that Alle these thinges thus they say. thanne gonnen they loken Into the se Al Abowtes there In Eche parte, zif Owther Schippe Other Galei myhten they sen there that hem Myhten Comforten In Ony Manere. And thus Alday Abiden they On the Roche An hy, As peple that was sore Abascht & ful sory, For nowher Syen they non Comfort that to hem be Ony Weye dide Resort. Atte laste Cam the Nyht vppon tho that they ne myhten sen whider to go ;	16 20 24	Car encontre son grant engien ne puet sens durer d'ome.' Quant il orent cheste maison regardee, et a mont et a ual et plaint et regrete de che ke si biaus lieus comme chil auoit estei ensi destruis et desertes : Si montrerent contre mont la roche, el plus souuerain lieu, et el plus haut. Et che fu a eure de miedi.  Lors commenchieient a regarder con- treual la mer  pour sauoir se il ia par auenture veissent nef ne galie; mais u'en vinrent nule.  Et ch' est la chose ke plus les descon- fortes. En tel maniere atendent tout la iour a tournee a mont en la roche, si esmaie ke nul plus.  Car il ne veoit nule part sauuetee ne garison terriene.  Et quant la nuit lor est venue, si oscure et si noire ke a paines puet li vns veir l'autre. Il re- uiennent as murs de la maison ypocras car

- And bare weren they of Al Maner of chere,  
 For mete ne drynk hadden they non there ;  
 And Also ful ferre from Eche Contre  
 Wherby thei myhten sosteyned be,  
 For Other grace there knew they non  
 but there Ryht forto dyen Anon,  
 But 3if it be bi helpe of þe holy gost,  
 Elles supposen they there to ben lost.
- The damysele that 3ong was, & tendre of  
 Age,  
 Of hy kyn born, and of gret parage,  
 wel faste sche gan hire to Complayne,  
 and thus to the Messengeris Gan sche seyne,  
 " Lordynges, 3e taken non kep Of Me  
 that thus In distresse Am, as 3e mounse se,  
 And thus to my deth hau 3e me browht ;  
 For In 3ow Comfort fynde I Ryht nowht,  
 Nethyr be thyke god that 3e Serve,  
 Owt of owre peynes ne doth not swerve ;  
 and but 3if oper Cownseil 3e conne me seyn,  
 for honger here schal I deyen In Certeyn,  
 Evene to forn 3ow, In 3owre syht,  
 here schal I deyen Anon ful Ryht ;  
 For it is thre dayes ful Agon  
 that Mete ne drynk hadde I non."
- And whanne they herde hire thus to maken hire  
 Mone,  
 Certeynly they Nyste what forto done ;  
 but they Answeryd Anon Agayn,  
 and seyden, " damysele, In Certayn  
 beleveth the Makyng of 3owre Mone,  
 For Operwyse 3e Mosten done ;  
 bothe with 3oure herte & 3oure Mowthe  
 3e mosten don As we seyn nowthe,  
 Clepeth to hym that Of Alle Comfort he is,
- 28 illuec se veent il a tapir. Et quant il fu  
 nuis obscure et noire, et il ne veoient rien  
 pour quoi il se peussent reconforter.  
 car il se voient loins de toutes terres,  
 ne n'ont auoc aus viande nule,  
 par quoi il puissent estre soustenu.
- 32 Si sont si esmaiet de chest chose qu'il  
 n'ont nul sopoir de leur vie  
 ains quident mourir chertianement,  
 se la grasce notre signeur ne les re-  
 confort.
- La damoisiele qui estoit iouene, et  
 tenre,  
 36 et n'auoit pas apris mal a souffrir  
 se demente a cheus ke ele voit a lui,  
 et se complaint de sa mesaise.  
 et dist
- 40 " signour, quel conseil prenderes vous  
 de moi.  
 La mesaise que i' ai souffert puis ke  
 vous me veistes,  
 m' amene a che ke ie sui a la mort,  
 puis ke iou aide ne conseil ne pui en  
 vous trouuer,  
 44 pour chel dieu ke vous serues,
- se vous poes metre conseil a ma faim  
 alegier, si li metes or endroit,  
 ou iou morrai.
- 48
- Car sans faille i'ai grant faim, lc  
 gregniour ke iou onques mais eusse.  
 Si ne vous deus pas meruillier. Car  
 il a passe trois iours et jij. nuis ke ie  
 ne mangai."
- 52 Quant il oirent cheste parole,  
 il ne sorent ke dire,  
 fors tant que il li disent  
 " damoisiele,  
 56 laissies che dementer,  
 car il ne puet rien valoir.  
 Mais apieles de cuer et de bouche.
- 60 chelui ke en toutes mesaises et en

That of 3owre peynes he may 3ow lys.”  
 thanne seide the damysele Anon tho,  
 “ there is non Man leveng myht suffren so,  
 half so gret peyne As I do here,  
 there-fore helpe wolde I hau In som Manere ;  
 Of what side that Evere it be  
 I ne Rowhte, and helpe were Comen to Me.”

And whiles thei weren thus In talkyng,  
 Into the See weren they beholdyng,  
 where they Syen A gret flawme of fyr,  
 And Al the see brenning hem thowhte there ;  
 Ek Al the see On gret tempest was,  
 lyk As the devel hadde ben In that plas.  
 thanne seide On of the Messengeris two  
 “ Sy 3e now Owht that I here do,  
 Methinketh the Se On fyre it is,  
 And As bryht fer it brenneth I wys.”  
 “ In the name of Cryst,” quod this Othir tho,  
 In 3one fyr A schipe me semeth doth go,  
 And that gret peple with-Inne there is,  
 As me Semeth with-owten Mys ;  
 and 3it me Semeth More verralye  
 that faste hiderward the schip doth hye.”  
 “ Now, par ma fey,” quod this damysele tho,  
 “ Som Maner tydynges Comen Us Unto.”

Thanne Anon In this Mene while,  
 Not fulliche the space of half A Myle,  
 the schipe Al flawmeng to þe Roche Cam  
 wheche that these thre perones weren vpon.  
 and whanne they syen it was so Ny,  
 down Of the Roche they dyden hem hy ;  
 “ Lordynges,” quod this damysele tho,  
 “ down to this schipe now let vs go,  
 And to beholden what it may be,  
 for this is the same that we gonne se.”

tous perieus secourt et aïene cheus  
 qui de urai cuer l'apielent.”  
 “ Ne sai,” fait ele, “ quant chis seeours  
 venra.

64 Mais il n' a home el monde, se il de chest  
 peril me ietoit chastienement que ie ne fesisse  
 outretement quourquil venroit. Car ie me  
 voi chi en peril de mort sans poi de rescourse,  
 et pour chou requier iou aide a tous  
 chiaus ki aidier me pueent,  
 ou soit dele part dieu, ou d' autre.

68 En che ke ele disoit ches paroles,  
 chil ki estoient auoec ele regardoient  
 en la mer,

et voient loius d' aus en mi l' aue vne  
 flambe grant et merueilleuse,  
 dont la mer estoit commeue et plaine  
 72 de tempestes, chele part droit ou la  
 flambe estoit.

Et bien resambloit que tout chil d' in-  
 fer i fuissent.

“ Regardes,” fait li vns des deus mes-  
 sagiers. “ Vees nous che que ie voi.

76 Il me samble que chele mers soit alln-  
 mee, et qu' ele arde meismement lau  
 iou voi le fu.”

“ El non dieu,” fait li autres,

“ autel nous di. Iou quant ke che  
 soit net.

80 et qu' il i ait gent asses,

et encore m' est il auis ke ele aproche  
 tout adies de nous,  
 et k' ele vienge mult hastienement.”

84 “ Par foi,” fait la damoisiele,  
 “ nous orrons par tans noueles, si  
 dieu plaist.”

En che qu' il parloient en tel maniere.  
 Il virent que la nef estoit aprochie  
 d' aus

88 et ke le fu venue au pie de la roche,  
 et se fu arrestee illuec meismes ou il  
 estoient arriue.

92 “ Descendons,” fait la damoisiele,  
 “ biau signour,  
 et alons

veoir ke che porroit estee.

Car ch' est la chose dont nous auons  
 tant parole.”

down Of the Roche thanne Comen they Anon,	96	Il descendent maintenant de la roche.
And thus sone al the flawme was Owt don		Et quant il sont venu a ual, la flambe
that in thike schipe was to fore,		qu'il auoient la veue si grande, fu
Al was A-qweynt whanne they comen thore.	100	estainte si qu'il n'en virrent point.
And whanne to the Roches poynt they weren		Et quant il furent venu a ual, au pie
gon,		de la roche,
A Schipe they fownden there riht Anon,		il trouuerent vne nef grant et vielle,
And with-Innen A man of dispetous stature,		et gaste,
And lothly to beholde, I 3ow Ensure;	104	et dedens auoit vn home grant de cors,
Ful gret and large be was therto,		et espoentable a ueoir,
And therto As blak As Ony Scho,		comme chil qui estoit graires ke
And his Eyen brenneng In his hed		autre home qu' il enssent apres a ueoir,
As thowh it were flawmes of fir so Red.	108	et estoit autresi noirs comme arremens,
and whanne this damysele he gan beholde,		et auoit les iex ausi ronges, et en-
he hire grette many folde;		flames comme carboins.
and sche 3ald hym his gretynge Agayn,		Et quant il vit la damoisiele, et cheus
and so dyden the Messengeris In Certain;	112	qui auoec lui estoient,
but of him ful sore Abascht they were,		il les salua.
For that he loked so spetously there.		Et chil qui au rai de la lune qui ai
Thanne Axede he of hem there		estoit lauee le regarderent, li rendirent
' how thider they Comen, and In what Manere,	116	son salu.
that so fer from þe peple it was,		Mais mult furent espoente de lui qui
And Ek from the lond In Eche A plas.'		tant estoit et lais et espoentables a
thanne Answerid that damysele Anon,		regarder.
" be persecucionne, hider ben we Gon;	120	Il leur demande
and for hunger & thurst here scholen we deye		" bian signour, qui vous conduist
but 3if we hau Socour hastelye,		cheste part.
Owther hens that we Mown go		si loins de gent."
And som socour Come vs vnto."	124	Et la damoisiele respondi
thanne seide this Man to hem there		' ke fortune leur est asses contraire,
" hider Am I Comen In that Manere		si les ai conduit ensi desgarnis de tous
3ow to bryngen Owt of this wrake,		biens et de toutes viandes
3if that so be homage 3e welen me make."	128	qu' il morront de fain
And whanne these Messengeris herden tho		se aucunes les engete d' iluec.'
That of homage he spak hem vnto,		" Par foi," fait chil,
		" pour vous deliurer, et oster de
		chest peril, vin iou cheste part. Si vous
		en osterai maintendant.
		Quant li valles oient
		k' il demande



Forto becomen his lige men,  
 where offen sore they Merveilled then,  
 And Axeden what Manere man þat he were  
 that of hem homage Axede there,  
 " for homage to 3ow scholen we non do  
 tyl we weten whens 3e Comen fro."  
 " I Am A man Of fer Contre,  
 but My lordschepe is In lond & In see,  
 that the moste peple Of this world  
 Onylich Obeyen to my word,  
 And holden me for here Sovereyn lord,  
 Of strenkthe, of myht, be here ownne Acord ;  
 for there Nis no Manes lordschepe lyvenge  
 that lasteth So fer In Al Maner of thinge,  
 And therto I am of so gret powste,  
 that non thing is don On lond ne see  
 but Anon that I it do knowe,  
 Alle swiche thinges vppon A rowe ;  
 Now haven 3e herd Every del  
 Of my power, & what I kan don wel."  
 " Sire," quod these Messengeris tho,  
 " And it be As 3e seyn vs vnto,  
 we knowen wel þat there is non man lyvyng  
 that hath A qwarter so Mochel Of konnenge,  
 Sauf only oure lord Cryst, goddis sone,  
 that In al the world pere hath he none ;  
 but now of on thing to 3ow scholen we spelle,  
 what is 3owre Name that 3e vs now telle."  
 " My name Gladliche now wyl I say ;  
 ' The wise Serpent ' men me clepen Eche day."  
 " Now Certes," quod thanne this Messengere,  
 " It is þe most Merveillous Name þat euere herde  
 ich Ere."  
 thanne seide this Man A3en tho,  
 " Hyder Am I now 3ow comen vnto,

ke il soient si home lige.

132

Il demandent, " ki estes vous, sire,  
qui che nous requeres.

136

Car a uous, ne a autre ne ferons nous  
homage deuant que nous l' aions cou-  
neu."

" Je sui," fait il, " vns hom d'autre  
regne, et d' autre hyrete,  
et nepourquant, en mer et en terre  
ceurt ma signourie si merueilleusement  
ke li plus des gens

140

me seruent  
et me tienent a signour.

144

Jou sui poissans de pooir et de sauoir  
si durement qu' il n' a home de qui li  
poirs s' estende si loins commeli miens.

De sauoir sui iou si poissans

ke on ne fait nule riens el monde

148

ke iou n' el sache tantost ausi tost  
com il est fait.

Or aues oi

che ke iou puis."

" par foi sire, font li vallet,

152

" se ch' est voirs ke vous dites,  
dont aues vous mult grant pooir, ne el  
monde n' a si grant home com vous  
estes

156

fors notre signeur ihesu crist. Mais a  
chelui ne se puet nus prendre, ne en  
pooir ne en sauoir.

Mais or nous dites encore votre non,  
et comment nous vous porrons en-  
chore miex councoistre."

" Par foi," fait il. " Mon non vous  
dirai jou bien, et si ne vous esmer-  
uillies mie.

On m' apiele le sage sarpent."  
Et quant il oirent cheste parole, si li  
respondirent " par foi,  
chi a merueilleus non. De si estrange  
non n' oimes nous onques mais parler."

164

Lors dist a la damoisele

" Je sui chi uenus pour votre preu,

of 3oure diseise owt forto brynge  
3if 3e welen don me homagyngē,  
And Into my Schipe 3ow for to take.  
And bringen 3ow owt of Al this wrake.”  
“ Now Certes.” quod this damysele tho,  
“ 3owre Cowntenaunce, 3owre Chere, doth me gret  
wo,  
That I Am so Aferd ful Sekerlye  
To Comen In 3owre Compenye ;  
for Rathere here we scholen Abyde,  
And here Suffren deth At this tyde,  
And 3it more grettere distorbaunce  
thanne to vs come 3it be Ony chaunce,  
Rathere thanne hens we scholen go  
Tyl God vs sende tydyngē Mo.”  
Whanne this Man vndirstood this tho,  
that thus this damysele spak hym vnto,  
he Answerid here In dispit Ageyn,  
And thus to hire seide anon ful pleyn :  
“ ha ! thou womman, bothen fool and kaytyf,  
that Rekkest now so litel of thy lyf !  
ha, dispitful Creature,  
Vnhappy Azens al good Aventure !  
What Eyleth the now In this Nede  
thine Owne lif forto forbede ?  
for it is semeng here now to me  
that bettere Evel than good louest þou sekirle.  
Nedis mostest thou ben A womman,  
that ne lovest not ho þat the helpen kan ;  
and here thou Chesest thyn distroccioun,  
And only Refusest here thyn savacioun :  
Now from 3ow wile I gon,  
And leven 3ow here Al Alou,  
Where As 3e scholen for honger deye,  
And In Myseise ful vtterlye ;

et pour vous oster du peril ou vous estes,  
se vous me voles hounage faire, ie sui pres ke ie vous en giete fors,  
et mete en la nef,  
et conduie votre cors a sauuete.”  
168 Chele respont maintenant. “ Par foi, sire, que vous cheleroie iou : uotre nons et uotre regars met mon cuer en si grant et doutanche. et en si grant paour,  
qu’ il n’ est riens pour quoi  
172 iou mesise moi en vostre compaignie.  
Car tout aie iou este en chest roche en peril de mort, et sui enchore :  
Si croi iou que il m’ en venroit grignour mal et grignour encombrier  
176 que ie n’ aie enchore eu, pour chou vous di iou ke ie remenrai chi, et vous ires quele part ke uous vaures. Car auoekes vous ne m’ en irai iou ia, se dieu plaist.”  
Quant chil entent  
180 ke la damoisiele li respont si par despit.  
Si dist.  
“ Ha, feme, fole chose,  
184  
et despiteuse et non sachans,  
et mal ententieue, qui pues trouuer la sauuete de ton cors,  
188 pourquoi ies tu si malaumentreuse chose.  
ke tu aimes mieus ton mal que ton bien :  
voirement ies tu feme  
192 quant tu pourcaches ton detruisement,  
et refuses ta sante.  
Puis que tu ma compaignie ne veus :  
196 iou m’ en irai, et te lairai chi ou tu morras de faim et de mesaise.

For aftyr this tyme Neuere non  
 3ow to Refreschen hider schal gon,  
 Werfor 3e scholen Repenten ful sore  
 that 3e ne welen don Aftyr my lore ;  
 but 3oure Repentyng ful late schal be,  
 Sethen 3e welen not Trosten on My seignoure ; 204  
 and þefore As Caytyves scholen 3e dye,  
 As schal this Caytyf womman here sodeinlie.  
 For at the prykke of deth ben 3e now here ;  
 3e scholen it not sckapen In non Manere 208  
 but that fer hunger Scholen 3e deye,  
 and vpon this Roche lyn openlye,  
 and the fowles 3owre flesh scholen Ete,  
 For Other Sepulture non 3e gete.” 212  
 “Now, Sire,” quod a Messenger Anon,  
 “wel weten we þat to this Roche of ston  
 3e comen hydir vs forto Socoure,  
 And therto A man of welthe & of honoure ; 216  
 but In Certain we hadden levere to deye  
 thanne forto gon In 3oure Compenye,—  
 3oure persone and Contenance it is so hydows,  
 And 3oure lokyng and wordis ben so dispetows ; 220  
 For only, Sire, Confownded we ben  
 Of the wordis that 3e to vs here seyn,  
 that here nedis Mosten we dye  
 For Miseise & hongere Otterlye ; 224  
 And, for thy Compenye that we forsake,  
 therefore to Mercy wilt þou vs not take :  
 but Only In his Mercy we vs affye  
 that is Jesus the sone of Marye, 228  
 And to his Mercy only we vs take,  
 For his Servauntes Nele he neuere forsake,  
 but vs to Comforten In this straunge place  
 there As non Creature Many day ne wase.” 232

Car sans faille tu ne trouveras chi  
 nului del monde  
 200 qui te viegne conforter.

Si t'en repentiras enchore  
 ke tu n'as fait chou ke iou te requirer.

Mais chil repentirs ert a tart.  
 Et vous biaux signour, qui desires votre gari-  
 son a pourcachier a uotre pooir vous laires,  
 vous ausi, perir comme cheste caitiue. pour  
 qui sauete iou estoie venus, et or ne veut se  
 mort non. Se vous autresi pierdes le delit de  
 chest monde au commencement de votre  
 ioueneche a mauuaiste, et a noient, le nous  
 porra on atourner. vous estes venu a point de  
 votre vie ou de votre mort.

Se vous demoures chi, vous morres  
 de faim et de mesaise,  
 ne ne seront vo cors mis en terre: ne  
 en sepultures, ains seront li oisiel et  
 les bestes sauuaiges saole [MS. ? *scole*]  
 212 de votre char.

“Sire,” font il, “vous nous prometes si grans  
 choses que nous sauons bien ke vous estes  
 mult riches hom et mult poissans, et si creons  
 bien ke vous nous porries bien ieter de chest  
 peril ou nous soumes, et ke pour nous de-  
 liurer uenistes vous cha.

Mais vostre uolenters nous maine a che ke  
 nous vauriemes miex ichi mourir  
 ke aler auoec vous.

Car uotres regards seulement nous fait  
 si grant paour ke a poi ke nous  
 n'auons perdu le pooir de nos cors, et  
 l'oir et le veoir. Nous somes si con-  
 fondu de chou seulement ke vous aues  
 parle a nous, ke nous ne quidons mie  
 que en nous tous puisse auoir vne take  
 de vie, ains quidons uraiement que  
 vous soies mors d'ome. 224

Par quoi nous refusons de tout votre  
 compaignie. Si vous en ales de chi  
 quant vous plaira.

Et nous atenderons la misericorde

228 de ihesu crist

qui ses sergans n'oublie pas.  
 ains les vient secourre et aidier :  
 quant mestiers lor est. Ja si en es-  
 trainge lieu ne seront.”

And whanne this Man herde here Answere,  
 that to hym they wolden not concentyn there,  
 Nethir graunten non of his Axkyngge,  
 Anon thens Made he his departynge, 236  
 And took forth Riht In to the se  
 there As to Fore tyme he hadde I-be.  
 whanne they In the Roch syen al this,  
 hem thouhte the Game wente Al Amys ; 240  
 thanne syen they to forn the schipe there,  
 Grettere tempestes In divers Manere  
 be Many fold thanne to forn it was,  
 where offen they bascheden In that plas. 244  
 For hem thowhte Al the see A fyre hadde I-be,  
 So thouhte it to hem tho ful Sekirle ;  
 And Also In the Se tho they herde  
 A wondirful Noyse, and merveillously ferde, 248  
 as thouhe it hadde ben A Noyse of helle,  
 So gan it to Cryen And to zelle ;  
 where-offen gret drede they hadden Echon,  
 And the Signe of the Croys they maden Anon, 252  
 whiche to hem was gret Comfort  
 the sonnere to Joye to ben Resort.  
 and whanne they hadden thus longe loked there,  
 they ne Cowde Aspyen In non Manere, 256  
 Nethir In the Se Fer ne Ny  
 As they cowden Aspyen trewely,  
 thanne from the See with-drownen they tho,  
 and A3en vp to the Roch Gonne they go ; 260  
 To the hows where-As dwelde ypocras,  
 A3en they wenten In to that plas,  
 And there they seten hem to Reste  
 Evene As hem thre hym liked beiste, 264  
 and gonnen they to talken Anon  
 Of hym pat from the Roche was gon :

Quant il ot  
 k'il n'en feront plus,  
 et qu'il n'en feront riens de che k'il  
 leur dist: maintenant se fiert li vens  
 en la nef 236  
 et le fait partir de la roche.  
  
 Et quant il est .j. peu eslongies, chil  
 qui de la roche le regarderent, 240  
 voient ke entour la nef  
 commença vne tempeste si grans et  
 si merueilleuse  
  
 ke se toute la mer fust esprise de fu. 244  
  
 Et il oent en la mer  
 uois pluseurs, si laides et si espoen-  
 tables 248  
 comme se eles ississent des bouches as  
 maistres d'infier.  
  
 Il ont de cheste chose grant hide et grant  
 paour. Et mult en fuissent enchore plus es-  
 poentei. Se ne fust li signes de la uraie crois.  
 que il fisent sour aus  
 qui mult lor donna grant confort.  
 et grant esperanche de reuenir enchore  
 a aucune ioie. 252  
 Et quant il en orent du tout si perdu  
 la veue ke il n'en porent point veoir  
  
 ne pres ne loins.  
  
 Il se retraient en sus de la mer.  
 et viennent 260  
 au mur de la maison ypocras,  
  
 et s'asissent illuec.  
  
 Et commenchièrent entr'aus a parler  
 de chelui qui de la roche les voloitieter. 264

<p>“be my trowthe,” quod the damysele thanne,          “I was Neuere so sore Aferd of Manne.          And, weteth wel, lordynges, In Certeyn,          that nethir honger ne thurst haue I pleyn,          but from me it is Al now A-go,          that there offen ne fele I now no Mo.”          Thanne seiden the tothir Messengers Ageyn,          “It was non Erthly Man In Certeyn,          but that it was owre dedly Enemy          that vs hyder Cam forto Aspye,          And vs to putten owt of Ryhtful Creauunce          ȝif he it Cowde hau don be his fals variaunce.”          whanne they hadden long Spoken of this thing,          Thanne fillen they Alle In Slepynge,          what for travaille and for werynesse,          and what for deseise and gret distresse.          and whanne On Slepe that they were,          Non power hadden they to waken there ;          what for fastyng and for febelte,          they weren so Ouercomen In Eche degre.          So vppon the Morwen, whanne it was day,          and the Sonne schon, As Eche Man Say,          on hem the Sonne gan forto Schine          there As they lyen thike same tyme,          and perto the sonne so hot Schon there          vppon here faces that Naked were,          So that for the gret hete Anon          there they wakened Everichon.          and whanne Awaked fullliche they were,          To Cryst they Maden here preyere,          whiche that was kyng of alle kynges,          to hym they maden there here Offrynges          with wepyng and with terys Sore,          Evere Axeng Crist ‘ Mercy and Ore,</p>	<p>268</p> <p>272</p> <p>276</p> <p>280</p> <p>284</p> <p>288</p> <p>292</p> <p>296</p> <p>300</p>	<p>“ Par foi,” fait la damoisiele,          “ ie ne vi onques mais homme que ie          sache, de qui iou eusse si grant paour          comme iou ai eu de lui. Et bien sachiez          de uoir,          ke iou en ai toute ma faim oublieie.”</p> <p>Et li autre dient          “ qu’ il ne croient mie ke che soit hom          com autres,          mais anemis,          qui est venus pour aus decheuoir et          engingnier,          et pour oster les de la droite voie de          lor droite creanche.”</p> <p>Quant il ont grant pieche parle de          cheste chose,          si s’endorment,          si lasse et si traueillie comme nule gent          plus.</p> <p>Et [quant] il furent endormi,          il estoient si traueilliet          de iuner qu’ il auoient fait,</p> <p>ke il ne s’esuillierent          trusca tant ke il virent          le soleil raier</p> <p>sour lor testes qu’ il auoient nues et          descouertes.          Li solaus fu caus et ardans comme entour. le          saint Jehan. si s’ esuillierent chil qui s’ estoient          endormi, si tost com il sentirent le grant          calour.          Et quant il se sont esuillie,</p> <p>il se commanderent a notre signour,          et commenchieient a prier le roi des          rois</p> <p>a pleures et a larmes</p>
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that he wolde, Of his specyall grace,  
Som Comfort to senden hem In that place  
where As that they weren In gret peryl,  
fer with-Inne the See In that Exyl.'

And whanne they hadden thus I-don,  
Into the Se they loked þere Anon ;  
thanne Sien where that Cam In the See  
A Fair litel vessel, As thowhten thanne he,  
And Evene to the Roches Poynt  
that vessel was Comen, and therto Ioynt ;  
And this was Abowtes the Owr of pryme  
whanne this they Aspiden thike tyme ;  
and In the vessel was A fair Old Man,  
As thei that tyme behelden than.

“ Now, behold,” quod the Messenger tho,  
“ I hope goode tydynges ben Comen vs to,  
For here is Aryved An Old Man  
that som Comfort tellen vs kan.”

thanne Of the Roch down gonne they go,  
and this good Man Comen they vnto ;  
thanne whanne they gonne this good man Aspye,  
An Old Awncyel Man he was Otterlye ;  
but 3it Al this not withstondyng  
he was a fair Man with Owten lesyng.

And Anon As they hym Sye,  
they hym gretten ful Curteislye ;  
And he hem 3ald here Gretyng  
Ryht ful Onestly and ful plesyng,  
and hem Axede Ryht Anon

‘ how Into þat place they weren gon.’  
And they hym Answeryd Anon Ryht.  
‘ that be adversite thedir weren they dyht,  
Fer from Men, and from vytaille,  
that In poynt Of deth they weren saun3 faille ;

‘ ke il, par sa douche pitie,  
les venist uiseter et conforter en chel  
lieu  
ou il auoient paour de mort.’

304

Quant il orent fait lor orisons, et a-  
tendu iusca a eure de prime.

Il uoient

308

arriuer au pie dela roche vne nachiele.

312

et .j. viel home dedens.

“ Or vees,” font li message,

316

“ .i. home arriue, se dieu plaist nous  
orrons ia nouieles

qui nous donront aucun confort.”

Lors descendent aual la roche :

320

Il uoient que chil qui dedens la na-  
chiele estoit  
samblloit viex hom durement.  
Et nepourquant,

324

mult estoit biaux de sa uielleche,

Il le saluent si tost com il l’ont apro-  
chie.

Et il lor rent lor salu,

328

et lor demande

‘ qu’il font illuec. et qui les amena  
chele part, en si sauuaige lieu, et en  
si estrange de toutes gens.’ et il dient  
“ fortune, qui si est peruerse et fele-  
nesse, les ramena  
si desgarnis de tous biens et de toutes  
viandes dont on doit estre soustenu et  
aidier,

332

- For but 3if god do hem Som socour,  
 we ben not Able to lyven On Owr ;  
 And 3if he wele to vs his Counseyl sende,  
 thanne ben we seker of An Ende,  
 that we scholen Asckapen heyl & Sownd  
 As Evere we wenten on Ony grownd.' 340
- Whanne the goode man herde hem thus seyn,  
 "Forsothe, sires," quod he, "and In Certeyn  
 And 3e holden Alwey this Creawnce  
 Stedfastly with-owten variaunce,  
 Owt of this yl I schal 3ow don brynge  
 3if 3e In 3owre feyth hau nou varyenge;  
 For trosteth me wel verraylye,  
 that he wil not 3ow forgeten sekerlye,  
 Ne non that hym don Ony Servyse  
 he wil not for3eten In non wyse."
- "Ha, Sire," quod this damysele tho,  
 "I beleve pat trowthe 3e sein me vnto ;  
 but, sire, and we longe dwellen here,  
 we scholen thanne dyen Al In fere ;  
 For Sekir oper sustenaunce haven we non  
 but the Eyr, the See, and Roch Of ston." 356
- "3e, damysele," quod this goode Man,  
 "3it have thou non drede not for than ;  
 For for3eten scholen 3e not be  
 And 3e welen hau hym In Memore,  
 that non Maner of thing ne wil forgete,  
 Nethir his Servautes he Wil not lete." 360
- "Now, swete Sire," quod on of these men tho,  
 "So telle vs on thyng Er that 3e go."  
 "let se, sey on," quod this good Man,  
 "And I schal tellen what that I kan."  
 "Sire, Abowtes the hygh Mydnyht  
 here hadden we a wondirful syht : 368
- que il ne voient pas comment il puis-  
 sent escaper sans mort, se notre sires  
 meismes ne les secourust.  
 Mais se chil uieut metre conseil.  
 Il sont tout assure  
 ke il escaperont sain et haitie."  
 Quant li preudom ot cheste parole.  
 Il leur respont. "Par foi,  
 se toudis estes en tel creanche com ie  
 vous oi deuiser :  
 esperanche vous en ietera.  
 Or soies toudis en tel creanche, et aies  
 toudis espoir que il en ost, et ie vous  
 di  
 qu'il vous en ietera prochainement.  
 Car il n'oublie mie chelui qui en lui  
 met son espoir."  
 "Ha, sire," fait la damoisiele,  
 "vous dites voir.  
 Mais s'il demeure longement en chest  
 secour,  
 sachiez mourir nous conuenra.  
 Car nous n'auons nul soustenement  
 dont nous puissions .j. tout seul iour  
 viure"  
 "Ore ne vous en doutez," fait li  
 preudom.  
 "Car vous n'i seres pas oublie."  
 "Biaus sire," fait vns des ualles,  
 "pour dieu c'or nous faites chertain  
 de che. ke nous vous demanderons."  
 "Dites," fait il.  
 "Sire, entour mienuit

To vs here Cam A Merveillous wyht,  
and seide ' that he was a Man of Myht,  
and seide that for vs I-Comen he was,  
us for to bryngen Owt of this plas, 372  
and vs to Saven from Alle peryl,  
And Sownd to bryngen vs owt of þis Exyl,  
& therto A man Of gret power,  
and that his lordschepe lasted bothe fer & ner ; 376  
More Ouer, therto, A wondirful Name,  
'The wyse Serpent,' A Man of fame ;'  
therto he was the leythest Man  
that ony Creature Myhte loke vppon ;  
And for that Cause we desiren wel sore  
To weten what Man that it wore."  
" Of hym I kan 3ow ful wel telle,  
And of his Condiçiouns I kan 3ow spelle :  
vndirstondith what I schal Seye,  
It is Mannes disceyvour Sekerlye ;  
And with his coniettyng & his falsnesse  
Al day men bryngeth he In distresse ;  
that hau goddis semblaunce & his kynde, 388  
hem forto Spillen, that is his Mynde.  
but, Seris, 3it More I schal 3ow telle,  
It was the verray Serpent of helle  
that Cam forto vysyten here 3ow,  
and seide that he cam for 3owre prow ;  
but feythfully now trosteth to Me,  
And 3e In his vessel hadde I-be,  
In-to the Se he scholde 3ow hau Cast,  
And there 3ow drenched Auon In hast ;  
For 3e wenden A schipe that it hadde be,  
but it nas not So ful Sekerle ;  
but Anothir schrewed Enemy it was,  
On of his Mynestres In that plas,

nous vint proier vns hom, ke nous par-  
tissiens de cheste roche, et ke nous  
alissons auoec lui.  
et nous dist k'il estoit a nous venus  
pour no sauuete terriene,  
et pour nous ieter de peril de mort.  
Et nous fist entendant qu'il estoit si  
riches de pooir et de sauoir.  
ke sa poissanche estoit par toutes  
regions, et en mer et en tere.  
Pour dieu, se vous le coussiessies, dites  
nous qui il est. Car mult le desirons  
a sauoir."  
"A che," fait il, "vous serai ie bien  
respondre.  
Sachies de uoir,  
que ch'est chil qui a decheuoir home,  
et a ieter de le droite voie, met toudis  
s'entente et sa cure.  
Et a che se trauaille de tout son pooir k' il  
maint a perdition de cors et d' ame chelui qui  
en samblanche de haut maistre fu formes.  
Signour,  
che fu uraiement li anemis  
qui a nuit vous vint uiseter,  
pour vous faire perir en cors et en arme.  
Et sachies  
se vous vous fuissies mis en son conduit.  
il voust eust fait perir en la mer.  
Car chou v il estoit, qui vous sam-  
bloit nef :  
n'estoit pas nef,  
ains estoit vns autres anemis,  
vns de ses maistres



- where vppon that Enemy Rod  
 Also longe As here with 3ow Abod ;  
 therefore, and with hym hadden 3e gon,  
 3e hadde ben persched Everychon ;  
 For he is of so fals beheste  
 —As wel to the leste as to the Meste—  
 For 3ow Into peynes scholde he hau browht,  
 For oþer Socour Cowde he don 3ow nowht.  
 Now I have 3ow told In Al degre  
 Of that Enemy, & what is he ;  
 therfore beth war In Alle Manere  
 3if ony More he Come to vysiten 3ow here ;  
 And beth war þat he disceyve 3ow nowht,  
 Ne for non thing chonge not 3owre thowht.”
- “ Ha, Sire, 3it,” quod this damysele tho,  
 “ Telleth me on thing Er that 3e go.”  
 “ Gladlich, Sey on,” quod this good Man,  
 “ I schal 3ow telle Al that I kan.”  
 “ Sire, owt of this Roche scholde we Evere go,  
 Owther ony Man to helpen vs Comen vnto.”  
 “ 3e,” quod this good man ryht Anon,  
 “ Owt of this Roche scholen 3e gon,  
 and here not longe forto Abyde  
 3if 3e ben stedfast In Eche tyde,  
 and defenden 3ow from þe ferst Enemy  
 That to 3ow will Comen wel Sotely ;  
 but beth Alweye of stedfast creaunce  
 Inne hym that is non variaunce,  
 And he hens will thanne 3ow brynge  
 3if 3e dwellyn stille In good levenge.”
- Anon As he this word hadde Seyd,  
 he was Agon with-Inne A breyd,  
 that Nether hym ne his vessel  
 Ne Cowden they Sen neuere a del ;
- que il cheuauchoit.  
 404 Si le vous faisoit veoir en samblanche  
 de nef, pour chou ke vous i entriscies.  
 Mais asseur ne fuissies vous pas puis  
 ke vous montissies sour lui.  
 Car il est de si desloial couenent  
 408 qu’il vous laissast noier maintenant  
 que il se sentist cargie de vous, et ensi  
 perillies et maumenes: vous menast  
 es paines d’infer.  
 Or vous ai dit  
 412 ke il est,  
 pour chou que  
 s’il vous vient vne autre fois veoir,  
 ke vous vous gardes si de lui qu’il ne  
 vous puisse decheuoir.”  
 416 “ Ha: sire,” fait la damoisele,  
 “ pour dieu, se vous saues, si me dites  
 che que ie vous demanderai.”  
 “ volentiers,” fait il, “ dites chou ke  
 vous voles.”  
 420 “ Sire, pour dieu, isterons nous de  
 chest roche.  
 Ne sera il iamais qui nous en giet.”  
 “ Oil,” fait il,  
 424 “ vous en isteres,  
 et si ne demoura mie grantment.  
 S’il vous auient seulement que vous  
 peussies votre cors deffendre du pri-  
 merain assaut  
 428 ke li anemis vous fera.  
 Il ne vous en faut a issir fors seule-  
 ment a auoir votre esperanche  
 en chelui qui creanche vous tenes.  
 Et il vous en getera  
 432 s’il vous treue loiaus sergans.”  
 Maintenant qu’il ot dite cheste parole,  
 si s’en ua en tel maniere  
 qu’il ne seurent qu’il deuint, ne il ne  
 sa nachiele nient plus, ke s’il fuissent  
 436 andoi fondu en abisme.

but the grettest swetnesse that Evere was  
with hem there lefte In that plas,  
As thowh Alle worldly Spycerye  
Amongs hem hadde ben trewelye.

Than gonne they to-gederis to speken Anon  
Of the good man that from hem was gon,  
And seiden that greth Comforted they were  
thorwh the goode wordis that he spak there.

“In feith,” quod the damysele tho,  
Alle my Sorwe and kare it is a-go ;  
and Of on thing I do 3ow behete,  
Thowgh In Al this world were there non Mete,

So with his wordis fulfld I am  
that he to me seide whanne he Cam ;  
For Anon as I loked hym vppon,  
Myn hunger and thurst was A-gon,  
and Al my deseise tho Everydel ;  
And perfore I beleve Ryht wel  
that this Is he of whom 3e spelle,  
Jesus Crist, kyng of Erthe and helle,  
Other Elles On of his Seriaun3e  
that hider Cam vs to Avaunce.”

thanne seiden the Messengeris tho,  
“they ne wiste how it myhte go,  
but that it were goddis sonde  
To Maken hem fre that weren bonde ;  
For now, aftyr this grete drede,  
Comfort we hau In this Stede ;  
and as Mochel as of the ferste we weren Agast,  
this good man vs hath comforted In haste.”

Thus Al that day they gonne to speke  
Of thiike good Man So lowly & Meke,  
and seiden hem was happed good Aventure  
Of tho tydynges that weren so sure ;

Mais vne si grant doucheur  
fu remese maintenant entr'aus qu'il  
s'en fu partis,  
ke toutes les espisces del monde vous  
samblaissent niens enuers chele boine  
odeur.

Et chil qui furent remes sour  
la riuaige, en commenchieient a parler  
entr'aus,  
et disent, “par foi, mult nous a chist  
preudom reconfortes et asouagies  
par ses paroles.”

“Jou vous di,” fait la damoisele,  
ke ie fui de sa venue si rasasie et  
si raemplie

ke ie ne quit pas qu'il ait el monde  
viande de quoi iou fuisse si rasasie.

ke maintenant qu'il nous commença  
a regarder,

fu estanchie ma famine,  
et fui eslongie de toutes messaises,  
pourquoi iou quit, biau signour, vraie-  
ment,  
que che soit chil ke on apiele

ihesu crist,  
ou aucuns de ses menistres,”

et il dient

“que il n'en seuent que quidier.

Fors tant qu'il pensent bien ke ihesu  
crist lor ait enuoiet  
pour conforter les en cheste aventure :  
ou fortune les a amenes.” “Et vous, ke  
dires,” fait li autres. “Onques a nuit  
ne fumes tant desconforte par chelui

qui nous en uoloit mener: ke nous ne  
soions ore plus rassuree par la venue  
de chestui. Si nous est, dieu merchi,  
bien auenu, ke apres le paour nous est  
venus li confors.” Tout le iour par-  
lerent en tel maniere de chest chose,

et disent ke mult lor estoit bien auenu  
de che ke li preudom les auoit si re-  
confortes.

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So that Al day Abyden they there  
 Tyl it gan to dirken Everywhere.  
 and whanne to the Even it was comen Ageyn,  
 A3en vppe to þe Roche they wenten Certeyn,  
 and wenten A3en to the same place  
 There As Ipocras I-beryed wace :  
 So there Alle thre they gonnen hem Reste  
 In swich place as that hem liked beste.  
 So whanne it was abowtes Midnyht,  
 the Messengers Slepten, I the plyht ;  
 but the damysele Al wakyng was  
 At theke tyme, so was hire gras ;  
 For Evere sche lay, & hire bethowhte  
 how þat Alle this thing ben Mowhte  
 As towching here deliueraunce,  
 In what Manere schold ben here chaunce.  
 & as sche thus In thenkenge þere lay,  
 hire þowhte sche herde A wondir fray  
 And A wondir despetows Cry,  
 so þat sche was A-ferd ful Sekerly,  
 for sche thowhte þat Cry was hire Ner.  
 and Anon vpward sche dressede here ther,  
 and heyere on þe Roche gan sche to go,  
 Forto weten ho there was tho ;  
 For owther man owþer wommanne  
 It was that so ferde thanne.  
 and whanne vppon the Roch sche was An hy,  
 thanne say sche Atte Roches banke trewly  
 wondir gret lyht þere In the see,  
 where-offen sche wondred what it myht be.  
 And whanne sche hadde thus I-do,  
 and to the Messengeris gan sche to go,  
 and faste vppon hem sche gan to Calle,  
 and tolde hem what Aventure was befalle,

Or demourent sour la riue  
 trusc'au soir.  
 472 Et quant la nuit fu venue, ensi com  
 il plaisoit au haut maistre,  
 il monterent contremont la roche,  
 et reuinrent a la maison  
 476 ou il soloient reposer,  
 et se tapirent illuec entr'aus trois  
 trusc'a la mienuit.  
 Entour mienuit  
 480 auint ke li vallet furent endormi,  
 mais la damoisiele ne dormoit mie.  
 Ensi comme aenture estoit.  
 Car mult pensoit en soi meisme,  
 484 comme chele qui ne veoit de nule  
 part sauuee de soi.  
 En che que ele estoit en tel maniere,  
 488 escoute, et ot  
 .i. cri mult merueilleus, et si espoentable  
 ke grant paour l'en prist.  
 et li sanbla ke chil dont li cris estoit  
 issus, fust pres de lui.  
 492 Lors se dreche en son estant,  
 et monte el plus haut de la roche  
 pour ueoir ke che peut estre.  
 Car bien pense  
 ke che soit hom ou feme ki tel paour  
 li ait fait.  
 496 Et quant ele est venue en la creste de  
 la roche :  
 ele voit el [MS. *le.*] pie de la roche  
 grant lumiere qui estoit droit a la riue  
 de la mer.  
 500 Et quant ele voit chou,  
 ele vient as deus valles,  
 et les esuelle,  
 et lor dist. " Nouuieles vous sai dire,  
 504 biau signour.

'how that to hem was comen there  
Wondir gret lyht In qweynte Manere;'  
thanne down of the Roch wenten they Alle thre  
Forto weten what it myhte be. 508

and whanne down they weren comen Echon,  
A wondir fair schip behelden they Anon,  
and In Maner as of Manye torches lyht,  
—Al thus it Semede there to here siht,— 512

and ful of Richesse hem thouhte it was,  
The worthiest that myhte ben In ony plas;  
and there Inne was A fayr damysele  
that to hem semede bothe swete & lele; 516

And gret lust they hadden hire to beholde,  
To hem semed sche so fair Many folde.  
And whanne they hire Gonnen to Se,  
Anon they hire gretten Alle thre; 520

And sche hem 3ald here gretyng tho  
In 3wiche A Manere As sche cowde do.

thanne Axede sche of hem Anon,  
'how In to that place that they weren gon.' 524

thanne answerid they sone A-geyn,  
'be wondirful Aventures, In Certeyn;  
and here Abiden Nedis we Mote  
til som Aventure come, Oþer som bote.' 528

"Certes," quod the damysele of þe schipe tho,  
"hard Aventure is Comenge 3ow to,  
For hens be 3e neuere lik to gon  
In helthe of body, of flesch, ne bon; 532

for 3e ben so fer from Eche Contre,  
Supposing to non Man that here 3e be;  
but Neuertheles 3it not for than  
(In as moche that 3e hau semblaunce of Man,) 536

of 3ow I haue now ful gret pyte;  
and 3if 3e welen, 3e scholen gon with Me,

El pie de cheste roche  
a clarte grant, alons veoir ke che est."  
Chil se lieuent maintenant, et dient  
qu'il iroint volentiers, si descendent  
de la roche.

Et quant il sont venu a la riue,  
il trouuerent vne nef mult biele et  
mult cointe  
par samblant, auirounee de chierges et  
de tortins ardans,

et estoit plaine de toutes les rikeches  
terrienes ke on saroit deuiser.

Et au bort de la nef droit estoit vne  
damoisiele,

516 la plus biele et la plus cointe ke vous  
onques veissies, et vestue si richement  
ke meruillier vous en peussies de li  
veoir.

Quant il le voient,

520 il le saluent,  
et ele lor rent lor salu,

et lor demande

524 'qu'il font illuec.'

Et il dient

'qu'il atendent qu'il en soient oste  
par aucune aventure.'

528 "Chertes," fait la damoisiele de la nef,

"aventure sera che

se iamais en issies

532 haitie ne plaine de vie.

Car si loins ne vous verroit nus querre.  
Car il n'est enchoire pas nes qui grant-  
ment vous i sache.

Et ne pour quant,  
pour chou ke en forme humaine estes  
fourme

536 me pernt il de vous si grant pites,  
ke iou vous menrai auoekes moi, et  
vous lairai entrer en ma nef,

and Into Sauf place with me scholen 3e go  
 3if myn Comandement welen 3e do ;  
 and I wele Axen 3ow non Other thing  
 but as Alle men to me don pat ben lyveng.’  
 and they seiden that ‘ with good wille  
 hire Comandement wolden they fulfille  
 3if it to hem semede thing Resonable,  
 and that to hem it Myhte ben profitable.’  
 thanne spak þe damysele of the schip Anon,  
 “ I schal 3ow tellen what 3e scholen don :  
 But ferst I do you to vndirstonde  
 that I am Lady of Atenys Londe,  
 And Myn is holiche al that Contre—  
 bothe Castel & town, lond & See—  
 so that I knowe wel In Myn Entent,  
 that In Al this world here present  
 Nes non so Riche Man ne womman,  
 Sekerly, As Reherse the now i Can.  
 therto I am the wisest Creature  
 that In this world is, I the Ensure ;  
 For Alle thing that In the world is don,  
 I hit knowe thanne Riht Anon ;  
 And 3if Ony peple In Angwisch be,  
 I hem Owt brynge ful Certainle ;  
 and whanne they ben In peryl of ded,  
 thanne I hem socoure In that sted ;  
 thus Alle that Evere that homage will me do,  
 Riht Anon Socour I sende hem to.  
 This thing I sey to 3ow now here,—  
 3if 3e welen don In this Manere,  
 And homage here me forto don,  
 In to my schipe I schal 3ow taken Anon,  
 and leden 3ow thanne In-to swich A place  
 that is ful of ioye and ful of grace.”

et vous conduirai a sauuete  
 se vous voles. faire chou que ie vous  
 540 requerrai,  
 et ne quiddies pas que ie vous requiere  
 chose  
 c’ autre gent ne requierent a moi.  
 Et il dient ‘ qu’ il le feront volentiers  
 544 che ke ele leur requerra  
 pour ke che soit chose raisnable.’  
 “ Je vous dirai,” fait ele, “ ke ch’ est  
 548 ke iou vous demanderai.  
 Mais tout premierement vous dirai  
 ke ie sui d’ atenes,  
 et moie est la chites et toute la gent, et  
 en tous cheus d’ iluec entour, et en  
 552 maint autre pais, ceurt ma signourie  
 si durement  
 ke iou ne quit pas  
 ke en chest monde.  
 ait vne plus riche feme  
 556 de moi.  
 Et auoec che sai iou tant des choses  
 del monde  
 ke on n’ i fait riens  
 560 que iou ne sache maintenant qu’ il est  
 fais.  
 Et s’ aucuns est ioians, iou sai bien  
 dont il li vient.  
 Quant iou voi gent en peril de mort, qui sont  
 en aenture de perdre vie, s’ il n’ ont aieue,  
 564 Iou les sekeur maintenant, et les giete  
 de peril  
 puis ke il se voelent rendre a moi et  
 faire moi hougage: et s’ il en font  
 dangier, iou les lais.  
 Cheste chose vous ai iou dite  
 568 pour che se vous me voles faire au-  
 trestel comme li autre font:  
 ch’ est a moi faire hougage:  
 Je vous recheuerai en ma nef,  
 et vous mettrai a souuetei, en tel lieu  
 572 ou vous ares toute la ioie del monde,  
 et toute les aises.”

and whanne they herden hire thus speke,  
Eche to oper here hertes gonnen breke,  
and Axeden Cownceyl of this thyng,  
what were best fore here leveng. 574  
“ be my trowthe,” quod the ton Messengere,  
“ And it be As sche telleth vs here,  
and therto and sche be of oure lay,  
we scholen hire worschepen this ylke day ; 578  
and with here thanne wele we go  
Into what Contre she wele leden vs to ;  
but 3if of Anothir lay that sche be,  
we wilen hire forsaken Sekerle ; 582  
for owre Creauce sche wolde don vs to reneye,  
and to beleven On hire fals feye ;”  
for that was the most thing In here thowht,  
that here Creauce forsaken wolden they  
nowht. 586  
thanne Axeden they hire In the schipe thanne,  
“ Of what Creauce ben 3e,” seiden they, “ wom-  
manne,  
and what with vs 3e wolden don,  
and we to 3oure homage consenten Anon ?” 590  
“ that schal I 3ow seyn with-Inne wordis fewe,  
Al myn purpos vppon A rewe :  
Ferst I schal 3ow tellen At this tyme  
that I am Ryht A worthy Paynyme,  
The Richest that is In Al that lond,  
As I do 3ow here to vndirstond ;  
and 3if that homage 3e welen me do,  
with me Into þat Contre scholen 3e go.” 598  
“ In feyth, damysele,” quod the ton Messengere,  
“ sethen we knowen so mochel of 3ow here,  
that 3e be not of Oure Creauce,  
we 3ow forsaken with Owten variaunce ; 602

Quantchil oirent che k'eleleur promet,  
il se commenchierent a entresgarder.  
et demanderent li vns a l' autre  
qu' il feront de chest chose.  
“ Par foi,” fait li uns des valles,  
“ s' ele estoit de notre loy,  
et il couuenoit ke nous li fesissons  
houmage :  
Je loeroie ke nous nous mesissons  
auoec li.  
Mais se ele n' estoit de notre loy,  
et il conuenoit ke nous fesissons a li  
houmage. Il nous conuenroit notre  
loy guerpier.  
Et ch' est chou ou nous deuons faire  
grignour forche.”  
Lors demandent a la damoisiele de la  
nef :  
“ Damoisiele, quele loy tenes vous.  
ke vous conuenroit il faire  
se nous deueniemes uotre home.”  
“ Tout chou vous dirai iou bien” fait  
la damoisiele.  
“ Sachies  
que iou sui paiene,  
la plus riche et la plus poissans ke  
vous iamais verres,  
si vous enmenrai o moi si tost com  
vous m' ares fait houmage.”  
“ Par foi, damouisielle,  
puis que vous n' estes de notre loy,”  
font li message,  
“ ne ke vous n' estes crestiene, ne de  
notre creanche :

also we forsaken 3oure Compemye,  
 For 3e mowun not socouren vs trewlye.”  
 “Thanne,” quod þe damysele of þe schipe tho,  
 3if it so be that I from 3ow go, 604  
 Neuere geten 3e helpe ne Socour  
 3ow to bryngen owt of this langour ;  
 For 3e ben so fer from Eche contre,  
 that here for honger scholen deyen 3e.” 608  
 thanne answered they Anon Ageyn,  
 “that lever they hadden to deyen certeyn  
 thanne to gon In hire compenye ;  
 here only god to wraththen Sekerlye,  
 hos lawe & hos Creauunce  
 we welen kepen with Owten variaunce.”  
 “O, Cursed kaytyves,” quod this damysele tho,  
 “what Ese doth 3owre Creauunce 3ow to,  
 Oper the Cristendom that 3e hau take ?  
 For sethen hau 3e ben In wo & wrake ;  
 and sethen 3e leften 3oure ferst lay  
 3e han had Sorwen Inowh Eche day,  
 and In peyne & travaille hau 3e be,  
 and so scholen 3e Contenwen sikerle.”  
 “Of travaylle,” quod the ton Messengere,  
 “we taken non charge, non of vs here ;  
 For of Travaille Ensampl hau we  
 Of Iesus that be-Cam Man Erthle,  
 For he was nevere with owten travaille  
 vs A3en to biggen Saun3 faille ;  
 for he travailled tyl he was ded,  
 Man-kynde to byen from the qwed.  
 Terefore, 3if we his Servauntes wilen be,  
 thanne neþer of peyne ne travaille ne rekken we ; 632  
 In this world to suffren Alle Manere distresse,  
 In hevене forto haveu Joye that is Endelesse ;

nous vous laissons de tout. Car de tenir compaignie a home ne a feme qui contraires nous soit,  
 ne porriemes nous amender.”  
 “Et comment” fait ele, “vous laisseres vous chi mourir.  
 Chertes, se ie me part de chi, et ie ne vous en maine auoeques moi :  
 vous ne trouueres iamais qui vous viegne regarder.  
 Car trop estes eslongie de gent.  
 et ensi porres mourir ichi de faim et de mesaise.”  
 Et il dient  
 ‘ qu’ il voelent mieus mourir  
 qu’ estre de sa compaignie,  
 ne que il fesissent chose dont li haus maitres se courrechaist a eus,  
 chil qui loy il ont rechene noueement.”  
 “Ha, caitiue gent, et maleureuse,” fait ele,  
 “or regardes pour quoi vous faites si grant forche en loy crestiene, vees quel bien il vous en uient.  
 Onques puis que vous uotre premiere loy laissastes, ne fustes i. iour a aise.  
 620 Mais toudis aues este  
 en paine et en trauail.”  
 “Del trauail” fait li vns des ualles,  
 624 “ne deuons nous estre pas blasme.  
 Car de trauail nous est exemples ihesu cris de qui nous tenons la loy.  
 Che nous monstra il bien quant il fu en terre comme hom mortuus.  
 Car onques n’ i demoura sans paine,  
 628 ne sans trauail, toudis.  
 Si qu’ en morant, uenqui la mort, et ramena notre vie au monde.  
 Pour quoi nus qui voelle estre sergans ihesu crist,  
 ne beera ia fors a traullier et a souffrir paine.  
 si ke la paine de chest monde viegne a la grant ioie, et a la grant souatume, et a la tres grant aise qui ne prendra ia fin.

And for this cause damysele, Sekerly,  
vs ne Rekketh to travaylle bodyly ;  
for travaille owre lord scheweth to vs,  
whiche that is Maryes sone, Jesus.”

And whanne sche herde hem thus Answere,  
Anon to wraththen sche gan hire there ;  
“ 3e cursed Caytyves, now wel I se  
that In sorwe it liketh 3ow forto be  
More thanne In Ese, Other In Reste,  
thus semeth Me it liketh 3ou beste ;  
therfore hens now wyle I go,  
And leven 3ow here In peyne & wo,  
For of non man here geten 3e socour,  
So scholen 3e deyen In wo and langour ;  
and thanne the bryddes of the Eyr  
To 3oure bodyes scholen repeyr.”

So wente sche thens thanne Anon,  
and forth Into the see gan sche gon,  
and they Aftir hire lokeden there,  
but sche was vansched I qweynt Manere.  
Thanne Anon torned they vp Ageyn  
To ypocras hows In Certeyn,  
And there slepten Alle thre with owten doute  
Tyl on the Morwe they myhten sen hem Abowte.

and on the Morwe, whan it was pryme,  
they Awoken Alle thre thanne In good tyme,  
and thanne vpwardis they gonnen hem dresce,  
and In god they putten here Sekernesse,  
knelyng a-down vppon here kne  
Into the Estward ful Sekerle ;  
and there they Maden here preyere  
To Jesus Cryst so leef an dere,  
‘ that he wolde of his grete Mercy  
hem Comfort to senden hastely,

Pour cheste chose,” fait li vns des  
ualles:  
636 “ deons nous plus entendre au traual  
du monde ke a l’ aise.  
Car ensi sieurons nous notre maistre  
qui nous donna exemple de traillier.”  
Quant ele entent cheste parole,  
si respont mult courechie.  
640 “ Caitiues gens,  
puis ke li maus vous plaist  
plus ke li biens,  
644 iou m’ en irai de chi,  
et vous lairai en chest roche a tel eure  
que iamais tant com vous viues n’ i  
seres regarde,  
648 ains i morres de faim et de messaise,  
et vous mengeront li oisiel et les  
bestes sauuaiges.”  
Lors s’ en uait maintenant ke plus ne  
leur dist.  
652 Et chil demeurent a la riue,  
et le regardent tant com il le puent  
veoir.  
Et quant il ont perdu la veue:  
il vinrent la  
656 u li maisons ypocras auoit este,  
si se couchent tout troi, li vns de les  
l’ autre, et si dormirent  
trusc’ a l’ endemain qu’ il fu aiourne.  
Et quant vint a l’ eure de prime  
660 et il se furent esuilliet,  
si se leuerent en lor estant,  
et se commandent a notre signour,  
et s’ agenoiillent  
664 contre oriant,  
et batent lor coupes, et prient  
le haut maistre  
‘ ke par sa douche pitie  
668 les uenist secourre et conforter en  
chest peril ou il estoient,



and that he wolde not hem forgete  
 there to dyen for fawt of Mete ;  
 but As the fadyr Socoureth the child,  
 so do 3e vs, goode lord, both mek & myld.'  
 and whanne they hadden Mad here preyere,  
 Estward Azens the sonne lokeden they there  
 Ful fer Abrod Into the Se ;  
 A lytel thing there thowhte thanne syen hee,  
 but from hem It was so fer  
 that they ne Cowde knowen In non Maner  
 What it was, ne what it Myhte be,  
 Til Abowtes Midday Sekerle ;  
 be that tyme it was to hem comen so ny,  
 that they hadden knoweng sekerly  
 that a lytil vessel thanne it was,  
 whiche thedir was comen In to þat plas,  
 and to the Roche there it dyde Applye ;  
 and they hem down hyede ful hastelye  
 forto Sen what thing it were  
 And what thing þer Inne was there.  
 and whanne they weren tho comen Adown,  
 Abowtes hem they loked In-virown,  
 And behelden this vessel Every del ;  
 and there Inne An Old man bothe fair & lel ;  
 and with hym browhte In Compenye  
 A lyown that loked ful Egerlye,—  
 and it was the same lyown  
 that to fore tyme was with Celidoine,  
 and Also the Same vessel  
 That celidoyne in wente Every del.  
 and whanne they behelden this trewly,  
 Eche on other lokede ful ferfully ;  
 For gret wonder they hadden tho  
 how that faire man with þe lyown dorste go.

et qu'il ne les oubliast pas.

Mais si com peres aide son fil,

672 lor aidast.'

Quant il orent fait cheste proiere,  
 il regarderent loins d' aus en la mer  
 par deuers soleil couchant,

676 et virent, che lor fu auis, en mi la mer  
 une petite chose  
 loins d' aus  
 qu' il ne porent counoistre  
 ke chou ert, s' il ne fist plus pres en-  
 chore.

680 Et ne pour quant, ains eure de prime  
 fu la chose si aprochie d' aus

qu' il veoient bien

ke che fu une nachiele.

684

Et fu si auenu  
 k' ele vint au pie de la roche, la u  
 les nes arriuoient.  
 et il descendent maintenant, et se  
 hastent de tost aler  
 pour uenir chele part, pour ueoir qu' il  
 puet auoir dedens chele nachele.

688

Et quant il sont venu a la riue,  
 il voient

692 que dedens auoit vn preudome. viel et  
 anchien par samblant,

et menoit en sa compaignie  
 vn lyon grant et merueilleus,  
 et ch' estoit chis meismes

696

ke on auoit mis auoec celidoine.  
 et chele nachiele meisme.

700 Et quant il voient cheste chose,  
 il commencent a regarder li vns  
 l' autre

Car plus s'esmerueillent ke de riens  
 que il veissent piecha : ke chil lyons,  
 qui tant est grans, n' a piecha chel  
 home mangie.

<p>thanne Axede hem this olde Man Anon,  ' how they Into that contre weren gon.'  they hym Answerid Anon a-geyn,  ' that be goddis wille it was, Certeyn ;  and whanne that Goddis wille it were,  Owt of that Roche scholden they gon there."  " Certein," quod this old Man tho,  " And 3e with me welen now go  In this vessel with this lyown,  I schal 3ow socoure Al &amp; Som.  For his love that 3e Calangen 3oure lord  I schal 3ow socowren At on word,  and 3ow leden Into Swich A place  (thorwh helpe &amp; thoruh goddis grase)  there as kyng Mordreins scholen 3e fynde,  and sire Nasciens that knyht so kynde,  for whom 3e forsoken 3oure Own londe  hym forto seken, As I vndirstond."</p> <p>whanne this word thanne they herde,  As Ioyful Men thanne they ferde :  " A, Sire, now knowen we Ryht wel  that bothe Owre lord &amp; 3owre 3e knowen Eche del.  Now, goode sire, that 3e welen vs telle  In what Maner with owre lordis befelle,  sethen 3e knowen where they be ;  Now, goode sire, that 3e wolen telle Me  whethir that they ben hol &amp; Sownd,  oper owht lyveng Aboven the grownd."</p> <p>" I am swich a Man As 3e se,  but I trowe þat 3e knowen not Me ;  for I am other Wyse than 3e suppose here,  A Man Merveillous In other Manere ;  For I kan tellen 3ow Every del  how with 3oure lordis it stont ful wel.</p>	<p>704</p> <p>708</p> <p>712</p> <p>716</p> <p>720</p> <p>725</p> <p>728</p> <p>732</p> <p>736</p>	<p>Et chil leur demande,  ' qui les a menes et conduis en si es-  trainge lieu, et en si eslongie de toutes  gens.  Et il respondent  ke aventure les i amena,  si en seront iete quant il plaira a  ihesu crist. Car il ne veoient pas com-  ment il en puissent autrement issir."  " Par foi," fait li preudom,  " se vous en cheste nachele voles  entrer auoekes cheste beste.  Je m' en isterai, et vous lairai le lieu  pour l' amour de chelui qui vous re-  clames a signeur:  et iou croi ke il,  a l' aide de dieu,  vous menra en tel lieu ou uous trou-  ueres nascien et mordain.  Che sont cil pour qui vous aues este  lonc tans hors. de uotre pais."  Quant li message entendent cheste  parole, il ont tant de ioie com uns  plus. si dient.  " Ha sire, il nous est auis  ke uous coumissies bien, et nous et nos  signeurs.  Et, pour dieu, dites nous qui vous  estes.  et se vous saues,  si nous ensignies:  se no signeur sont vif et sain et haite."  " Je sui," fait il,  " vns autres hom que vous ne qui-  dies.  Et si vous di,</p>
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the Kyng Mordreyns and Nascyens now be  
 In a schipe A Myddis of the See ;  
 And 3if that Evere 3e welen hem speke,  
 Into this vessel thanne Mosten 3e Reke,  
 And I 3ow Sekerlye schal Cowndeye  
 Tyl that 3e to hem comen trewelye.”  
 “ Syre, there offen we thanken 3ow hyly,  
 with Alle Owre hertes ful stedfastly.”  
 “ this to 3ow thus schal I do,”  
 Seide this good man to hem tho.

“ thanne Entren, Sire, gladly scholde we,  
 but 3if for drede of the lyown it be,  
 which is so gret & so Merveylous,  
 And to Owre lokyng so dispetous.”  
 “ Thanne Sekerly, now Semeth me,  
 but 3if from this Roch that 3e fle  
 I suppose that 3e don gret folye ;  
 For no More Into this partye  
 Schal neuere man Comen 3ow to socoure,  
 Nether 3ow to bryngen owt of langoure ;  
 Therefore wolde I with good wille  
 that 3e this vessel Entred vntylle,  
 and in this Roche that 3e leven me.  
 and ful wel weteth In Certainte  
 that I have don More than this  
 For Man to fore tyme with-owten Mis :  
 Now Entreth here Into my plas Anon,  
 and for 3ow Into the Roche shal I gon.”

Thanne Cam this good man Owt of þe vessel,  
 and þe Messengeris Entred faire & wel ;  
 and with hem there that faire May  
 that Only god worschepyd Every day.

Thanne seide this goodman to that Mayde  
 Ful swete wordis ; & thus he sayde,

ke nasciens, et li rois mordains, et celidoines  
 li flex nascien, sont tout ensamble  
 en vne nef en mi la mer, es parties  
 d' occident.  
 Et se vous les voles iamais trouver,  
 ne uenir a eus ne veoir les. Il cou-  
 uient ke vous entres en cheste na-  
 chiele,  
 qui vous conduira plus tost que vous  
 ne quidies la u vous les troueres.”  
 “ Sire,” font li uallet, “ le nous loes  
 vous.”

740  
 “ Je le vous lo,”  
 fait il.

748  
 “ Dont i enterrons nous,” font il.  
 puis qu' il vous plaist.  
 Ja pour cheste beste

qui tant est grande et merueilleuse  
 ne le lairons.”

“ Mais il nous samble

752  
 ke se vous demoures en cheste roche farouche  
 et estrange, et nous ne nenes anoekes nous,  
 che sera folie.

Car puis ke nous serons de chi parti :  
 Je ne quit ke iamais nus uienge  
 cheste part.”

756  
 Je voel,” fait il,

“ ke vous entres en cheste nef,  
 et me laissies en cheste roche.

760  
 Ne ne vous meruillies pas, signour, se  
 ie vous fai tel bonte.  
 Car bien sachiez ke iou fis ia pour  
 homme mult grignour bonte ke cheste  
 n' est.

Or entres chi en mon lieu,  
 et iou remanrai en la roche pour vous.

764  
 Lors s' en ist de la nachiele,  
 et chil i entrent,

et la damoisiele auoec eus.

768

- “ Mayden, 3if thou hast lost A kyng,  
 And thy fadyr thorwh his begetyng ;  
 Al thouh that he were here Kyng Erthly,  
 Now hast pou to þi fadyr A kyng that is hevenly,  
 whiche that is kyng of alle kyngge,  
 and owt of Alle Sorwes þe to brynge,  
 and Ek Owt of the develis powste  
 where Inne þat thow hast longe I-be.”  
 “ Sire,” quod this Maide, “ this schal I do,  
 and Into port salw thou wilt bryngen me to.”  
 thus Into the vessel Entred they Echon,  
 And this good man to the Roch gan gon.  
 So thanne Cam þere bothe wynd & wedrynge,  
 and fer Into the See it gan hem brynge ;  
 so that with Inne a lytel while  
 they syen Neþer Roch, lond, ne ylle.  
 Thus Al that day and Al that Nyht  
 To forn þe wynd they seileden owt Ryht,  
 For there flewh neuere so swyftly bryd  
 As thyke tyde was hem betyd ;  
 and Ek the secunde day Also,  
 And the Nyht folwenge Ek þerto.  
 and vpon the Morwe, the Owre pryme,  
 They loked forth Into the see be tyme ;  
 and thanne In the See gonne they to kenne  
 the same schipe that weren In these Menne,—  
 Mordrayns, Nasciens, and Celidoyne in fere,  
 Alle In that Schipe weren they there.  
 And whanne to-gederis they weren so Ny  
 that Eche Myhte Other knowen trewly,  
 Faste to-gederis tho they grette  
 Whanne bothe Schepis to gederis weren Mette.  
 And whanne they weren Entred Echon,  
 Ful faste to-gederis Ronnen they Anon,
- “ puchiele” dist li preudom, “ se tu  
 as pierdu roi terrien  
 qui estoit tes peres.  
 772
- sai ke tu aies a pere le roi des chieus,  
 ki est rois des rois.  
 776 Et iete toi du sieruaige, et de la qui-  
 uerte ou tu ies enchore: ch’ est de la  
 poeste al anemi.”
- Et ele respont, ‘ ke si fera ele  
 se diex la maine a urai port de salu.’  
 780  
 Apres cheste parole,  
 se feri li vens en la nachiele, si grant  
 et si fors  
 784 qu’ il ot en peu d’ eure la nachiele  
 eslongie de la roche  
 si qu’ il ne virent terre de nule part.  
 En tel maniere courut la nachele  
 toute iour et toute nuit  
 788  
 si isnielement ke nus oisiaus ne peust  
 plus tost voler.  
 Et ensi a l’ autre iour apres,  
 792 et l’ autre nuit.  
 au tierch iour, a prime,  
 regarderent deuant aus en mi la mer.  
 et virrent venir  
 796 vne nef, chele meisme ou  
 nasciens et li rois mordains estoit.  
 Et quant il se furent entraprochie de  
 pres  
 800 que il se peurent entre counoistre:  
 il s’ entre saluerent.  
 Et si tost com la nachiel fu venue si  
 pries de la grant nef  
 804 ke li vn porent auenir as autres,

And Eche gan Other forto Embrace,  
 and Faste to kyssen In that place.  
 thanne Anon as that Entred they were,  
 Bothen Messengeris and the damysele there, 808  
 the lytel vessel wente with þe lyown as faste Away  
 As Evere flew swalwe In the someris day ;  
 So that with-Inne A lytel throwe  
 Nethir vessel, ne lyowne, myhten they knowe. 812  
 Thanne Axede Nasciens Of the Messengeris tho  
 what Cawsed hem from home forto go.  
 Thanne tolden they hym Al In fere,  
 In what manere that they persched were, 816  
 and how on a Roch they Aryven that stownde  
 where As Ypocras tombe they fownde ;  
 and they wenden to han ben ded,  
 Ne hadde an Olde Man In þat sted, 820  
 That Neuere to fore we ne hym Syen, ne knewe ;  
 So sorè vppon vs thanne gan he to Rewe,  
 That owt Of the Roch he dyde vs gon,  
 and there he for vs leftte Al Alon. 824  
 and 3it seide he that More for man hadde he do  
 Thanne At that tyme to vs dyde he tho :  
 3it More tolde he vs In Certeyn  
 where that we scholden fynden 3ow pleyn, 828  
 Alle thre In On Schipe In Compenye,  
 Alle heyl & Sownd ful Sekerlye.  
 “ Now sothly,” quod sire Nasciens tho,  
 “ wel wiste that good man what he hadde to do ; 832  
 And to vs ful welcome 3e be,  
 For we ben glad of 3oure Compenye :  
 Lo, Sethen that Alle departyd we were  
 Into dyvers londes Every where, 836  
 And to fulfillen his Comandement  
 Now Altogederis we ben present.

si se ceurent entre acoler.

Si entrent li vallet en la grant nef,

et la damoisele ausi.

Et maintenant s' en ala la nachiele a  
 tout le lyon si isnelement comme se  
 tout li vent del monde le cachassent.  
 Si qu' il en orent en si peu d' eure  
 perdu la veue: qu' il ne sorent s' ele  
 fu ou pres ou loing. Et quant il se  
 furent entre counut et conioi.

Nasciens demanda  
 par quel maniere s' estoient meü de  
 lor pais.

Et il li content, et dient  
 comment il auoient estei perillie.

et comment il arriuèrent a vne roche  
 ou il trouerent le tombe ypocras.

si fuissent sans faille mort en chele  
 roche, si com il quident.

Mais vns hom

qu' il ne counoissent pas grantment  
 les vint veoir.

et remest pour aus en la roche. et les  
 fist entrer en la nachiele.

et dist ke che n' estoit pas si grant  
 bontes

qu' il ne eust iadis faite pour home  
 grignour. Si ne s' en esmeruillaissent  
 pas. et lor dist

ke lor signour estoient tout sain,

et qu' il les troueroient tous trois en  
 mi la mer.”

“ Voire,” fait nasciens :

“ asses sauoit li preudom qui che vous  
 dist,

et bien nous est auenu, et vous ausi.

Car tout fuissons departi, et diverse-  
 ment eslongie li vns des autres.

Si nous a chist rasambles qui a son  
 commandement sour toutes choses.

- lo, this is the gret lord Above,  
 That vs hath schewed so moche love ;  
 let vs hym thanken with Alle oure Myht,  
 That Glorious Lord, As it is Ryht.”
- Thanne Axede he Of the damysele tho,  
 ‘ Owt of what Contre that sche cam fro,  
 And how with the Messengeris she gan to Mete.’  
 Al sche hym tolde Er sche wolde lete,  
 and of what lond sche was I-bore,  
 and hos dowhter, As I Rehersed before.
- Thanne gan Nasciens forto Refreyne  
 Of thike Messengeris In Certeyne  
 Of his Soster and Of his wyf,  
 whethir they hadden helthe and lyf.  
 thanne Answerid the Messengeris tho,  
 “ Sire, In good hele ben they bothe two ;  
 But Abasched sore they be,  
 For of 3ow they ne haven non Certeynte.”  
 “ ha, worthy Lord,” quod Mordrayns the kyng,  
 “ It were to Me a Joyful tydyng  
 and I wyste how fer In the Se I were,  
 Owther Ny Ony lond In Ony Manere.”  
 “ 3e, Sire,” quod Nasciens to the Kyng,  
 “ Therefore Make 3e non Morneng ;  
 For be his wille it Moste ben do  
 As hit hath ben Al hiderto ;  
 and whanne it is plesing to God Oure Kynge,  
 Into Owre Owne Contre he wele vs brynge ;  
 Therefore to hym let vs now preye,  
 and leven that Mater that we of seye.”
- Thus to-gederis God his Servauntes browhte  
 that Nethir of Other ne wiste nowhte ;  
 For Into divers Contres departed they were,  
 and, lo, thoruhe his Miht A3en to-Gederis weren  
 they fere.
- Ch’ est li haus sires.  
 840 Car soie merci bien nous a regardes,  
 et conduis en tous le perieus ou nous  
 auons tous iours este.
- Lors commenche a demander a la  
 damoisele  
 844 qui ele estoit, et de quel terre,  
 et quele aventure amenee l’ auoit  
 chele part.  
 Et ele leur conte mot a mot comment  
 il li estoit auenu.  
 Et de quel gent ele estoit estraitte,  
 848 si comme li contes l’ a deuisse.
- Et quant ele lor a tout dit che qu’ il  
 lor demandoient. Nasciens demande  
 as messagiers  
 noueles de sa serour et de sa feme.
- 852 Et chil disent  
 ‘ qu’ il les laisierent toutes saines et  
 toutes haities en lor pais.  
 Mais mult estoient esmaies et es-  
 poontees d’ aus,  
 856 dont eles ne sauoient nules nouueles.”  
 “ Ha: diex,” fait nasciens,  
 “ tant fust ore mes cuers aise,  
 se iou seusse en quel partie de mer  
 nous soumes,  
 860 et combien loins, et combien pres de  
 notre pais.”  
 “ Sire,” fait li rois mordains,  
 “ de che ne fait mie a parler.  
 Quant dieu plaira, nous en serrons  
 bien chertain.
- 864 Et si li plaist,  
 nous venrons enchore en nos pais  
 haitie et saine.  
 Il en est a sa volente, pour quoi  
 nous ne devons prier se lui non de  
 cheste deliuranche a nous deliurer.”  
 868 Ensi assambla notre sires ses sergans  
 qu’ il auoit si merueilleusement des-  
 assambles et eslongies, les vns des  
 autres.
- 872

## CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 72); with the sign of the Cross he cures Nasciens of his wound (p. 73), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 74). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 74-5). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 76). Next day the Barons near arrive; and then the Queen (p. 76). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 77). She comes to her husband in Sarras; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 77). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (l. 219-22, p. 78). Nasciens can hear nothing of where Celidoyne is (p. 78), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 79). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 80). He gets a good horse, and rides off (p. 80-1). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 81). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 81-2), and finds him utterly exhausted by a hattle with the giant Fereyn (p. 83), whom Nabor kills, and then insists on Nasciens's returning home (p. 84-6). Nasciens refuses; Nabor drags him to the ground (p. 86), and draws his sword to kill him, but is struck dead for such unknighly conduct to his liege lord (p. 87). Then comes up Nasciens's friend, the Lord of Tarabel (p. 88), and says that Nabor well deserved his death (p. 89); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 89), and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 90). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 90-1). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 92).

Thus twey nyhtes to-gederis Abyden they,  
 As here Reherseth now this Story,  
 And vppon the thridde Nyht  
 The Mone be-gan to schyne wel bryht,  
 and the See bothe Mek and stable it was,  
 and with the wynd they seileden A fair pas.

Si furent en tel maniere .ij. iours en-  
 samble. et .ij. nuis.

A la tierche nuit

4 fu la lune leuee hiele et clere,  
 et la mers fu coie et serie durement  
 a che qu' il orent eu boin vent et fort,

and Abowtes the hye Myd Nyht,  
Of a fair Castel they hadden a syht,  
of wech the name Barne I-clepid it was,  
That Mordrayns sone Owhte In that plas,  
In the Ottrest partye of his Owne lond  
Toward the see, as I vndirstond.

And whanne so Nygh that they were,  
and that Castel they knewen wel there,  
They blesseden the Kyng of heven Anon,  
And worschepis they 3even hym Everichon,  
' that he hem thedir browhte In Savfte  
From Alle Maner perylles In Eche degre ;  
And that they hadden desired so sore,  
to the lond thanne that they comen thore,  
So that they ne failleden In non degre,  
but Evene to port salw tho comen hee.'

Thanne After hem they loked Ageyn,  
and they syen vppon the se Comen ful pleyn  
In Manere of A prest I-clothed In whit,  
tho As hem Semede, swich was his Abyt ;  
And Al drye to hem he Cam vppon the see,  
As Alle they it syen ful verraylle ;  
and as faste vppon the see wente he  
As Evere fowl with wenges Myhte fle,  
So that the Schip he Overtok Anon  
where As Inne they weren Everichon,  
Thanne In goddis Name he hem grette,  
and they hym thanked, and not ne lette ;  
but Alle Abasched sore weren they there,  
Lest that it here Enemy tho were  
hem forto bryngen Owt of here creaunce,  
whiche browhte here hertes inne gret dowtaunce.

Thanne be-spak this good Man tho,  
" Lordynges, Abasche 3ow not So,

et regarderent en-tour la mienuit  
deuant aus,  
8 et virrent .i. chastel  
que on apieloit baruch,  
ki ert a .i. des fiex le roi mordain,  
et estoit ausi com en la fin de sa terre  
12 par deuers la mer,  
et quant il furent uenu si pres  
del castiel, qu' il sorent bien que  
ch' estoit baruch,  
il benissent le roi des chieus,  
16 et li rendent grasces et loenges  
de che ke si sauvement les a ietes  
de tous perieus, et ramenes a la terre  
ke il tant desiroient a ueoir.

20 Et en che qu' il furent uenu si pries du port  
qu' il n' i faloit fors ke d' arriuer,  
et il se commeuichierent a regarder,  
24 et virent apres aus  
.j. home vestu de reube blanche en  
tel abit comme prestres doit aler.

28 Chil hom uenoit par desus la mer  
tout a pie ausi com che fust plaine  
terre.  
Et uenoit ausi tost  
comme oisiaus puet uoler.  
Et quant il ot chiaus de la nef apro-  
chies de si pres qu' il porent entendre  
32 che qu' il disoit.  
Il les salue de par le haut maistre.  
Et chil, ki sont tout esbahi des meruelles que  
li preudom fait, li rendent son salu.  
Mais mult sont esmaiet et espoentei

36 ke che ne soit anemis  
qui les soit venus veoir  
pour ieter les de ferme creanche et  
de la droite voie de uerite.  
Il lor dist,  
40 " signour, ne vous esmaies.



For As fore non Evel I Come to 3ow,  
but bothe for 3owre profyt and 3owre prow.”

Thanne seide this man to Nasciens tho,  
“ Be the grete Maister I am Sente the vnto,

44 There as thou art hurt be thy desert,  
The hol to Maken Openly & Apert ;  
and therefore Anon Aproche pou hider to Me,  
For by me hol now schalt thou be.”

whanne that Nascyens herde hym thus seye,  
Anon to the Schippys bord he gan to Aplye,  
and knelyd down Anon vppon his kne  
To hym be whom he scholde keuered be.  
52 Anon this Man lifte vppe his hond,  
and the signe of the Croys Made, As I vndirstond,  
And there Sire Nasciens he gan to blesse ;  
and Al hol he was In Sekernesse  
As Evere he was Ony tyme before,  
heillere and lyhtere thanne thowhte hym thore.

“ ARys vp, Nasciens,” quod this good Man,  
“ and worschepe thy god In what thou kan.” 60

whanne Nasciens knew that he hol was  
Be the signacle of þe Man In that plas,  
Thanne knelid Nasciens tho down Ageyn,  
And to this goodman thus gan to seyn,  
64 “ Ha : thou holy Man & holy persone,  
Now for Charite telle me here Anone  
how thou Mihtest gon vppon the See  
That there Confownded not weren 3e.”

“ Nasciens,” quod this good Man tho,  
“ That schal I tellen the Er that I go.  
wete thou wel that I am he  
Of whom that thou In thy Maister Cyte  
A Chirche of hym that thou dost Make ;  
hider to the Come I now for his sake ;

Iou ne sui pas chi uenus pour uotre  
mal,  
mais pour votre bien.”  
Lors dist a nascien.

“ Tu ies naures, et par ta deserte.  
Li grans maistres m’ enuioie a toi a  
pour ta garison.  
Aproche toi de moi,  
48 si gariras.”

Quant nasciens ot cheste parole  
il vient grant aleure au bort de la nef,  
et s’ agenoille  
52 deuant chelui qui garison li promet.

Et chil dreche sa main,  
et fait sour lui le signe de la crois.  
Puis li dist. “ Nascien, lieue toi, tu  
ies garis.  
56 Et chil se lieue maintenant, et se treuve ausi  
sain et ausi haitie  
com onques auoit estei plus.

Et quant il counoist qu’ il est garis  
par le signacle de chel preudome :  
il s’ agenoilla deuant lui,  
64 et li dist.

“ Ha, sire sains hom,  
di moi, pour dieu et pour sainte cari-  
tei, qui tu ies,  
et comment tu pues aler par desus cheste iaue  
68 ke tu n’ afondres.”

“ Nascien,” fait li preudom,  
che te dirai iou bien.  
Saches uraiement ke ie sui hermoines,  
72 chil qui hounour tu establis  
vne eglise en ta maistre chite.

- and thus the grete Maister sent me to the  
 That thin helthe I scholde be, 76  
 And from Adversite the to defende,  
 And that to goddis Comandementes pou Attende ;  
 3if þou wilt his love haven In Ony wyse,  
 that thou do non fals Sacrefice. 80  
 herkene to me now, I the Rede,  
 what Maner of thing I shal the bede,  
 that from this tyme forward wele he kepen the  
 From Alle Aventures, ful syker thou be. 84  
 For Al so strong he is therto  
 As vppon the See to Maken Me go,  
 And vppon þe wete Se to Maken my weye  
 with-Owten Confowndyng, As I the seye. 88  
 So lyhtly schal Iosepe of Barithmathie,  
 and Josephes the ferste Cristen bischope sekerlye,  
 and with hym his peple Also,  
 Alle Bare On the Se scholen they go ; 92  
 with-owten Schipe owther Ony Oper thyng  
 Into Grete Breteinge Crist doth hem bryng.  
 For it is the grete lordis wille,  
 Of his ligne Breteyne to fulfillle.” 96  
 And whiles they Spoken thus In fere,  
 They Syen A vessel In the se Comen there,  
 And towardis hem it cam ful faste  
 Til bord on bord hit Cam Atte laste,  
 And to-Gederis they smeten so sore  
 that they wenden han persched thore ;  
 but with-Inne non thing there nas  
 That they cowden Aspien In that plas. 104  
 thanne bespak this good Man Certeyne  
 Anon Ryht there to Celidoyne,  
 “ Now, faire child, ARys vppe here,  
 and In this Schippe that thou were ; 108
- Et si m' a li grans maistres enuoie  
 pour ta garison,  
 et pour toi deffendre ke autre fois ne  
 trespases son commandement,  
 se tu ueus de s' amour ioir.  
 Car bien saches  
 qu' il t' en porroit desoremais plus  
 mal auenir qu' il n' ait fait a cheste  
 fie.  
 Et saches uraiement que tout ausi  
 com iou passe legierement  
 par desus cheste iauue, et i fai ma droite uoie  
 sans effondrer dedens.  
 Tout ausi passera en cheste nuit  
 iosep d' arimathie,  
 et ses fiex iosephes li premiers eueskes,  
 et li autres pules ihesu (*sic*) crist,  
 tout ausi com il sont orendroit outre  
 la mer: arriueront il  
 sans nef et sans auiron  
 droit en la grant bertaigne.  
 Car ensi plaist au grant maistre  
 ke d' eus soit la terre pueplee et es-  
 treuwe.  
 Endementiers qu' il parloient ensi:  
 il regardent, et voient venir vne na-  
 chiele par mi la mer,  
 et acouroit vers aus ausi grant oirre comme  
 se tous li vens du monde le cachast.  
 Et vint si roidement k' ele se feri de  
 plain el front de la nef grande,  
 si ke chil qui le virent quidierent  
 que ele fust toute quasse.  
 mais dedens n' auoit riens nee.  
 Et li preudom vient  
 a chelidoine, et li dist.  
 “ Biaux fiex,  
 entre chi dedens,

- and go As Aventure wil the lede :  
do, faire Child, now as I the bede ;  
For thus the sente to seyne be Me  
the grete lord inne maieste,  
which that deleuered [the] from Calafere,  
Owt of his presown and his powere.”
- Anon As this Child herd hym seyn so,  
Owt of the grete Schippe he gan to go  
In to that lytel vessel Anon,  
And betawht hem God Everichon.  
And thus sone As he Entred he was,  
As Swiftly As sonne Entreth thoruh glas  
I-past he was Owt of here Syht,  
that they non lengere sen hym ne Myht.  
thane whanne Nasciens beheld Al this,  
For so Abasched he was Iwis,  
Thanne seide this good man to Nasciens there  
“ Abasche the not, Sire, In non Manere,  
For thy sone here-Aftir Schalt thou se  
bothe heyl and qwert In alle degre ;  
In that lond that god hath behoten the & thyne,  
There schalt thou hym Sen ful wel afyne.  
Now forth to thy contre that thou go,  
To thy wyf and to thy Meyne Al-so ;  
For this is goddis Comandement  
that I the Seye now verrament.”
- Thanne this goodman Anon from hem paste  
that they ne wiste whare he be-Cam In haste ;  
and thus sone Alle Sawf Aryved they were  
vndir the Castel gate tho there,  
so Ny, that Alle tho pat weren In the Castel  
Myht han herd hem wondirly well  
But that Alle On Slepe they were,  
So that kyng Mordreins Cride lowde there,
- et t'en ua la u aventure te menra,  
che te mande  
112 chil qui de la main calafier te deliura.”  
Li enfes, maintenant ke li preudom  
l'ot commande, descent de la grant  
116 nef,  
et entre en la nachele,  
et commanda son pere a dieu, et les  
autres ki en la nef estoient.  
Maintenant  
120 s'en ua la nachiele si tost et si isnele-  
ment  
ke chil qui le regardent en ont en  
peu d'eure pierdu la veue.  
[<sup>1</sup>MS. pair.]  
124 et li preudom ki viet nascien, esmaie  
de cheste chose, li dist,  
“ Nascien, ne t'esmaie pas de ton fil,  
ne n'en aies paour. Saches ke tu le  
verras  
128 sain et haitie  
en la terre que diex a promise a toi  
et a ta feme.  
Et si tost ke tu seras semons d'aler  
132 apres ton fil: n' i soies lens, mais  
isniaus et uistes.  
Car saches que che sera commande-  
mens de notre signeur ihesu crist.”  
A ches paroles si s'en ua li preudom  
en tel maniere qu' il ne seurent onques  
136 qu' il deuint, ne quel part il ala.  
Et lors furent arriue  
de-sous la porte du chastel,  
si pres ke chil dedens  
140 le peussent bien oir  
s' il ne dormissent.  
Et li rois mordains commenche a crier  
a cheus dedens le chastel.

and Seyde, " Opene 3e the 3ates Anon, and leteth 3oure lordes here Inne to gon."	144	" ouures: ouures."
thanne they with-Inne Rysen vppe ful faste, And to the walles Ronnen in gret haste, And Seiden, " sires, ho ben 3e there that Into this Castel wold Entren here ?"	148	Et chil du chastiel salirent sus.  et demanderent, " qui sont chil qui chaiens uoelent entrer."
So longe the kyng to hem Spak, That they hym Knewe with-Owten lak that it was here Owne Kyng ; And faste bothe torches & tortys weren In lyhteng,	152	Et li rois parole tant a eus que chil le counoissent que ch'est leur sires. Si descent maintenant, et font alumer chierges et tortins,
and with As gret Ioye Resceyved here kyng As It hadde be God to here plesyng. that Nyht gret worschepe the Kyng they don, Al that Meyne Everychon, For gret love that to hym they hadde and ful sore for him weren they Adradde. and whanne it was the day lyht, Messengeres faste prekid, ho so gon Miht, Abowtes In eche' contre Rydyngge, Of the kyng & Nasciens to beren tydyngge.	156	et requellent le roi et cheus qui auoec lui estoient ausi com se che fust diex meismes. Chele nuit fu li rois coniois et hou- neres de tous chiaus de laiens, tant com il peurent. Car mult l' amoient de grant amour.
whanne the Barouns of that Contre of Kyng Mordreyns knew Certeinte, To that Castel prykeden they ful faste, ful Manye Barowns, and In gret haste ; For Ioye the wepyng they maden there, I trowe that neuere man say Ere ;	160	Anchois ke il fust aiourne, se part[i]rent de laiens pluseur mes- sage a aler par terre conter et pour faire sau- oir la nouuiele del roi et de nascyen. Quant li baron du pais
there was soche Mirthe, Ioye, & gret feste, amonges tho barowns bothe lest and Meste. and with-Inne the Seventhe day to that Castel Cam the qwene In fay ; and so gret Ioye of hire lord hadde sche thanne, and of hire brothir that worthy Manne, that non wyht with mowthe tellen ne Can	164	oient ches nouuieles, et seurent uraiement ke li rois estoit venus sains et haities. Il vinrent au chastel ou il estoit au plustost ke il peurent.
	168	si fisent a lor signour si grant feste et si grant ioie com il peurent faire grigneur. Ensi vinrent tout chil pais en chel chastel, et si assamblèrent tout. Dedens les .vij. iours
	172	fu la roine, le feme le roi mordain, uenue au chastiel. Si fist au roi et a son frere si grant ioie ke grignour ne porroit estre redite ne recontee.

the Ioye that Made thike good womman.	176	
and whanne that Nasciens to Reste was gon,		Et si tost ke nasciens fu uenus a re-
thanne herde he tellen Ryht Anon		pos,
that his wyf owt of þat Rem was past		et il oi dire
hym forto seken with ful gret hast.	180	ke sa feme estoit partie de sa terre,
thanne Messengeris sente he forth Anon,		et entree pour lui en queste.
hos[o] myhte fastere Ryden Other gon,		Il enuoia ses messagiers retourner le.
and not to stynten tyl sche were fownde,		
where so they walked be ony grownde.	184	
So that the Messengers forth they wente ;		
and schortly to bryngen it to oure Entente,		Si auint que quant on le queroit,
Into the Rem of Meotyde		qu' ele fu trouuee el roiaume de
they Reden Er they wolden Abyde,	188	meocide.
and with this lady Metten they thore ;		
Ful Ioyful and glad weren they therfore.		Si fu mult lie et mult ioians,
and whanne of hire lord þat sche herde telle		quant ele seut que ses sires ert re-
that heyl he was I flesch & felle,	192	pairies
And sche Retorned hom Ageyn		sains et haities,
as I 3ow telle here now In Certeyn.		si retorna maintenant.
and whanne sche was Entred Into Kyng		
Mordrayns londe—		Et quant ele fu retournee en la terre
As this storie doth 3ow to vndirstond,—	196	le roi mordain :
thanne fond sche hire lord, & Mordrayns þe kyng,		ele trouua le roi et son signour
In þe Cite of Sarras with-Owten lesyng :		en la chite de sarras.
thanne Of the Ioye that was hem be-twene,		Ele descendi entr' aus tant ioieuse ke
No Man tho Cowde tellen, as I wene.	200	nule feme plus.
but whanne hire sone sche sawh not there,		Mais quant ele ne vit celidoine, son
Thanne wondirfully Chonged sche hire chere ;		enfant,
but thanne thorough the Kyng & hire lorde		mult grant partie de sa ioie en remest.
they to hem Maden hire Acorde,	204	Et nonpourquant la proiere du roi et
and tolden hire of Merveilles In ech degre,—		de son signour
how that with Celidoyne it scholde be,		se conforta
and what Aventures hym befelle,		auques: si tost com il orent contees
Al this they tolden the lady vntylle.	208	les meruelles
		qui al enfant
		estoint auenues souuent.

That same day that they to Sarras wente,  
 Kyng labelis dowhter was cristened presente;  
 In the worschep of god & þe qwene Mordrayn,  
 There was sche Cristened In Certeyn  
 be the handes of Petro that was thanne  
 I-Cownted for Ryht an holy Manne;  
 And Ek Ioseps kynnes-man for sothe he was,  
 a blessed man holden In that plas;  
 whiche damysele was sethen ful sekerlye  
 Celidoynes wif, as seith now this storye  
 . . that myn sire Robert Boroun here  
 From latyn Into frensch translated this Matere,  
 Next Aftyr that holy Ermyt  
 that god him Self hadde taken It.

Ful gret Merveille Among these ladyes was  
 Of that fair Aventure, and Of that Gras,  
 that so be Goddis helpe this socour  
 hadden browht here lordis Owt of langour.  
 3it not-with-standyng for this fair Aventure,  
 Neuer the powdere weren they, I the Enswre;  
 Ne the More bobauce hadden In herte,  
 but to God 3oven preysenges, and not A-sterete,  
 For that socour he hadde hem sent  
 here lordis to sen with Eyen present.

Thanne ful fer senten they Abowte  
 To seken Iosephe with-owten dowte,  
 For they supposeden sekerlye  
 that Celidoyne with him was Otterlye,  
 but for non Man that Evere they sente  
 herden they non tydynges veramente,  
 and that Greved hem ful sore  
 that of hym herden they no more.  
 Thanne seiden they tho hem betwene  
 Sethen that they syen it wolde not bene,

Chelui iour meisme ke ele fu uenue  
 a sarras  
 fu crestienee le fille au roi de label,

212 et rechet baptesme  
 de la main petrone,

saint home et boineuree persone,  
 et parent ioseph d' arimatie, et, en  
 l' ounour de la feme mordain, fu  
 216 apielee sarraquite.

Et fu puis preude dame, et sainte chose, et fu  
 femme celidoine, si com cheste estoire meisme  
 le deuisse

Et ensi le tesmoigne me sires robiers  
 de borron,  
 220 qui a translatee de latin en franchois  
 cheste estoire  
 apres ichelui saint hermite  
 qui notre sires le bailla premierement.

Mult se meruillierent les .ij. dames  
 224 de che qu' il lor estoit si bien auenu, si le  
 tienrent a mult biele aenure qu' il lor chai  
 si bien de toutes choses et des temptations  
 qui lor estoient auenues par tantes fois ke lor  
 signour lor contoient, et dont notre sires les  
 auoit deliures.

Mais onques pour ches bieles aentures  
 228 n'en furent plus orgueilleus,

ne plus beubenchier.  
 Mais plus humlement et plus douche-  
 ment se continrent qu' il n' auoit fait  
 deuant. Et rendoient grascas et mer-  
 232 chis a notre signour de che qu' il les  
 auoit ensi faitement secourus.

Ases enuoierent pres et loins  
 pour sauoir s' il oissent ia nouueles de  
 ioseph d' arimathie et de sa compaignie.

236 Car bien quidoient c' auoec aus fust  
 celidoines.

Mais onques pour home qu' il i en-  
 uoiaissent,  
 n' en oient point de nouiele  
 Si leur em pesa mult, et mult cou-  
 rechiet eu furent.

240 Et disent aucune fois. quant il estoi-  
 ent ensamble.

<p>‘bettere it were Iosephe to seke,  whiche that is A Man bothe good &amp; Meke,  that he better Comfort wolde vs telle  thanne 3it Of hym Ony befelle.’</p>	244	<p>ke bien les deust venir viseter, ou demander  leur aucunes paroles de confort qui les mesist  en grignour aise de cuer qu’ il n’ estoient.</p>
<p>thus weren they Algates ful of thowht  For pat of Celidoyne herden they nowht :  Thanne thus In pensifnesse fil Nasciens tho,  where-thorwh in-to Mal Ese he made hym go,  that bothe he lefte his drynk &amp; his Mete,  and Al that to the Body scholde ben Seete ;  So that he thowhte vppon non Othir thing,  but that Evere to god he 3af gretynge,  and besowhte God for his grete pyte  ‘ that he myhte have Scheweng In som degre  were that Iosephe of Armathye,  Owther Celydoyne, to fynden Otterlye.’  “ And 3it More, Lord, I the beseche,  with ful faire wordis &amp; myldē speche,  that Owt Of this world [thou] let me not gon  Tyl Into pat lond passen we Mown,  as it is don me to vndirstonde  that 3it schal I passen Into strange londe,  whiche that Multeplied scholde be  Al holiche Of Myn Meyne.”</p>	248	<p>Mult estoient paisiule et taisant toudis,  et atendoient se ia diex leur dounast  noueles de leur enfant.  Si en faisoient si laide chiere de iours  et de nuis acoustument</p>
<p>thanne flegentyne, Nasciens wyf,  Tolde hire lord, with-Owten stryf,  Of a certain Aviciown Anon  that to hire In sleppe gan to gon,  ‘ that they Anon Into that londe scholde fare  whiche with hem fulfild scholde ben thare.’</p>	252	<p>qu’ il en perdirent le boire et le mangier.</p>
<p>Lo, this preyere Nasciens Made Every day,  and Ek be Nyht As he In bedde lay.  So longe he preyde, and In Eche Owr,  pat Atte laste to hym sente Owre saviour.</p>	256	<p>et si outreement qu’ il n’ entendoient  a riens terriene  fors a proier notre signour  qu’ il par sa misericorde  leur fesist tel demoustranche,  ke il seussent ou ioseph estoit,  et celidoines.</p>
<p>thanne flegentyne, Nasciens wyf,  Tolde hire lord, with-Owten stryf,  Of a certain Aviciown Anon  that to hire In sleppe gan to gon,  ‘ that they Anon Into that londe scholde fare  whiche with hem fulfild scholde ben thare.’</p>	260	<p>Et enchoire prioit nasciens a notre  signour ihesu crist  qu’ il ne le laissast ia morir de mort  deuant chou qu’ il fust</p>
<p>thanne flegentyne, Nasciens wyf,  Tolde hire lord, with-Owten stryf,  Of a certain Aviciown Anon  that to hire In sleppe gan to gon,  ‘ that they Anon Into that londe scholde fare  whiche with hem fulfild scholde ben thare.’</p>	264	<p>en la terre k’ il auoit promis,  qui seroit escreue  de sa lignie.</p>
<p>Lo, this preyere Nasciens Made Every day,  and Ek be Nyht As he In bedde lay.  So longe he preyde, and In Eche Owr,  pat Atte laste to hym sente Owre saviour.</p>	268	<p>Cheste priere fist nasciens de iours  et de nuis.  Si le fist tant de fois qu’ il auint</p>
<p>Lo, this preyere Nasciens Made Every day,  and Ek be Nyht As he In bedde lay.  So longe he preyde, and In Eche Owr,  pat Atte laste to hym sente Owre saviour.</p>	272	<p>Cheste priere fist nasciens de iours  et de nuis.  Si le fist tant de fois qu’ il auint</p>
<p>Lo, this preyere Nasciens Made Every day,  and Ek be Nyht As he In bedde lay.  So longe he preyde, and In Eche Owr,  pat Atte laste to hym sente Owre saviour.</p>	276	<p>Cheste priere fist nasciens de iours  et de nuis.  Si le fist tant de fois qu’ il auint</p>

On Even[in]g As he In his bed lay ;  
 A wondir Avicyown hym thowhte he say :—  
 that In his Chambre A gret Clerte was,  
 and Ek A voys he herde In that plas—  
 wher-with he Awook Anon there—  
 that to him seide in this Manere  
 “ ARis vp Nasciens, now Anon Ryht,  
 And faste towardis the see the dyht,  
 where thou schalt fynde A shippe Anon ;  
 and þer-Inne faste Entre thow Anon ;  
 and what Euere thou se, haue þou non dowte  
 what Manere of thing be the Abowte ;  
 & thedir the riht wey schal it leden the  
 Of thike that thou desirest to se ;  
 And sone tydynges schalt thow knöwe  
 Of alle thy peticiouns vppon A rowe.”

whanne this Clerte non lengere dide last,  
 and that the vois from hym was past,  
 Owt of his bed he aros Anon tho,  
 and thankynges to god thanne dide he do,  
 ‘ that God, of hise gret Cortesyne,  
 had hym certefyed so openlye  
 that Aftir Celidoyne he scholde go  
 Into a fer strange lond tho,  
 Forto pubplysche that Contre  
 that ful of myscreawntes now be.’

thus sone he Clothed hym Anon,  
 And to his Stable he gan to gon,  
 And took A good hors And A strong,  
 And there Into the sadel sone he sprong,  
 So that Neuere man the wysere was  
 whedir he wente, ne Into what plas,  
 Ne non man hym Aparceyven Myhte  
 whether he wente be day oper be nyhte.

a. un soir en son dormant, et che fu  
 el cuer d' iuier,  
 ke vne grans clartes descendi en la  
 cambre ou nasciens gisoit,  
 et li dist vne uois  
 280 si haut qu' i[1] s' en esuilla.

“ Nasciens, lieue sus,  
 284 et t' en ua a la mer  
 ou tu trouueras vne nef,  
 si entre dedens,  
 et n' aies doute  
 288 de nule chose ke tu uoies.  
 Car bien saches qu' ele te menra tout  
 droit

la u tu orras nouueles  
 292 de che que tu demandes.”  
 et la uois se teut, et la clartes s' en  
 ala.

Et nasciens se leua de son lit,  
 296 et rendi grasces a notre signour  
 de che qu' il li daigna mander

qu' il alast apres celidoine  
 300 pour puepler la terre et le pais  
 qui estoit plains de mescreans.

Lor s' en ua, et s' aparele,  
 304 et uint a l' estable,  
 et prist .i. cheual,

et fist tant qu' il l' enmene fors du  
 308 chastiel si coiemment qu' il ni eut  
 onques home laiens qui a chel point  
 s' en aperchust. Et quant il fu hors  
 de la port, il monta, et aquelli son  
 (continued at foot of p. 81.)



vppon the Morwe, whanne it was day,  
 the lady Awook there that sche lay,  
 and Missid hire lord that lay hire by.  
 Anon sette sche vppe a sorweful Cry,  
 so that al hire peple hire Cam Abowte,  
 And for here weren they In gret dowte,  
 and Axeden what they myhten do :  
 So that Anon Acordid they tho  
 ‘ that Eche man scholde gon be his Contre ;  
 for fer from hem Myhte he not be,  
 sethen the tyme he wente his way.’

Thus Amonges hem they gonne to say.

thanne Eche man took hors Anon,  
 and Eche man his partye gan to gon,  
 and seiden ‘ 3if they myhten hym Mete,  
 his Compenye they wolden not lete,  
 but him to bryngen hom A-geyn ;’  
 thus seide Eche man In Certeyn.

So On that was of that Compenye  
 In his weye faste gan he hye,  
 and loked forth to-forn hym tho,  
 and Aspide where Nasciens hadde go  
 be the Naylles of his hors feet ;  
 thanne thike weye wolde he not leet.

and he that hem thus gan to Aspye,  
 his Name was Nabor ful sekerlye ;  
 whiche was A gret knyht, & A strong,  
 and In Servage hadde ben long,  
 and Also In gret Caytyvete ;  
 but sire Nasciens for Rewthe & pyte

Av matin, quant  
 312 la feme nascien fu esuillie,  
 et ele ne trouua son signour de les li :  
 ele commença son duel a faire si,  
 grant et si meruillous  
 ke tout chil de laiens si assamblèrent.  
 316 Et quant il virent qu’il estoit ensi  
 pierdus, si en furent si esbahi qu’il  
 n’ en seurent que dire.  
 fors tant qu’il dient  
 qu’il l’ iroent querre.  
 320 Car enchore ne puet mie estre mult  
 loins.

Lors monterent sour leur cheuaus,  
 324 et se departirent, li uns cha, li autres  
 la.

328

Et li uns

esgarda deuant lui,  
 332 et vit  
 les esclous del cheual nascien,  
 si entra tantost es esclous, teus com il  
 les vit.

336

Et chil estoit chiualers boins et fors,  
 et ot este sers,  
 et en caitiuetei lonc tans.

340 Mais nasciens par sa deboinairete

chemin vers la mer au plus droit qu’il peut. A chelui point qu’il issi hors del chastel, gieloit il mout durement, ke toute la terre estoit couerte de noif si qu’il ne peust pas tenir son chemin mais ke la lune luisoit. A tel eure se parti nasciens de court, ke onques puis n’ i entra. Et cheuaucha toute la nuit tant com il peut plus eslongier sa terre droit vers la mer.

hym bowhte of A kyng Of ynde, For he seide he was Comen Of kynges kynde ; but trewly Nabor ne was not so ; for A veleynes sone was he tho, and I-comen of A schrewed streen lik as he schewed, seker 3e ben : and an old knyht he was therto, Sixty 3er & ten with-Owten Mo ; and therto he was the most felonows Man and Most Crewel þat In the world levede than.		le rachata rencontre le rois d'esra- dois, pour chou qu' il dist qui estoit fiex de roi, et auoit a non . nabor. Mais non estoit, 344 ains estoit fiex de vilain, et estoit estrais de male estrasion et de maluais grain.
And whanne he hadde fownden this Redy weye That Nasciens forth Rod ful sekerlye, Thanne Rood he faste In his Iorne Al so harde As that hors Mihte fle whiles he myhten have the day lyht, that of his lord he myhte haven a syht. And so faste he gan to Ryde, that Sixty myles & ten he Rod that tyde, and so Rod he In ful gret haste Tyl his wit from him was Ny paste, And Also he hadde I-lost the syht Of Nasciens hors feet, as I the plyht.	348 352 356	et estoit bien en l' eage de .xl. ans. et estoit fel et crueus. Et quant il se fu mis es esclos de nascien, il commença a aler mult grant oirre pour che qu' il la consieuiet. Et il sist sour .i. fort cheual, et ot tant cheuauchie qu' il ot bien eslon- giet .xx. lieues lambenic.
and whanne it was Abowtes Evesong, at þe foot of A Mow[n]teyn þat was hyh & long, there mette he with a sarrazyn thanne, and Axed hym 3if he Saw Ony Manne, A knyht Rydyng al Alone ; thus hym this Nabor axede sone. and he Answerid Anon ageyn and seide " Nay, sire, In Certeyn this day sawh I Man neuer on On hors here Ryden, but on Alon that with Ferreyne, the stowte Ieaunt, I saw hyn fyhten, as I vndirstond ;	360 364 368	Quant vint a eure de uespres, il encontra au pie d' une montaigne .i. sarrasin qui bien pot auoir .c. ans de eage. Il counut bien qu' il estoit mescreans, si ne le salua pas. ains li demanda s' il encontra pas ne loins ne pres .i. chiualers tout seul cheuauchant, ne loins ne pres. Et chil li respondi ' qu' il ne vit hui home 372 a cheual fors lui. Mais en chele mon- taigne ui iou ore combatre .i. home encontre farem le gaiant. Mais ie ne sai s' il est chiualers ou non. mais ie sai bien que li gaians est de portaiges.'

And whether he be knyght Oper bachelere, Seker, sire, I not In non Manere."	376	
And whanne this word he vndirstood thanne with the Sarrezyn non lengere he bod, but prikede fast forth In his weye As faste As the hors Myht gon In feye ; and thanne forth ferthere he gan to pace ; thanne pere he beheld to-forn his face A sore Melle Of tweyne ful felownesly. thanne thidirward faste he gan hym hy, and so longe hadde they fowhten In this Manere So pat for febelnesse they fillen bothe there, and the ton vppon the tothir he lay. So longe hadden they fowhten pat day that Onnethis there brethen they myhte, So very they weren there bothen of fyhte.	380 384 388	Quant nabor entent cheste parole, si pense bien que ch' est nasciens qui se combat au gaiant. Si se part du sarrasin, et s' en ua tout contremont la roche si grant oirre com il peut du cheual traire. Et quant il est venus a mont en la roche, si uoit la meslee des deus qui mult auoit este crueuse et felenesse.  Et estoit ia nasciens a che venus que li gaians l' auoit ia tant traueillie qu' il ne se peut mais soustenir en estant, ains ert cheus a dens. Et gisoit sour lui li gaians
whanne that Nabor his lord tho say vndir the Ieawnt there he lay, zit abasched he was ful sore al-thowgh An hardy man he wore, and there drow Owt his swerd Anon, and to hem ward faste he gan to gon ; thanne Of his hors he A-lyhte Certeyne, And there it fastened Anon be the Reyne, And on his feet Cam A gret pas To hem bothe pere the Melle it was. and whanne the Ieaunt sawgh On Comen there, with a swerd drawen In Swich A manere, thanne vp Arysen Anon wolde he ; but for Nasciens it Myhte not be, that anon knew Nabor be sight ; he held thanne pe Ieaunt with Al his Myht, that vp from hym he myhte not Aryse for owht pe Ieaunt Cowde don In non wyse.	392 396 400 404 408	Quant nabor connut son signour de-sous chel maufe, enchore fust il hardis, si en fu il tous esbahis.  Si deschent de son cheual, et puis traist l' espee, et uait grant par vers la meslee. Et quant li gaians le vit venir, l' espee traite, si uaut salir sus, mais il ne peut. Car nasciens eut counu nabor, si le tint de tout son pooir.

thane Nabor smot this Ieaunt So,  
 that his hed he Clef Evene vntwo  
 down Into the harde teth,  
 So pat he lost bothe wit and breth.  
 Anon sire Nasciens Ros vppe thanne,  
 As lyht, as Ioyful, as ony Manne,  
 and thankede God In Many Manere  
 Of that socour he sente hym there.

whanne Nabor say his lord hol & sownd,  
 and that he stood vppon the grownd,  
 "Sire, he seide, God, worschepid thou be,  
 That from peryl Of deth hath deliuered the.  
 Now for all the Servise that I have 3ow do,  
 hom ward A3en that 3e wolden go,  
 and Elles Sire In Certayn  
 Non of 3oure Meyne schal Nevere be fayn  
 Nethir In Ioye, nethir in Reste,  
 and therefore, sire, me semeth beste,  
 and also for my lady 3oure wyf  
 that lyveth In peynë, wo, and stryf,  
 Ne neuere Joye may Comen In hire herte,  
 but Evere to lyven In peynes smerte,  
 but 3if 3e homward tornen agayn,  
 Sertes, sire, schal she neuere be fayn ;  
 and Elles demen Alle Mosten we,  
 that 3e ben ded In som hard degre."

"Now, Nabor, myn Owne swete frend,  
 that to me hast been bothe good and kend,—  
 wete thou wel, Nabor, In Certeyn  
 that hom-ward schal I neuere tornen Ageyn  
 til I have seyn that I Come fore ;  
 there-fore, Nabor, preye me no more ;  
 For Sekir, Nabor, In this degre,  
 It nys non nede forto preyen me."

Et chil quiert en sa deliuranche poeste  
 (*sic*), le fiert parmi la teste a descou-  
 uert si durement qu' il le fent  
 tressi es dens.

412 Et chil s' estent, qui angoisse de mort  
 sent.

Et nasciens saut sus,  
 lies et ioians

416 de chele rescousse ke diex li auoit  
 enuoie en si boin point.

Et quant nabor uoit son signour en si  
 boin point, et sain et haitie,

si li dist. "Sire, vous estes deliures  
 420 de la main au gaiant, dieu merci.

Or vous vauroie iou proier, pour chel  
 seruiche ke ie vous ai fait,  
 ke vous retournissies arriere, de la u  
 vous partesisistes a nuit.

424 Car bien sachiez c' autrement  
 ne puet uo gent estre aise,  
 ne a repos,

et meismement ma dame uotre feme

428 en fait si grant duel

ke iamais n' ara ioie en son cuer

deuant chou k' ele vous reuoie. Et  
 432 pour chou vous pri iou, biaux dous  
 sire, ke vous retournes."

Quant nasciens oi cheste parole, si  
 dist.

436

"Nabor, bien saches tu,

ke en nule maniere ie ne retourneroie  
 deuant ke i' aie chelui veu pour qui  
 ie ving cha.

440

Et si ne vous esmeruellies pas.

Et sachiez

ke proiere n' i a mestier "

- “ No, Sire, quod Nabor, Anon tho ;  
 and whanne from My compenye I gan to go, 444  
 that 3ow wenten to seken Abowte,  
 Eche of vs Ensuredede with-owten dowte  
 that which of vs 3ow myhte fynde,  
 hom A3en to Rotorne be ony kynde. 448  
 and now sethen that I have 3ow fownde  
 heil & sownd vppon this grownde,  
 hom A3en with me scholen 3e gon,  
 Certes, sire, whethir 3e wele Oper non.” 452  
 “ Now, Certes, quod Nasciens to Nabor tho,  
 I trowe power hast thow non therto.”  
 “ That I have, quod Nabor to Nasciens Ageyn,  
 Owther Ellis we schole fyhten In Certeyn.” 456  
 “ What, quod Nasciens to hym thanne,  
 I wende that thow were My Manne ;  
 and 3if tho scholdest fyhten with me,  
 Me thyнкeth, Nabor, it myhte not wel be.” 460  
 “ be my trowthe, quod Nabor, tho,  
 and that Sekerly Schal I do ;  
 For my trowthe breken I Nylle,  
 Only 3owre wil to fulfille.” 464  
 “ Now trewely, quod Sire Nasciens,  
 that bataille were Of grete Offens,  
 and Ek Egal it Myhte not be  
 be non thing, as besemeth me ; 468  
 For thou art bothe fresch and lyht,  
 and I am A man wery Of fyht ;  
 And Ek Armed thou art therto,  
 and In non wyse nam I not so. 472  
 Therto my lige Man I vndirstond,  
 and 3it I made þe knyht with myn hond ;  
 and therefore hand schost thou non leyn On Me,  
 as me now semeth, In non degre.” 476
- “ Non, sire,” fait nabor, “ si ne retourneres  
 mie, ne pour moi ne pour autrui.” “ Par  
 foi,” fait nasciens, “ non.” “ Et non dieu,”  
 fait nabor, “ quant ie me departi de mes  
 compaignons ki vous vout queraut ausi com  
 iou fai.  
 Iou lor fianchai  
 ke ie vous ramenroie se ie vous pooie  
 trouuer, pour que la forche en fust  
 moie.  
 Et or vous ai iou trouue,  
 si uous enmenrai  
 ou uous uoellies ou non.”  
 “ Voire,” fait nasciens,  
 “ la bataille en aras tu auant.  
 Mais tu ies mes hom,  
 si ne te combattras mie a moi.”  
 “ Par foi,” fait chil,  
 “ combatre mi couient,  
 car ma foi ne mentiroie ie mie.  
 Pour ma (*i. e.* votre) uolente acomplir.”  
 “ Par foi,” fait nasciens,  
 “ la bataille  
 ne seroit mie ingaus de nous deus.  
 Car tu ies fres,  
 et ie sui las et traueillies,  
 et si ies armes,  
 et ie sui desarmes.  
 Et meismement, se iou le voloie, ne le deuroies  
 tu mie uoloir ne souffrir. Car tu ies mes hom  
 liges, et ie sui tes sires.  
 et si te fis chiualer de ma main,  
 par quoi tu ne deueoies mie metre main en  
 moi pour auenture nule qui auiegne. se ie  
 ne te menioe a fourfait et a paour de mort.”

- " I schal, quod Nabor, be my fay ;  
 A3en with me schalt þou gon then day ;  
 Whethir that thou wilt, Owther non,  
 A3en with me schalt thou gon." 480  
 " Nay, be the grace of god, quod Nasciens tho,  
 For non power that thou kanst do."  
 Thanne Nasciens his weye gan to take,  
 and faste to the Seward gan he schake ; 484  
 thanne this Nabor to-forn hym gan prese,  
 and of his weye there Made hym Sese,  
 and be the ton arm hym held ageyn,  
 That forthere myhte he not In Certeyn. 488  
 " A, quod Nasciens, and thou with strengthe me  
 I trowe þat thou be not so bolde [holde !  
 To letten at this tyme My Iorne  
 Of thing that I desire to Se." 492  
 Thanne held this Nabor so faste hym there  
 that he ne myhte Ascapen In non Manere,  
 For he was bothen feynt and wery  
 Of þe Bataille Of the Ieawnt trewely, 496  
 so that non powere he hadde hym to withstonde,  
 So faste he held him be the honde.  
 And this Felown and vntrewe man,  
 so sore he drowgh On his lord than, 500  
 that to the grownd he made hym to falle ;  
 Anon In swowneng fyl he with-alle,  
 and to-brast bothen vysage & his forehed,  
 that the blood Ran Owt In that sted ; 504  
 so sore he Astoned tho was  
 Of that fallyng In that plas.  
 and this veleyn ne hadde non pyte  
 Of his lord In non manere degre, 508  
 For he was ful Of schrewednesse,  
 Of vntrowthe, and of al wykkednesse.
- " ke vous diroie ie," fait nabor.  
 " Soies armes ou desarmes,  
 vous retourneres, ou voellies v non."  
 " Chertes," fait nasciens, " non ferai,  
 se dieu plaist,  
 pour pooir que tu aies."  
 Lors se met a son chemin,  
 et s' en uait grant oirre vers la mer.  
 Et nabor saut auant,  
 et le prent par le brach, et dist  
 " c' auant d' illuec n' ira il pour pooir  
 k' il aie."  
 " Non," fait nasciens, " me tenras tu  
 dont a forche,  
 et me tanras (?) a ueoir  
 la riens du monde que plus aim.  
 Par foi, dont sera chou meruelles."  
 Lors trait auant son brach de tout  
 son pooir.  
 Mais il fu si las et si traueillies  
 de chequ' il s' estoit combatus augaiant  
 qu' il n' ot pooir encontre chelui qui  
 le tenoit.  
 Et chil qui fu felons et desloiaus, et  
 estrais de male lignie,  
 le tire a soi si fort c' a poi qu' il ne li  
 a le brach rompu.  
 Si le fait chair a terre si durement  
 qu' il li a tout le front escorchie, et le  
 nes.  
 Si ke li sans en sali parmi la bouche.  
 Et fu si estourdis del chair qu' il ot  
 fait, qu' il gut tous pasmes a la terre.  
 Et chil qui nule pitie n' en a  
 com chil en qui toutes durtes habite,  
 et toute desloiautes est herbergie.

Whanne Nasciens Of his swowneng Awaked was tho,		Quant il vit qu'il estoit venus de pamisons,
thanne this fals Nabor Cryde hym vnto, ' that trewly he scholde hym Slen Anon, but 3if homwardis he wolde gon.'	512	si li escrie tout maintenant ' qu'il l' ochira s' il ne retourne de boine uolente.'
and Nasciens so woful was tho For tweyne thynges with-Owten Mo :— On, for that he wolde him ledyn Ageyn, which A3ens his wille was pleyn ; And 3if that A3en he tornede so,	516	Et nasciens, qui mult estoit esmaies de che que chil le maine si mal, et de che qu' il le uoloit faire retourner.
thanne his Comandement myhte he not do.	520	Et s' il le retourne dont n' acomplira il mie le com- mandement del haut maistre.
quod Nasciens, "and thou wilt, þou myht me sle, For A3en wile I not In non degre." " Certeynly," quod this Nabor tho, " And but thow wilt, I schal the slo.		Si li respont "tu m' ochiras se tu ueus : car le retourner ne ferai iou en nule maniere." " Non," fait chil.
For now Onlyche alle thy Meyne, For the maken sorwe and pyte ; and Ek thy frendis Everichon, For the they maken passing Mon.	524	
And therfore now, so god helpe Me, but 3if thow wilt Comen, I schal slen the." " Sle me," quod Nasciens, " thanne In this sted, and I wele for3even the my ded."	528	" Si uoles ore tant le courous de uos homes et de uos amis qui iamais n' aront ioie deuant ke vous reuignies a eus.
Thanne this Nabor drowh his swerd ful hastely, And gan it holden there vp An hy, For to han Cloven his hed In sondir, Where-Offen Sire Nasciens hadde wondir.	532	Ia diex ne m' ait se iou ne vous ochis tout maintenant se vous ne retornes auoec moi." " M' ochiras tu dont," fait nasciens.
and whanne Nasciens say þe swerd An hy, he left vppe his hond to God almyhty, and seide, "lord, save me thou here, From this false thevis powere."	536	" Iou te pardoins ma mort." Et chil hauche l' espee, et en toise pour ferir nascien par mi la teste.
And Anon as he hadde Mad his preyere this Nabor Anon ded fyl down there,	540	Et quant nasciens vit che, si eut paour de mort, s' etent ses mains enuers le chiel. Et dist: "Biaus pere ihseu cris, soies moi escus et desfendemens encontre chest anemi." Et maintenant qu' il ot dite cheste parole, si chai nabor mors deuant les pies nascien,

- and his swerd Ryht In his hond,  
as the storye vs doth to vndirstond. 544
- . Whanne Nasciens beheld that Merveil there,  
bothe sory and glad he was In his Manere :  
Glad, for he was asckaped so ;  
And Ek sory, for his deth tho ; 548  
For In his herte he demed ful sore  
That his sowle ne was but lore.
- thanne loked Nasciens toward the see,  
And beheld where Cam a gret Compeyne 552  
On hors bak faste prekyng ;  
and to hym wardis they weren Comenge ;  
And al abowtes he loked hym there,  
where he myhte hym hyden In Ony Manere ; 556  
for gret drede thanne hadde he tho,  
that A3en with hem scholde he go.  
And whiles he lokede where hym to hyde,  
vppon him they Comen In that tyde ; 560  
and gret ioie they maden Everichon  
whanne they here lord syen there gon.  
For his lige Men were they Echon,  
That hym sowhten there anon ; 564  
and Of his a Castel hadden In keypyng,  
and goode men they weren, and trewe lovenge ;  
And also newe Cristened weren they alle  
For love of Nasciens, so gan befalle. 568  
and whanne that Ech Of hem sey Other,  
they Loyed to-gederis as Brother and brothir ;  
and for the gret love that was hem betwene,  
Ful Often they kysten al be-dene. 572
- This lord that was Of tarabel  
Axede Of Nasciens Everydel  
‘ how that Nabor so was ded,  
that toforn hem lay in that sted.’ 576
- l’ espee en la main si com il le tenoit.
- Quant nasciens vit cheste aventure,  
si en est lies et dolans.  
lies de che qu’ il est escapes de nabor,  
et dolans de che qu’ il le voit mort en  
tel maniere.
- Lors regarda vers la mer,  
et vit gens venir  
a cheual,  
qui venoient tout le chemin enuers lui  
si com lor chemins les menoit.  
Il regarde tout entour  
pour ueoir s’ il se porroit en nul lieu  
tapir.  
Car grant paour ot s’ il le trouuoient  
qu’ il ne fecissent retourner.  
Mais il ne veoit nul lieu on il se peust reponre.  
Et pour chou demoura il tant illuec  
qu’ il uinrent sour lui,  
et li fisent ioie merueilleuse,  
et aurerent ihesu crist  
de che k’ ensi l’ orent trouue.  
Car il estoient tout si home,  
et tenoient terre du chastelain qui  
estoit ses hom liges,  
et estoit nouuelement crestiens  
pour l’ amour de nascien.  
Et quant li vns vit l’ autre,  
il s’ entrefrent ausi grant ioie com s’ il  
fuissent frere germain.  
Car mult s’ entramerent de grant  
amour.  
Et li sires de karabel  
demanda a nascien  
comment chis hom morut  
qui estoit illueques mors.



Thanne Nasciens took hym On side Anon,  
 and tolde hym Onliche how it gan gon,  
 and how that he wolde han hym Slayn :  
 “ but oure lord it nolde suffren In Certayn,  
 but swich veniaunce took As 3e mown se,  
 and thus ded is he In this degre ;  
 wheche forthenketh me ful sore,  
 and Operwise goddis wille it wore :  
 For I telle 3ow myn Entent,  
 It is good to kepen goddes commandement.”  
 “ Now, trewly,” quod this lord of Tarabel,  
 “ Me Semeth this veniawnce to hym Cam wel,  
 For, Ma fey, wers ne myhte be not do  
 Thanne to his lige to werken so ;  
 and forto Slen his owne lord,  
 Therto myhte I Neuere Acord.”

And whiles they stoden thus In fere,  
 And talked to-gedere Of this Matere,  
 A vois betwenes hem herden they there,  
 that thus there seide In this Manere,  
 “ A, thou Man Of Tarabel !  
 Enemy to Crist ! þat knowest þou wel ;  
 And fals Cristene Man Ek therto !  
 For thou thyn Owne fadir didest slo.  
 Why demest thou this Man here  
 Wers than thy self In Ony Manere ?  
 For thou wost haven thy Fadris lond,  
 thou hym slowh, I do the vndirstond.  
 therefore gret veniaunce schal Comen to the,  
 that Al the world therby war schal be.”

And Anon as this vois was gon,  
 the wedir gan chongen Riht Anon,  
 and so dirk Amonges hem it be-cam to be,  
 That non Of hem ne Myhte Othere se.

Et nasciens le trait a vne part.  
 et li conte comment  
 il le uoloit ochirre,  
 580 “ Mais notre sires par sa douche pitie  
 l'en deffendi,  
 et prist tel venianche de lui com vous  
 poes veoir.  
 Et sachiez qu'il m'en poise qu'il est  
 mors.  
 584 Mais puis ke a notre signour plaist.  
 Il conuient ses commandemens souffrir.  
 “ Par foi,” fait li sires de karabel,  
 588 “ cheste uenianche est bien auenue, et a droit  
 me samble chis estre mors si malement.  
 Car onques desloiaute ne vi faire grignour.  
 ke vous esties ses sires,  
 et si vous voloit ochirre.”  
 592  
 En che qu'il  
 disoient ches paroles,  
 si oent vne vois  
 596 qui dist :  
 “ Ha : home de karabel,  
 anemis de ihesu crist,  
 600 pour quoi iuges tu home.  
 Grignour desloiaute fesis tu a nuit ke  
 cheste n'est :  
 604 qui ochesis ton pere pour chou ke sa  
 terre t'eschaist.  
 s'en prendra diex si grant uenianche  
 ke il en sera pierdus a tous iours mais.  
 Maintenant qu'il orent oie chele parole,  
 608 il esgarderent, et virent ke li tans se  
 canga  
 et oscurchi si durement  
 ke li uns ne peut veoir l'autre.

- thanne Amonges hem Cam A strok Of thondir,  
 Whare-Offen the peple hadde [so] gret wondir 612  
 that to the Erthe they fillen Echon,  
 that vpon here feet myhte stonden neuer on,  
 but lyen As thow they hadden ben dede,  
 Everychon In that Stede. 616  
 and whanne that they Of here swowneng Awook,  
 Of here lord thanne kepe they took ;  
 and fownden where that he ded lay,  
 as Alle that Meyne there it say, 620  
 Smeten to the ded with that thondir,  
 and so as he stank, it was gret wondir :  
 For there Mihte no man hym Comen Ny,  
 So fowle he stank there Certeynly. 624
- And whanne this Meyne sawhe that it was so,  
 They Cryden, & Maden ful Mochel wo,  
 lementaciown, and gret weylyng,  
 that A Myle Me Myhte heren here Morneng. 628  
 And, whiles they Maden this lementacioun,  
 To hem pere cam A man of Religioun ;  
 And al whit was his vesture,  
 that he Inne Cam, I the ensure. 632  
 and whanne he say Nasciens there,  
 As a sory man, and In gret fere,—  
 and, for best he knew Nasciens tho,  
 anon to hym gan he to go, 636  
 And Axede Of Nasciens Everydel  
 How that Aventure there befel.  
 thanne Nasciens Certefyed hym Anon  
 Al the Mater, ho it was doon. 640  
 “ Forsothe,” quod this good Man,  
 “ this is A Merveillous Mater than,  
 For Of swich anothir Neuere I herde,  
 Sethen I Cam Into Middelerde ! 644
- Et vns escrois de tounoire descendi  
 entr'aus si espoentables  
 qu'il en furent si estoune  
 qu'il chairent a la terre,  
  
 et furent ensi grant pieche. com s'il  
 fuissent mort.  
  
 Et quant il se furent releue,  
  
 si trouueront (*sic*) le signour de kara-  
 bel mort  
  
 de l'effondre qui cheus fu sour lui, et  
 fu tous ars et engreillies,  
 et puoit si durement ke ch'estoit  
 meruelles a sentir de la puour qui en  
 issoit.  
  
 Quant il virrent che, si en furent mult  
 espoente, et n'en sorent que dire  
 fors qu'il en coumenchierent a faire  
 .j. duel si merueilleus, et crient si haut,  
  
 c'om les pooit bien oir d'une lieue loins.  
 A chel duel et a chel cri qu'il demene-  
 rent  
 I souruint vns hom  
 vestus de blanche reube ausi com de  
 religion.  
  
 Et quant il vit nascien  
 qui tant estoit tristres de cheste auen-  
 ture,  
 et pour chou qu'il le counissoit miex  
 que nul des autres,  
  
 li a il demande  
 ke ch'estoit.  
  
 Et nasciens li conte  
  
 l'aventure ensi com ele estoit auenue.  
 “ Par foi,” fait li preudom,  
  
 “ de grignour aventure n'oi iou  
 onques mais parler.

Now god On here sowles Mercy have,  
and his wille be hem to save."

"Now, goode sire," quod Nasciens tho,  
"that Cownceyl 3e wolden 3even me vnto,  
whethir In holy Erthe here bodyes to grave,  
Owthir in Other place to Maken hem save."

"I schal 3ow seyn," quod this good Man,  
"Swich Conseyl as I therto Can.

3e knowen it Cam be goddes veniaunce ;  
therefore were it good that this chaunce  
thorwgh-Owt al the world were knowe,  
bothe Amonges hye & lowe ;

that Ensamble therby they mown take,  
Eche man from wikkednesse to Aslake.  
And therefore here, be my Cownsaylle,  
we scholen hem beryen with-Owten faille ;

And wryten vppon here bodyes here  
In what Manere that ded they were ;

So that Evere In Remembrawnce  
May be knowen here Mischaunce  
the bettere to Every Cristene Man

That the lettres Reden wel Can :  
And thus me semeth best þat 3e do,"  
quod this goodman to Nasciens tho.

Thanne Answerid Sire Nasciens þere Anon,  
and seide, "seker, it scholde be don."

thanne Clepide forth Sire Nasciens there,  
the Meyne þat with the lord of tarabel were,

"Now, lordynges, I preye 3ow Everichon  
that these Bodyes Into the Erthe 3e don ;

On body Of this [side] Of the weye,  
Anoper On þe toþer side that 3e leye ;  
and Amyddes hem bothe this Ieawnt,  
that here with me bataille gan hawnt.

Or ait diex merchi des ames,  
s' il li plaist."

648 "Sire, pour dieu," fait nasciens,  
"consillies nous ke nous porrons faire  
de cheste chose  
se on les metra en terre benoite,  
ou en autre lieu."

652 "Ie vous dirai," fait li preudom,"  
"c'om en fera  
vous vees bien que ch'est uenianche  
ihesu crist.  
Si deueriemens voloir  
ke tous li mondes le seust comment  
che fu.

656 Si ke li vn et li autre  
i peussent prendre exemple.  
Et pour chou vous loeroie iou qu'il  
ne fuissent ia remue par vous.

660 Mais chi les metons en terre,  
et desus le tombe de chascun met-  
rons escrit  
si com il ont este mort.  
Si c'a tous iours mais l'aient en  
ramembranche

664 chil ki les liront,  
et ch'est li mieudres consaus qui iou  
i uoie.

Si le feres se dieu plaist."

Lors apiela nasciens  
672 chaiaus qui o lui estoient, et si lor dist.  
"Biau signour. Il est ensi ke iou ne puis  
peus chi demourer : Il m'en couvient aler,  
car iou ai trop demoure, che me samble. Si  
vous dirai que vous feres. vous prenderes  
ches cors, et les meteres en terre.  
nabor d'une part,

676 et le signour de karabel d'autre,  
et le gaiant en mi lieu.

and whanne In the Erthe 3e han hem do,  
 To Beyllyc, My Castel, that 3e go,  
 and sey to Flegeityne My dwchesse  
 that for me sche make non distresse;  
 but that sche do here forto Make  
 Thre tombes for these Mennes sake;  
 And On Every tombe let hire don write  
 Swich Mater As 3e han herd vs Endite,  
 that A Remembraunce it Mote be  
 To Alle the Men Of Cristyente.”

They seiden his Comandement scholde be do;  
 and these bodyes Into the Erthe they putten tho,  
 With Many Teres And sore Wepyng,  
 and all Nyht weren they there dwellynge.

Et quant il seront en terre mis,  
 680 ales a lambenic.

Si me dites a flegentine ma feme,  
 k'ele viegne cha, et fache faire  
 684 trois tombes,  
 et desus chascune, letres.

Si ch'a vous et a uos oirs soit cheste  
 chose en ramembranche, si c'om ne je  
 puisse oublier.

Et il dient, ke si feront il mult uolen-  
 tiers.  
 Si metent les cors en terre  
 a grans plours et a grans larmes.  
 692 et i demourerent toute la nuit.

## CHAPTER XXXIX.

## OF NASCIENS' FURTHER ADVENTURES AND HIS GENEALOGY.

Nasciens rides off to the sea (p. 93-4). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 94); he tries to, but the ship keeps running away (p. 95), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 95). Then he has a vision: A good man tells him that Celidoyne is in the Land Promised to him, and that he, Nasciens, shall never return to his own country (p. 97). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 98). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 98), and another like a lion, and all kneel to Celidoyne (p. 99). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus; 2. Nasciens; 3. Elyan the grete (or Alains li gros); 4. Ysayes; 5. Jonaanz; 6. Lawnceloz; 7. Baus; 8. Lawncelot (p. 100) like a hound; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 101). Nasciens awakes rejoicing; reads his Rolette all day (p. 102), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 103). He prays to God to explain this, and a ship comes close to his (p. 104), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 105), who rather snubs him at first for disturbing him (p. 105-6), and afterwards for wanting to pry into God's secrets, like a great fool (p. 106-7); but at last explains that the lion typifies a wise man of good life (p. 108), and the dog a sinner (p. 109); and the flood, as it was thick at the outset, a man begotten of fornication; and as it was clear in the middle, the virgin knight of greatest prowess and grace that ever lived (p. 110). The good man then vanishes, and Nasciens thanks God for his tidings (p. 111).

Thanne Nasciens Anon, with-Owten dowte,  
 Chos the beste hors Of that Rowte,  
 And Into the Sadel he sprang Anon,  
 and hastede Faste that he were gon,  
 and told hem of the Ieawnt Every del,  
 In what Manere & how it befel:  
 whiche that the story not telleth here,  
 but here-Aftir it schal schewen 3ow more Clere.

Et si tost com il anuita, monta nas-  
 ciens  
 sour .i. cheual, le millour qu'il peut  
 trouuer en toute la route.  
 4 et s'en parti tout maintenant.  
 Mais ains lors deuisa toute la ueritei  
 del gaiant,  
 si com li contes  
 8 le nous deuisera ailleurs ke chi.

Thanne whanne On horsbak that he was set,  
 his weye he took, and non lengere ne let;  
 but Al so faste As the hors myhte gon  
 Towardis the se he wente Anon,  
 Whedir as he cam be the spring of day,  
 And A fair schippe\* anon there he say;  
 The same schippe\* it was In Certeynte  
 where-Inne to fore tymes he hadde be,  
 that the bed and the swerd Inne pere was,  
 wich that him thowhte a delitable plas.  
 And to-forn that schip sawh he  
 The fairest damysele that myhte be,  
 and the beste Arayed In vesture  
 that Evere he say, I the Ensure.

And whanne she say Nasciens Comen there,  
 Anon sche hym grette with fair Chere,  
 and vp azens hym gan to stonde,  
 & to hym forto speke gan sche fonde,  
 and seide, "Welcome, thou goddis knyht,  
 The beste that Euere was In Ony fyht!  
 Ha! Gentyl knyht, I preye the nowe,  
 For the feith that thou to þi lord dost owe,  
 That On thing thou wost don for me  
 which shal the not Costen In non degre."  
 "Gladliche, quod sire Nasciens tho,  
 If it lye In My powere for to do."  
 "That myhtest þou, quod this damysele, Anon  
 Ryht,  
 3if that thou be A gentyl knyht."  
 "Telle me thanne, quod Nasciens Anon,  
 and to my power I schal it don."

Et puis s'en parti nasciens de la  
 plache,  
 et cheuaucha  
 si grant oirre com il pent del cheual traire,  
 et eslonge de son pais le plus qu'il puet.  
 12 Et ala tant qu'il vint a la mer.  
 Et quant il i fu venus,  
 si trouua la nef  
 16 ou  
 il la riche espee auoit veue, et le lit  
 ou li troi fuissiel estoient.  
 Et deuant a l'entree auoit  
 20 vne damoisiele, la plus bieles qu'il  
 eust onques mais veue.  
 Et quant ele vit nascien,  
 24  
 si se leua encontre lui.  
 Et li dist, "bien vienge li sergans  
 ihesu crist,  
 28 li mieudres chiualers de crestiens.  
 Ha, frans hom, fait ele,  
 par la foi ke tu dois a chelui signour  
 de qui tu tiens la loy,  
 ie te pri ke tu m'otroies .i. don  
 32 qui gaires ne te coustera."  
 "volentiers," fait il,  
 "se ie le vous puis douner."  
 "Tu le me porras bien douner, fait ele.  
 36 se tu ies teis cheualiers com ie quide  
 ke tu soies."  
 "Ore le me dites dont," fait il.

\* These *schippes* are in the MS. *schip*. I suppose the mark to be one of contraction, and neither the mark for the *i*, nor valueless.—F.

“ Gladly, quod sche, and thou woldest it do.  
 Into this schippe wold I go,  
 And I ne may Entren for werynesse;  
 For travaille and for gret distresse;  
 therefore Into þe schippe thow wost me bere;  
 now, gentil knyht, I preye the here.”

“ That gladly schal I do, quod the knyht,  
 and It lye In my power and Myht.”  
 And In his Armes he took hire tho,  
 and toward the Schippe gan he go.

& Whanne that Inne he wolde han gon,  
 the schippe from londe it wente Anon;  
 and Evere the fastere to the schippe he wente,  
 The ferthere it was to his Entente.  
 Where-offen he Merveilled ful gretly,  
 & left that damysele Adown Anon In hy;  
 and merveilled Mochel Of that thing  
 that it so ferde In his werkyng.  
 for so sore Abasched was he tho,  
 That he ne wyste what forto do;  
 and left vp Anon his Ryht hond,  
 and the signe of the Cros Made, I vndirstond.  
 and whanne he hadde don In this Manere,  
 Abowtes hym faste lokede he there,  
 and sawh hire chonge with-Owten Misse  
 hire forme Into A schrewes liknesse,  
 lik as sche was In Certeinte,  
 A fowl fend in alle degre.

And whanne he gan þis beholde,  
 Ful faste his herte gan to Colde,  
 and blessed hym Evere lengere the More,  
 So that Of hire he was bascht ful sore.  
 “ Ha! thou fals traytour, goddis Enemy,  
 Me wost thou han deceyved falsly

“ volentiers, dist ele.

40 Iou te pri, fait ele, ke tu me metes en  
 chele nef, et ke tu i entres,  
 car iou n’i puis mie entrer a ma  
 volentei, pour chou ke iou sui lasseie  
 et traueillie del errer ke i’ ai fait.”

44 Et il li dist, “ ke che feroit il mult  
 uolentiers  
 s’ il le puet faire.”

Lors le prent entre ses bras,  
 48 et vient a la riue.

Et quant il vaut entrer eus, si ne peut,  
 car la nef li eslongoit  
 tudis de tant que il l’ aprochoit plus.

52 Et quant il voit chou,  
 si met ius la damoisiele,

56 et est si esbahis  
 k’ il ne seit ke faire,  
 et lieue sa main,  
 60 et fist en son front le signe de la  
 uraie crois.  
 Et quant il se regarde,

il vit la damoisiele qui se fu muee  
 64 en samblanche d’ anemi.

Et quant il voit che,  
 68 si se commande a notre signeur plus  
 et plus.  
 Et dist a chelui qui deuant lui estoit la.  
 “ Ha, traitres lerres,  
 meruilleusement me quidoies decheu-  
 72 oir

In the forme Of A womman here,  
and art A fowl, devel In Eche Manere !  
but, fals thief, it schal not be :  
for to god and holy chirche I betake me.”  
and thus he betook hym to god Anon,  
and Into the Schippe he gan to gon.

Whanne Into the Schippe I-Entred he was,  
he loked aboutes hym In that plas.  
there non thing Elles Cowde he se,  
but Only his hors, in non degre ;  
but An Orible Noise there he herde,  
For, lyk As helles Mowth it Ferde.  
And as develis they ferden Echon—  
and that wiste he ful wel Anon—  
that weren Abowtes him forto take ;  
but Evere On hym the Cros gan he make,  
and his preyeris he gan forto seye,  
And Ek his Orysouns thanne ful tentyflye.  
and as he Made thanne his preyere,  
down In Slepynge Fyl he there ;  
what for drede, and what for travaille,  
There slept he with-Owten faille :  
For ful A gret nede he hadde therto,  
that hadde I-ben In swich travaille and wo.

Anon as he On slepe there was,  
A viciown ther Cam him to, be goddis gras ;  
him thowhte he saw A man I-Clothid in Red,  
that to forn hym stood In that Sted.  
And Nasciens him Axede Anon Ryht there  
What he was, In fair Manere.  
he Seyde, “I am Swich A man,  
that what thou hast don, tellen I Can ;  
and Ek what the is forto Come  
I Can the tellen, Al and Some.”

qui en forme de feme te moustras  
deuant moi.

Ia chis engiens, se dieu plaist, ne t'aura  
mestier.

76 ne il n'auerra ia ke tu m'ostes de la voie de  
sainte eglise.

Lors se commande a ihesu crist,  
et entre en la nef.

Et quant il fu dedens,

80 il regarda a la riue,  
et n'i vit riens

fors ke son cheual.

Mais il ot entour lui tant de uois si laides et  
si espoentables

84 com [si]eles ississent des bouches des menis-  
tres d'infer.

Et si faisoient eles sans faille. Et  
quant il oi ches anemis

qui le gaitoient pour lui prendre,

88 si se commanda a notre signeur.  
Et dist ses proieres

et ses orisons teles com il les sauoit.

92 et s'endormi apres che,

comme chil qui toute la nuit et tout  
le iour deuant ot traueillie.

Car grant mestier en auoit.

96

Et maintenant ke il se fu endormis,

li vint vne auisions tele

100 qu'il li sambloit ke deuant li venoit vns  
hom uestus d'une reube vermelle, qui mult  
l'amonestoit de bien faire, et li deuisoit mult  
de boines paroles.

Et nasciens li demandoit

qui il estoit,

et li li dist qu'il estoit vns hom

104 qui sauoit quankes on faisoit,

et partie de chou qui estoit a uenir.



Thanne Axede hym Nasciens Riht Anone, "Where that was Celidoyne his sone." he seide, "that he was In the same lond that hym was promysed to, I vndirstond, Forto Encresen and Multeplye."		Et nasciens li demandoit s'il sauoit ou ses fiex estoit. Et il li dist qu'il estoit en la terre qui lor estoit promise.
"A, quod Nasciens, ho is there In his Com- penye?"	108	"Biaus sire, fait nasciens, qui est en sa compaignie."
"In his Compenye hath he there Them that Maken hym Ryht gret Chere. And Amonges hem Is be holden A lord, I sey the, Nasciens, at On-word."	112	Et chil respont qu'il i auoit grant gent ot lui, qui mult grant feste faisoient de lui, et le tenoient tout a signour.
Thanne Axede Nasciens Of hym Eftsonne "Whedyr that Iosephe & Iosephes weren gone, and tho þat with hym wente Owt of Sarras, and owt Of Manye Anothyr plas."	116	Et nasciens li demandoit de chelui parente qui de sarras estoit partis.
thanne answerid this goodman Anon, "that Iosep Ouer the see was gon, with-Owten Ony schippe vppon that See, Into Anothir londe, where that he and Alle hise scholen there dwelle, that Contre with newe peple to fulfille whiche that is grauntyd to 3ow, and hem that hym with komen Owt Ierusalem."	120	Et li preudom li dist 'qu'il ont passe mer sans nef et sans auiron.
"Ha, goode Sire, quod Nasciens tho, Sethen 3e knowen what is to do, Wolde 3e tellen me On thing In Certain,— 3if Ewere to Myn Owne Contre to gon Ageyn."	124	et sont en la terre  qui promise est a lor oirs et a uous.'
thanne Answerid this good Man tho, "Into thin Owne Contre schalt thou neuere go but 3if it be Onlych In dremenge; tak thou this for a sykyr Tydynges. Neþer this vessel never the Mo Into thi Contre ne schal not go,	128	"Biaus sire, fait nasciens, puis que vous saues partie de chou qui est auenir. vous me poes bien dire, s'il vous plaist, che que ie vous demanderai. Ch'est, se iou enterrai iamais en mon pais, ne cheste nef ausi."
	132	"Saches, fait li preudom, nenil, ains demourras en cheste terre que iou te di,
	136	et pres d'iluec sera cheste nef

- but hire stille dwellen In this Contre,  
 Tyl that Of Sarras al the Meyne, 140  
 And with hem that vessel to bryngen hol and Al,  
 Wheche that kepten the seint Graal.  
 and Afor that tyme, In Certain,  
 This ylke Schippe schal not gon heyn. 144  
 and 3it thedir it is In alle degre  
 thre hundred 3er, As I telle it the."  
 "Ha! goode Sire, quod Nascien thanne,  
 Of my lygne ho schal ben the laste Manne?" 148  
 "that schalt thou weten Ryht hastely,  
 To the I-schewed ful Openly." [tarienge,  
 Thanne paste forth this good man with-Owten  
 and lefte there Nasciens ful sore Slepynge; 152  
 as A man that sore fortravaylled was,  
 [he] lay Stylelle Slepynge In that plas.  
 3it thowhte A3en Sire Nasciens tho,  
 that A3en this goodman to hym Cam to, 156  
 and that A lytel wryt he hym browhte,  
 and In his hond it putte, as he him thowhte,  
 & seide, " behold now this Scripture here,  
 Thanne Of thy lyne thou schalt here, 160  
 but not Of hem that thou ferst Come,  
 For Otherwise Schalt thou knowen the dome ;  
 For it is Of hem that Of the Comen schal,  
 as this wryt schal Schewen the Al." 164  
 Thanne with this he partyd Away.  
 thus sone him thouhte that Celidoyne he say,  
 and with him broughte On aftyr Anothir,  
 Nyne persones vppon A fothir. 168  
 and In the gyse Of kynges they were,  
 Alle Sawf the heyhtthe In his Manere,—  
 and he lik the kynde Of An hownd was,  
 For diuers Skelis In that plas. 172
- duskes a chel terme ke li daerrains hom de  
 ton lignage i enterra pour reuenir a sarras  
 auoec le saint uaissiel que on apiele  
 graal.
- Et tressi a chel terme te fai iou bien  
 entendant  
 qu'il i a plus de .iij. chens ans."
- " Ha, sire, fait nasciens,  
 qui sera chil qui daerrains sera de  
 mon lignage."  
 " Che sares vous prochainement," fait  
 li hom.
- A tant s'en ala  
 que plus ne dist a nascien en son  
 dormant.
- Et lors reuenoit arriere, che li sam-  
 bloit,  
 et aportoit .i. brief,  
 et li metoit en la main, che li sam-  
 bloit.  
 Et li disoit " vois tu ies  
 la fin de ton lignage, et la hauteche,  
 non mie la branche dont tu ies de-  
 scendus.
- Mais chelui qui de toi descendra."
- Et lors s'en partoit.
- Et tout maintenant venoit celidoines ses flex  
 deuant lui, et li disoit, che li estoit auis,  
 et amenoit l' un apres l' autre.
- .ix. persones d' ome  
 qui toutes estoient en guise de roi,  
 fors chil qui estoit li witismes,  
 et chil estoit mues en forme de chien, lait et  
 mauuais, qui denouroit chon qu'il auoit iete  
 hors de son cors et hors de son chaitif uentre.

Therto he was so feble & so pore,  
 that non power he ne hadde to stonden thore.  
 The ferste to Celidoine knelide tho,  
 the second, þe thirdd, þe fourthe diden al so ; 176  
 the fyfthe, þe Sixthe, the Seventh Ek,  
 to hym they knelyd ful lowly & Mek ;  
 and the heyttthe and the Ninthe, In here degre,  
 thus Alle to Celidoyne kneleden hee. 180  
 Of whiche On was In forme of A lyown,  
 but that On his hed he ne hadde non Corown.  
 Whanne that out of this World scholde he go,—  
 Al this him thowhte Sire Nasciens tho,— 184  
 and that alle the world to him gan Compleyne ;  
 Al thus demyd Nasciens In Certeyne :  
 whiles On slepe In the Schippe he lay,  
 Al this him thoughte verrayly he say. 188  
 thanne Abowtes the Our of Noon,  
 Sire Nasciens gan waken there Anon,  
 where as he Anon Redely the writ pere fonde,  
 Ful faire I-Closed there In his honde, 192  
 whiche the goodman dyde him take ;  
 Redely he it fonde whanne he gan wake.  
 than Whanne Redelich he gan it be-holde,  
 þanne ioyede he In his herte Manie folde, 196  
 And wiste wel that Fable was it non  
 whanne he say the writ In his hond I-don ;  
 and thankyd his god with herte & Mende,  
 that to hym he wolde ben so hende 200  
 hym Alle swiche thinges forto schewe  
 In demonstraunce vppon A rewe ;  
 For wel he wiste be goddes wille was it do,  
 Al that thing that he sawgh tho. 204

Thanne Opened he that wryt Anon,  
 And Many Merveilles pere behelde he son

*the genealogy  
 Of Nassci[ens].*

Chil qui en fourme de chien estoit. estoit plus traueillies ke nus. et ne-pour-quant il ert se febles par les rains ke meruelles ert comment il se pooit soustenir.

Li premiers de ches persones se laissoit chair apres celidoine.

et li secons apres. et li tiers ausi. et li quars.

et li quins. et li sissimes. et li setismes

et li witismes. Mais li nueuimes, qui reuenoit apres les autres, faisoit tant qu' il pierdoit sa fourme

et reuenoit en fourme de lion.

Mais de couroune n'auoit il pointe.

Et quant il trespasloit del siecle,

il ert auis a celidoine et a nascien

ke tous li mondes s'asambloit deuant lui, et le plaingnoit, et le regrettoit.

Cheste auisions auint a nascien

quant il se dormoit en la nef.

Et quant il se fu esueillies entour eure de nonne,

il regarda en sa main, et vit le brief ke li preudom li auoit baillie.

Et lors ne tint mie a fable ne a gas che qu' il auoit veu en son songe.

Si en a si grant ioie, et tant en est lies ke nus plus, et merchie notre signour

de chele demonstranche.

Car il seit bien ke par la volente de son creatour, a il veue cheste chose.

Lors oeure le brief, et i troeue toutes les meruelles del monde escrites,

that In Ebrw I-wreten weren there, and in lattyn, In dyvers Manere ; And Openly it Tolde of goddis knyhtes, & of his Ministres Anon there Rylhtes. The ferst, that Nasciens scholde be, the Seconde, Celidoyne, as I telle the. “and the ferste that of Celidoyne schal isswe schal ben A kyng ful good and trewe : hos Name schal be kyng Narpus, A ful worthy knyht, and an Awntrvs. the secund, Nasciens schal ben his Name, A worthy knyht, and of good fame. the thridde, Elyan the grete, scholen they Calle, A worthy man amonges hem alle, and therto Religows Of lyf, And Corowne schal beren with-Owten stryf. The fowrthe, Ysayes, Clepid schal be ; The fyfthe Ionaanz, as 3e mown se, that schal ben A knyht good & hardy, and holy chirche vp to beren stedfastly. the Sixthe, lawnceloz, Inamed ful ryht, A worthy man, & Mochel Of Myht, And therto I-Crowned schal he be In Erthe and In hevne ful Sekerle ; For In hym herberwed bothe there is bothe pyte & Charite with-Owten Mys. the seventh, Bavs, scholen we Clepe ; & of him schal Comen with-Owten lette The Eyhtthe, [that] schal ben lawncelot In Cer- tayne, whiche that suffren schal both travaylle and payne More thanne Ony toforn hym han I-do, Owther Aftyf hym Scholen Comen Also.	<p>les vnes en ebrieu 208 et les autres en latin. Et disoient apiertement ke des menistres et des cheualiers ihesu crist ert li premiers nasciens, 212 et li autres celidoines. ' Et li premiers qui de celidoine istra, sera rois et boins chiualiers, et preudom, et ara a non marpus. 216 Li secons apres ara a non nasciens. Li tiers sera apieles alains li gros. 220 Li quars sera apieles ysaies. 224 li quins sera apieles ionans. Et sera chiualer preus et hardis, et essauchera sainte eglise. Li sissimes aura a non lancelot, 228 qui sera courounes en chiel et en terre. Car en lui sera herbergie. 232 pities et carites. Li setismes ara a non baus. Et chil qui de li descendera, che sera li witismes, chil ara a non lancelos, et che sera chil qui plus endurra 236 paine et trauail ke nus n'ara endure deuant lui, ne que nus n'endurra apres.</p>
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<p>This the kynde Of An hownd schal have,  Tyl at his laste Ende to Maken him save.  Of hym Schal the Nynthe thanne Come,  that is likned to a flood al &amp; some,  that Trowbled As A kanel schal be,  and thikke atte Begynneng, I telle it the ;  but In 'the Midwardis It schal be More Cler  than to-forn it is In alle Manere ;  And in the Ende, and thow wilt knowe,  A hundred fold dowble, vppon a Rowe,  More fairere, More Cleer, &amp; More swete,  thanne In Ony place to-forn, I the behete ;  and so swete to drynken It is <sup>1</sup> Also,  that wondir it is to wetene withowten Mo ;  So that A Man thynketh ful trewele  that fulfild Of þe swetnesse may he not be.  and In that flood schal I bathen Me  From top to the too ful Seke[r]le ;  and this same Man schal ben A kyng,  And his Name Galath In vndirstondyng.  For he schal passen Of Bownte  Alle that Evere to-forn hym han be,  Other alle that Evere scholen hym sewe,  he schal hem passen, hold me for trewe.  this Man schal Enden alle Aventure  In that lond, I the here Ensure,  and Aftir my wil he schal it do,  thus I the telle with-Owten Mo.”</p> <p>Al this was wreten In thike lyveret,  the wheche In Nasciens hond was set.  and whanne he hadde loked Everydel,  From Ende to Ende as Cowde ful wel,  and beheld the Ende Of his lyne,  and whiche that to hym scholde propyne</p>	<p>240</p> <p>244</p> <p>248</p> <p>[<sup>1</sup> MS. <i>et</i>]</p> <p>252</p> <p>256</p> <p>260</p> <p>264</p> <p>268</p> <p>272</p>	<p>Chil sera drois chiens  iuse' a pres de sa fin qu' il amendera  ou il dort.  Li nueuismes</p> <p>qui sera torbles  et espes el commencement comme  boe,  et el milieu clers et nes.</p> <p>Mais en la fin sera il encore  a chent doubles  plus clers  que en milieu,  et sera si dous et si delitables a boire</p> <p>c' a paines  s' en porra nus soeler.  En chelui se baignera ihesu cris</p> <p>tous nus,</p> <p>et chil ara a non galaad,  chil passera de bonte de cors et de  cheualerie,  tous chiaus qui deuant lui aront este,  et qui apres lui venront.</p> <p>Chil metra fin en toutes les auentures  qui auenront.</p> <p>Et la uolentes ihesu crist le conduira  toudis.’</p> <p>Itant auoit il escrit el brief  que nasciens trouua en sa main.  Et quant il eut  de chief en chief  veu la fin de son lignaige,</p>
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<p>Aftyr the Schewyng Of this good Man  he hit beholdeth lik as he Can ;  And that Galaaz it scholde be,  Ful Of Meknesse and of bownte,  Of knyghthod &amp; of Chevalrye,  Of Conqwest and Of Victorye ;  “and this Man the Ende of thy lyne schal be,  as I the telle ful Certeynlie.”</p> <p>thane for Ioye Gan he to wepe,  whanne he was Awaked Of his slepe,  and thankyd God with good Creawnce,  For schewyng to hym of þat demonstraunce ;  For gret Ioye he hadde to be-holde  the wryt In his hond ful Manyfolde ;  and there it to be-holde was his Entent,  whiles the day with hym was present,  For Of Alle day he ne Myhte hym Restreyne  but that writ to beholden In certeyne ;  For gladdere he was Of that Syhte  Thanne Alle the world to han had In his Myhte,  Of that Ilke same prophesye  whiche that hym was schewed sekerlye ;  For he wiste wel with-Owten dowte  that it scholde be trewe Al Abowte,  lyk as he Fond in that Rolette,  whiche that In his hond was sette.</p> <p>And whanne so longe he hadde loked there  On,  Tyl that the day was Al A-gon  that he Cowde knowen non lettrwre,  So dirk it was, I the Ensure ;  and whanne that lettüre Cowde he knowen  non,  Into his Bosom he it putte Anon,</p>	<p>276</p> <p>280</p> <p>284</p> <p>288</p> <p>292</p> <p>296</p> <p>300</p> <p>304</p>	<p>et il seut ke chil preudom qui galaad seroit apieles, serroit plains de toutes bontes et de toutes cheualeries,</p> <p>et la seroit fichie la bousne de son lignaige :</p> <p>Il commencha a plourer de pitie et de ioie,</p> <p>et merchia notre signour de cheste demoustranche qu' il li de- moustra. car mult li deuoit plaire et atalenter.</p> <p>Tant com chil iours dura, regarda nasciens chel brief comme chil qui ne peut tenir de regarder le. Ne l'escriture qui dedens estoit. Si en fu mult ioians.</p> <p>Car il sauoit bien ke tout ensi auenroit il com il estoit el brief.</p> <p>Et quant</p> <p>il ne pot plus counoistre le letre pour la nuit qui s'estoit meslee au iour.</p> <p>Si mist son liure en son saim</p>
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And Aȝens his brest he gan it to leye with Al his Mynde ful Enterelye ; And as Faste he gan that writ to hym folde, as the Child the Modir doth to þe pappes holde		contre son pis,  et le commencha a estraindre entour soi.
bothe for pyte and Ek for love, thus dyde he for the good lord above. Thanne gan he his preyeris forto seye, and ek his Orysouns ful devoutlye, ' that god of his Mercy & pyte In his Servise Meynteyned to be, as the fadir wil kepen the sone, So me, goode lord, bringe to thy wone.'	308	
And whanne he hadde mad his preyere, To the Schippes bord gan he go there ; and al that leve longe Nyht Into the Se he loked forth Ryht, where that he fyl In a gret thowht, which from hym ne myhte askapen nowht, be Encheson þat the Eyhtthe of his lyne there Scholde ben Chonged In Swich Manere, As to the forme Of An hownd whiche that goth vpon the grownd, and the tothere the form Of A lyown, "this is to Me Ryht A Wondir Avyciown." and ȝit gan he to thynken More why the nynthe to A lyown was not likned thore, but to A flood that In begynneng was Trowble and thikke In Every plas, and In the Endyng bothe Cler & swete, For to Every mannys drynkeng it was Mete.	312	Puis commencha ses prieres et ses orisons enuers notre signour ihesu crist, ke il par sa douche pitie le maintenist a son seruiche,  et le gardast si comme peres fait son fil qui le doit metre en droite uoie, et en droite foi, et en droite creanche de uerite.
vpon the wheche ful sore he thowhte, and Into gret pensifnesse pere it hym browhte,	316	Quant il eut cheste priere faite, il vint au bort de la nef, et s'acouta desus, .
	320	et entra lors en vne merueilleuse pensee tant qu' il commencha a regarder a soi meisme pour quoi chil qui seroit li witismes de son lignage
	324	est fourmes en fourme de chien,  et li autres auoit fourme de lyon,
	328	
	332	[There is no mention of a flood in either of the French MSS.] qui seroit si tourbles et si espes el commenchement, et en la fin si dous a boire et si merueilleus.
	336	A cheste chose pensa nasciens toute la nuit.

that Of al Nyht non Sleepe he ne slepte,  
but Evere his writ ful wel he kepte ;  
and Al Nyht he lokede Into the se  
vppon the Schippes bord ful Certainle.

thanne whanne he say the day to Sprynge,  
To hym it was a Ioyful tydyng ;  
Thanne vp his houndis he gan to holde,  
and thankid his lord ful Manyfolde,  
and preide to god, In his Manere,  
' Of Certeyn thinges hym wisse & lere  
whiche that his herte desireth gretly  
It forto knowen more Openly,  
why that On Of his lyne scholde be  
likned to An hownd,' " this Merveilleth me,  
and A nothir to a flood  
which atte begynneng is trowble, I vndirstood,  
and In the Endyng so swete it is  
and so Merveillous, with-Owten Mis :  
perfore at Ese schal I neuere be  
tyl that here-Offen I knowe þe Certeynte."

Whanne thus his preyere he hadde I-do,  
A3en the wryt he took him vnto,  
and there-Onne faste he loked Anon  
that Alle his lust was Away gon ;  
For nethir to drinken ne to Ete  
hadde he non lust, wel 3e wete,  
but Evere to loken vppon his wryt  
that was þe moste thing Of his delyt.

and whanne it drowh to-ward the Noon,  
Est Into the Se he lokede Anon,  
and say A schippe Come seyleng faste  
Towardis hym In ful gret haste ;  
and Atte laste it Aproched so Ny  
tyl bord On bord they weren sekerly.

ke onques point ne dormi ne reposa,

ains fu toutes voies

340 sour le bort de la nef.

Et quant il i ot tant este ke li iours  
aparut au monde.

Il tendi ses mains vers le chiel,

344

et dist. " Biaus pere ihesu cris,  
par ta pitie fai moi certain  
de che que ie plus desir a sauoir.

348 Et me demoustre, sire,

pour quoi li witismes  
est en fourme de chien,

et li nueuismes

352 el commencement espes et tourbles,  
et en la fin d' autre maniere."

356

Quant il ot cheste priere faite,  
il reprist le brief,  
et recommencha a regarder ens.

360

364

Lors vit venir vers orient vne nef, et  
che fu entour eure de nonne,  
et chele nef acouroit

368

grant oirre,  
et vint tant k'ele vint endroit de les lui,  
en coste sa nef ou il estoit.



and thanne ful faste beheld he there Both vp & down In his Manere,	372	
and non lyves body there-Inne he say ; but Ever he supposede as he lay, that with-Owten Man ne was it nowht that thike schippe there to hym browht ;	376	
so that his Owne schippe forsook he Anon, and Into the tothir he gan forto gon, and loked Abowtes In Every Corner 3if Ony man he [myht] fynden there.	380	Et nasciens ist de sa nef, et entre en chele pour sauoir s'il troueroit nului ens.
And Atte laste A man there he fond, as this storye doth 3ow forto vndirstond, whiche was Ryht An Old Man, that Governour Of thike schip was than ;	384	Si chierke tant, et a mont et a ual, qu' il treuue vn home viel et ancien de les le gouuernail,
whiche Man lay there In Restyng In manere As thowgh he were In Slepynge. and whanne that Nasciens to hym gan gon, Vppe he Caste his Eyen there anon ;	388	que estoit illuec endormis. Et quant il vint pres de lui, si l'esuelle. Et chil oeure ses iex, et li demande que il veut.
“What sekest thou, quod this good man, here ?” “A, sire, I wolde wite 3if that On slepe 3e were.”		“Biaus sire, fait nasciens, ie voloie sauoir se vous dormies.”
“What is that to the, quod this good Man, Whether I slepe Or wake, quod he to Nasciens than ;	392	“Iou ne dormoie mie, fait li preudom. Et se iou dormoie ou villoie, a toi k'en apartient.
For this is not the ferste Owr That thou hast don Me moche more langour ; but this schal I now for3even it the ; be war Eftsomes thow greve not Me.”	396	Che n'est mie li premiers courous que tu m'as fait. Et nepourquant chestui te pardoins iou bien.”
“A, swete sire, Anon quod Nasciens tho, In what place haue I owht 3ow misdo ? Siker, and I it wiste In Ony degre, gret Amendis wolde I Maken the ;	400	“Biaus sire, fait nasciens, ore fu che que ie te fourfis tant, chertes ie ne le sai pas, fors pour itant ke vous le me dites. Et se ie vous eusse fourfait, seuse ou ne seuse, iou sui pres ke iou le vous amende a uotre uolentei selonc men pooir.”
after myn symple powere Certein 3ow, sire, Agreeen I wolde ful pleyn.”		

- “ Wel, quod this good man that was present,  
 Of thy good wille I holde in Contempt.” 404  
 thanne this good man Refreynd hym tho,  
 ‘ whens he was, & whedir he wolde go?’  
 And Nasciens hym tolde al the veryte  
 Of his trowble and his Adversite. 408  
 And whanne Nasciens hadde told hym Al this,  
 thanne Axede he Of hym with-Owten Mys,  
 ‘ Of what Contre that he was.’  
 the goodman him answered In that plas, 412  
 “ I am Of swich a Contre  
 that thou neuere Inne Come sekerlie,  
 ne Neuere ne schalt in non Manere  
 whiles that thou lyvest here.  
 but of the writ þat thow hast in honde,  
 loke that thou wel vndirstonde.”  
 “ that schal I, quod Nasiens, with good wille,  
 For þat myn herte wel mochel falleth vntylle; 420  
 For whiles that I there-Onne don thinke  
 I ne have non lust neper to Eten ne drynke.  
 but Of ij thinges fayn wold I knowe  
 (3if I Myhte with-Inne A throwe,) 424  
 whiche Myn herte myhte gretly Ese,  
 And I wiste 3ow Nat to mysplese;”  
 and tolde the goodman Every del  
 lik as vpon his herte it lay ful wel. 428  
 Anon this good man beheld him tho,  
 and seide, “ sire Nasciens, what thenkest pou do  
 For to knowen thy lordis prevyte,  
 which In non wyse ne scholde be. 432  
 For he is a gret fool with-Owten les,  
 that desireth to knowen his lordis secres  
 More thanne he Owhte forto do:  
 be war, sire Nasciens, do þou not so.” 436
- “ Je me tieng bien apaie, fait li preu-  
 dom, de chest offre.”  
 Lors fait nascien aseoir de les lui, et  
 li demande  
 de son estre,  
 et il li en dist toute la uerite.
- Puis li demanda nasciens  
 ‘ dont il estoit et de quel pais.’
- “ Iou sui, fait li preudom, d’ un pais  
 ou tu ne fus onques,  
 ne ia n’ i entreras  
 416 tant com tu uiues, par quoi il ne te doit mie  
 grantment caloir se ie ne le te di.  
 Mais de chel brief ke tu tiens en ta  
 main, k’ en fait tu ”:
- “ Iou le regarde mult uolentiers,” fait nasciens.  
 “ Car del regarder seulement me vient vue si  
 graus douchours et vne si grant suautume  
 ke tant com il m’ en souuient,  
 ne me prent il nus talens de boire ne  
 de mangier.  
 Mais enchore me plairoit il asses plus  
 se iou seusse la uerite de deus choses  
 qui i sont, ke iou i uoi, et si ne les  
 puis counoistre.”
- Lors li conte nasciens ke ch’ est, et  
 pour quoi il ne est en si grant pensee  
 qu’ il n’ en puet son cuer oster.  
 Et li preudom  
 li dist. “ Nascien. n’ es che mie folie  
 de faire soi miex de son signour ke on  
 ne n’ est.”

<p>“ Now trewly, Sire, quod Nasciens Ageyn,  3e sein ful soth, Sire, In Certain.”</p> <p>“ For this Cause syre Nasciens, I telle it the,  that the wysere Evere scholdest thou be,  and Also no More to ben so vnkonneng  Of thy lordis secrees to been knoweng ;  Sethen that god Of his gret pete,  Of his specyall grace and debonewryte,  Hath the schewed be demonstraunce  Of alle thy lymes (<i>sic</i>) Every chawnche,  how they scholen happe, and what to be ;  and 3it me thinketh it pleseth not the,  but Evere desirest from day to day  hit forto knowen More verray,  whiche that Non thing Oweth to the,  Sethen that thou art Erthly &amp; Mortalite.  Wherefore it May Neuere schewed be  To non dedly Man In non Manere degre,  but 3if it be Only be Revelaciown  thorwgh the holigost In publicaciown.</p> <p>“ Behold how Owre lord In Alle Manere  Of his grete godnesse hath schewed þe here  As Mochel as Eny Creature Cowde devise !  and 3it kanst þou not leven In Non Maner  wyse,  but Evere forto Enqweren More &amp; More.  be war lest it greve the ful sore ;  For there-by Myhtest thow Ryht wel some  Geten his haterede, And that Anone.”</p> <p>Whanne Nasciens vndirstood Al this Re-  sown,  thanne knew he wel be his Owne Enchesown</p>	<p>440</p> <p>444</p> <p>448</p> <p>452</p> <p>456</p> <p>460</p> <p>464</p>	<p>“ Sire fait nasciens,  oil.”</p> <p>“ Je le di pour toi, fait li preudom,  qui ies si niches  ke quant li haus mistres  t'a demoustre  les choses qui sont auenir de ton  lignaige:  tu ies si faus ke tu enchore a tant ne te ueus  tenir.  ains en ueus enchore  sauoir plus et plus, et enquerre les  choses  que cuers morteus ne porroit sauoir  se la grasce du saint esperit ne li  auoit demoustre.  Et notre sires  t'a monstre en chest point si grant de-  boinairete  qu'il t'a fait a sauoir che que nus hom mor-  teus ne set orendroit, fors ke tu seulement.  Et tu ueus  enchore plus encherkier en auant.  Quides tu ke chil qui t' en a doune le  poir, t' en sache gre. Or t' en (<i>a</i>)  Car, bien saches tu, ke tost i porroies  counoistre tel chose par quoi il te mes-  auenroit.  Quant nasciens entent che que li  preudom li dist.  si se counoist bien</p>
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(a) garde que iamais ne t' auiegne ke tu enquieres les secrees choses de notre signeur.

- that he was A synnere ful grette,  
 and that Of his Synne he ne Cowde not lete ;  
 and to the goodman Seide In this Manere,  
 “ Now, good Sere, haueth me Excused here,  
 For it Nis non Merveille Of Myn Axynge  
 In that I am A synnere In Alle thynges ;  
 and wot Neuere what I Axen Schal  
 that scholde me Availle, partye and Al ;  
 and knoweth wel þat synneres In Al degre  
 knownen not what they Axen Certeynle,—  
 Nethir Aftyre God neþer aftyre Resown ;  
 therefore haueth me now In Excusaciown.”
- “ Wherefore, quod the goode man thanne,  
 desirest thou to knowen the lyne Of Manne  
 that Scholen fallen Of thy degre,  
 thowgh likenesse Of an hound þat it be,  
 and the Nynthe I-lykned to a flood,  
 lyk as here-to-fore thou vndirstood ?”
- “ Sire, and I knew this, quod Nasciens tho,  
 thanne Al my sorwe were Clene Ago.”
- “ 3e, quod this goodman to him Ageyn,  
 Thanne schal I the it tellen In Certeyn.
- “ Thyke that Of the lyown han Sygnefyauunce,  
 loke that thou take it In ful Remembrawnce  
 and Ek of Owre lordis Owne Schewyng,—  
 that they Scholen ben good In here leveng,  
 And Of feyth bothe pyler and fundament,  
 and þerto Of Clene lyf In al here Entent.  
 & for Of Clene lyf that they scholen be,  
 The lyown they signefie In Eche degre  
 Be Manye Resowns, As I schal the Schewe :  
 herkene hem now, here vppon A rowe.  
 For lyk As the lyown Ouer Alle Other bestes  
 Is chef lord, and þerto hath alle his hestes,
- 468 mult a pecheour  
 et a coupable de che qu'il requeroit.  
 Si dist.  
 “ Chertes,  
 on ne se doit pas meruillier se iou re-  
 querroie che.
- 472 car ie fui pechieres,  
 et si nonsachans ke iou ne sauoie ke  
 iou demandoie.
- 476 Et vous saues bien ke pechieres bee  
 tous jours plus a sa uolente acomplir  
 ke a aler selonc dieu et selonc raison.  
 Et pour chou ne vous en esmer-  
 uellies pas.  
 Et li preudom li dist.
- 480 “ Desires tu a sauoir quel senefianche  
 che est  
 ke li witismes de ton lignaige pert en  
 forme de chien.  
 et li nueuismes qui apert el com-  
 menchement tourbles et espes comme  
 boe, et en la fin se cange.”
- 484 “ Sire, fait nasciens, se iou le sauoie,  
 ie quit ke tout mi desirier seroient  
 acompli.”  
 “ Et iou le te dirai, fait li preudom.
- 488 Chil qui en fourme de lyon t' aparoit,  
 sera uirtueus, et fors, et raempris de  
 la grasse notre signour.  
 Chil sera preudom, et loiaus pilers et  
 fondemens de foi.
- 492 Et pour chou qu'il sera de haute vie,  
 ara il la senefianche del lyon  
 par mult de raisons.
- 496 Car tout ausi com li lyons signourist  
 toutes autres bestes,
- 500

and putteth hem vndir his Subiecciown,  
 Riht so doth the wyse Man be alle Manere Of  
 Resown,—

he wil not In synne lyhtly falle,  
 thowghe þat be Entysment the devel to hym  
 Calle,

and 3if it happe as be Mys-Aventure  
 that In dedly synne he falle, I the enswre,  
 3it he hopeth Into the Otterest degre  
 thorwgh Celestial thinges saved forto be ;  
 and that be the holihostes Myht  
 From synne to kepen hym bothe day and nyht ;  
 And be Goddis Myht thens Owt to A-Ryse,  
 lyk as the lyown of Alle bestes hath the pryse :  
 and thus the goode Man doth him Restreyne  
 Every day from Synne Certeyne  
 thorwgh his strengthe and thorwgh his Myht,  
 Of the holygost, I telle the ful Ryht.

“ The tothir that to an hownd I-lykned Is,  
 Signefyeth A Synnere with-Owten Mys,  
 that for hunger Renneth to his vyawnde,—  
 as I do the now forto vndirstonde,—  
 So doth the Synnere thorwgh temptaciown  
 Of the develys quentyse and ymagynaciown,  
 that In synne whanne he is falle,  
 Evere the devel to hym doth Calle  
 That he ne hath non strenkthe to Ryse  
 lyk as the lyown hath, In non wyse ;  
 For, And he wytte how fowl Synne were,  
 and how bytter In Eche Manere,  
 and what bytternesse that is there-Inne,  
 I trowe that he wolde beleven Of synne ;  
 For thanne scholde he knowen Eche Del  
 The fylthnesse of Alle Synnes ful wel.

et met en sa subiection,  
 tout ausi est li preudom enuers les  
 pecheours.

Li preudom est fors en tel maniere  
 qu' il ne chiet pas en pechie mortel.

504

Et s'il i chiet par aventure,

il prent esperanche

508

qu' il a tous iours fermee en cheles-  
 tiennes choses.

Et par la grace del saint esperit

512

qu' il i souruiet, il se relieue plus fort  
 et plus seurs qu' il n'ait este. Mais  
 che ne fait li pechieres, ains se laisse  
 toudis chair de pechie en pechie plus  
 et plus, tant qu' il est si pechieres  
 ch'a nule maniere ne s' en puet re-  
 lever.

516

Li witismes, qui en fourme de chien  
 apert,

senefie ke chil ki witismes ert, qui de chele  
 branche descendra, sera pechieres viens et  
 ors. Et a droit part il en fourme de chien.  
 Car tout ausi comme li chiens quant il a faim  
 ceurt tost a la viande, et le mangue en tel  
 maniere qu' il ne sauoure pas :

520

tout ausi fait li pechieres quant il est  
 ieuns de boines oeures : ch' est a dire,  
 qu' il ne fait ne tost ne tart bien. Il  
 prent le pechie, et le deueure. Et  
 quant il a tranguouti, il ne li asaueure  
 pas.

524

Car, s' il l' asauroit,

528

et il sentoit l' amertume

qui dedens est enuolepee :

il n'aroit ia hardement que il plus  
 pechast.

Car a dont counistroit il

532

quel mal et quel dolour puet venir a  
 home de pechier mortellement.

lo, thus to A hownd<sup>1</sup> and to A lyown  
thy ligne is lykned be good Resown.

“ And how the Nynthe is likned Certeynle  
To A gret Flood,—here hast thou now se 536  
that In the begynneng trowble & thikke it is,  
and swete In the Endeng with-Owten Mys.

“ Be enchesown that the flood trowbled schal be,  
and thikke atte begynneng In Alle degre, 540  
It is for he was begeten In Synne,—  
be Engendrwre, nethir More ne Mynne ;  
and that Mulyer not born he was,  
but be lust Of lecherye In Certeine plas ; 544  
and not be holy Chirches ymagynacioun,  
but Onlyche be fowl fornycacioun,  
and In Othir dedly Synne Also ;  
therefore his birthe In begynneng foul it is, lo, 548  
and trowbled As Is a thykke Revere.

“but as In the Midwardis, vndirstonde pou here,  
that whanne he Cam to his Middyl Age,  
he wax A man bothe sad and Sage, 552  
and ful Of prowessse and Chevalrye,  
Therto Myhty man, Strong and hardye.  
That is zit now More for to seyn :  
Of Chevalrye he schal passe Alle his fadris pleyn, 556  
bothe of Erthly prowessse,  
Of bownte, and Of alle godnesse.  
For a virgyne Evere schal he be  
alle dayes Of his lyve Certainle ; 560  
And the Ende Of him More Merveillous schal be  
thanne Of Ony Oper Man Certeynle ;  
For Of Condiscions he schal han non pere  
Of non Erthly Man lyvenge here. 564

Et pour chou di iou ke li witismes  
sera pechieres. Et pour chou apert (a)

Et si te dirai pour quoi li nueuismes  
aparut

au commencement tourbles et espes  
comme boe,  
et en la fin plus biaux et plus clers ke  
nus autres.

Che ke il ert espes  
et tourbles el commencement,  
senefie qu'il sera concheus et engenes el pe-  
chie mortal del witisme qui sera chaus et lux-  
urieux. Et sera sa naissanche ausi comme  
chelee et couerte,  
pour chou k'il ne sera pas engenes  
de mere moillier,

ne selonc la loy de sainte eglise.

Mais ensi com en fornication

et en autre pechie mortal.

Et pour chou apart il tourbles el  
commencement.

Mais en mi lieu de son age,  
quant il commenchera a regner, ert il si  
roides et si bruians, ch'est a dire  
qu'il sera

plains de cheualerie et de proueche  
qu'il passera tout ses pers

de proueche terriene,

de bonte de cors.

Car il sera virgenes

tous les iours de sa uie,

et la fins de lui sera si meruelleuse,

ke de cheualerie mortal qui a son  
tans soit,  
n'aura nul qui samblables li soit.

(a) il en fourme de chien, quant li autres s'aparut en samblanche de lyon. et ensi t'ai ore acontee la  
uerite, coument il aparut lyons. Et pour quoi li autres aparut en fourme de chien.

<sup>1</sup> flood, M.S.

For he A More gracious Man schal ben  
thane Evere was Ony Of his stren.

Now have I told the Al the hole decent  
Of Alle thy lyne, Sire, verament."

And whanne these wordes he hadde I-told,  
Nasciens faste gon to be-hold,

And he ne wyste In non degre

where this Man becam Certeynle.

And whanne Nasciens sawgh al this,

thane thanked he þe kyng Of blis,

and wiste wel þat it was goddis Ordinaunce

that him sente Swich manere of chaunce,

and þat he hadde verrey knowenge

Of that he was to fore In stodyenge.

Now scholen we tornen here Owre storye,

and to Flegentyn, Nasciens wyf, scholen we hye. 580

Car il sera plus gracieus euers dieu et euers  
le siecle ke nus autres. Et nepourquant il  
trespassera de chest siecle ains ke chil dont  
il serra issus ne fera.

Si t'ai ore dit che dont tu auoies tel  
desirier."

568

Et maintenant qu' il eut che dit,

si s' esuanui en tel maniere

ke nasciens ne seut

572

qu' il deuint.

Et quant nasciens vit qu' il s' en estoit ales  
en tel maniere,  
il en merchie dieu de boin cuer

576

de che ke si bien li auoit fait a sauoir  
la senefianche  
dont il s' esmaioit tant.

Si se taist ore li contes de nascien, et  
retourne a flegentine sa feme.

## CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE THREE TOMBS  
BUILT AND CARVED.\*

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 113); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 113, and see ch. xxxix. p. 92); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgment in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 114); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 115).

Whanne that Nasciens from his Castel was go,  
 Thanne Flegentyne his wyf made mochel wo  
 that he nowgher myhte ben fownde,  
 Nethir fer, nethir Nygh, In non stownde : 4  
 thanne left sche styll ful of Morneng,  
 Of Sorwe, and of lewmentyng,  
 as sche that hire lord loved Sovereinly  
 Aboven Alle Creatures pat weren Erthly ; 8  
 and 3it Neuere for non temptacyoun  
 hire herte was Neuere In Mwtacyoun ;  
 but Evere As A womman good & Clene  
 hire persecucions suffred, As I wene ; 12  
 And Evere thanked God Of hire trebulacioun,  
 Of hire deseisse and hire persecucioun,  
 and Evere As A womman ful Of Meknesse  
 Sche hire kepte In Al hire distresse ; 16

\* The Additional MS. heads the illustration to this chapter,—“Ensi que vne duchoise fit taillier les tombes, et les lettres escrire ;” and begins “Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a deuises. li home karabel alerent tant qu’ il uindrent a la duchoise flagentine,” &c.



and though In Ioye Oper In sorwe sche were,  
 For hire lord sche preyde In hire Manere,  
 and for here zonge sone Also,  
 That God hem kepe from peyne & wo, . . . . . 20  
 and that here Sowlis Myhte Comen to blysse ;  
 Of this preyere dide sche not Misse.  
 And thus Morned sche Everyday tho  
 For that hyre lord was so Ago, . . . . . 24  
 and wisten Neuere whider becomen they were,  
 Into non place, Nethyr Fer ne Nere.  
 and whanne it was toward the Nyht,  
 and Men Of Sarras Comen hom ful Ryht, . . . . . 28  
 and non tydynges ne Cowden telle  
 Of hire lord in non wise how it befelle,  
 thanne Moche sorere Abasched sche was,  
 More thanne to-fore In Ony Oper plas. . . . . 32  
 thanne grettere sorwe hadde sche with-owten  
 variaunce  
 Othirwyse thanne sche made Offen Semblaunce ;  
 and thus Al þat Nyht In sorwe sche lay  
 Tyl uppon þe Morwen it was lyht Of day. . . . . 36  
 On the Morwe Erly, whanne it was lyht,  
 toward the Chirche this lady took hire way  
 Ryht,  
 wheche that hire lord Sire Nasciens  
 Of Godis Modir hadde mad it In reverens. . . . . 40  
 Thanne Comen the Men of tarabel  
 To Flegentyne that lady so lel,  
 and seide that “zowre lorde sente zow gretyng  
 Of good love Aboven Alle thing,” . . . . . 44  
 and tolden hire Only how þat it was—  
 as that they Syen In thike plas,—  
 Of Tarabel the grete lord,  
 and of Nabor, At On Word, . . . . . 48

Chi endroit dist li contes, ke quant  
 Nasciens se fu partis des homes le  
 signour de karabel, et de nabor, qui  
 en tel maniere estoient mort comme  
 li contes a devise,  
 li home de carabel alerent tant qu' il  
 vinrent  
 a la duchoise flegentine.

Et li conterent comment nasciens  
 s' en estoit partis du pais.

And Of the grete Ieawnt Also,  
how þat of hem thre it happede tho.

Whanne that sche vndirstood Al this tale,  
how that hire lord was browht In bale, 52  
and how Saved he was be goddis Mercy,  
thanne thydirward faste she gan hyre hy,  
And took with hire bothe Silvir & Gold  
To fulfille that hire lord wold. 56

and to that Mowntayng wente Anon  
there that hire lord the bataille hadde don,  
And Aftir werkmen sente sche faste  
Tho thre tombes to Maken In haste; 60  
lyk as hire lord devysed hem hadde,  
The werkmen faste sche maken badde :  
So that with-Inne thre Month of day  
they weren Redy dyht; and sche went hire way. 64

For tho tombes so hy let sche pere Make  
that Al the world peroffe Ensamle to take,  
And sche let wryten On Every ston  
the Cause of here deyeng Anon. 68

And to Every tombe sche ȝaf A name,  
“ the tombes of Iuggement ” with-owten blame ;  
and these tombes stonden In the Entre  
be-twene Tarabel and babiloine Sikerlie. 72

So that hom aȝen Is sche now gon,  
To Belyl hire Castel Of lym & ston,  
and there sche Casteth for to Abyde,  
And thens to Romowue At non Tyde 76  
tyl that sche have tydynges Of hire lord,  
Owther from hym Som Certeyn Word,  
Owther Ellis that sche wente be Aventure,  
Ellis wolde sche not thens go, I the Ensure. 80

Thus this lady In hire Castel stille Abod,  
As A good womman ful Of hevenynesse & Mod,

Et ensi com il li auoit mande.  
Ele prist or et argent asses auoec soi,

et s' en ala en la montaigne, au plus  
tost k' ele pot,

et manda ouuriers pres et loins.

Et fist faire les tombes  
tout aussi com nasciens ot commande.

Et fist escrire sour chascune tombe  
comment chascuns ot este deuies.

Et quant eles furent faites, si les fist  
apieler  
' tombes de iugement.'

et sont entre carabiel et eualachin,  
en l' entre de egypte, par deuers  
l' entree de babyloine.

Et quant eles furent parfaites, si s' en  
retourna arriere la dame en son pais  
el chastiel de bellic,  
et dist k' ele atendroit illuec son signour

ne iamais ne s' en remoueroit  
ou qu' il enuoieroit boines nouueles  
et uraies d' aler ou seroit remes.

Ensi remest la dame en son pais

From to-forn Cristemasse Feste		del ( <i>sic</i> ) le nouuiel tans
Into past Esterne Atte leste.	84	iusk' en iuer.
and In this Mene while Cam Rydyng—		
That goode lady Into Comfortyng—		
bothe kyng Mordreyns and his qwene		Et li rois mordains,
Sarracynte, that lady be-dene;	88	et saraqite la roine, le vinrent sou-
and gladliche with hem hire wold han had,		uent veoir,
and to Sarras with hem hire wold han lad,		et l' eussent souuent
but sche ne wolde for non thing		menee a sarras s' ele vausist.
To Sarras gon with the kyng	92	Mais ele dist, 'ke ele ne se remoueroit
tyl that sche haue verray knowlechinge		
Of hire lord, more verray tydyng.		se ele ne veoit son signour, ou qu' il li
but now leueth this storye here		enuoiast teles ensenges k' ele couneust
Of kyng Mordrains and the lady In fere,	96	a uraies.
and bothe Of Nasciens & Celidoyne;		Mais ore laisse li contes
And Azen Torneth to Iosephe*, and Iosephes		a parler de la dame, et del roi mordain,
his sone,		et de nascien, et de celidoine, et de
& to Alle that Feleschepe that with hym gone.		chele lignie,
		et retourne a parler de ioseph d' ari-
		mathie, et de ioseph son fil, et de lor
		compaignie, dont grant pieche s' est
		ore teus.

\* This, and the same word hereafter, represent the *Ioseph* of the MS., the final *p* having a curl over it.

## CHAPTER XLI.

## HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO BRITAIN ON JOSEPHES'S SHIRT.\*

How God delivered from prisons, and fed always, Joseph and his companions; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 117). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 118). He says, God will take some over at once, but not all (p. 119); and why, because, though He kept His promise of help to them, some of them were unchaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 119-22); but the good ones shall (p. 121). These Josephes kisses (p. 123), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry ground (p. 124); then he pulls off his shirt, and calls Joseph first, then Dro (p. 124), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 125). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 126). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 126-7). He tells his companions that Britain is their promised land, and exhorts them to keep God's law and establish it there (p. 127). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 128).

Now telleth here this Story Anon  
 That aftir Josephe from Sarras was gon,  
 So that betwene hym and his Compemye  
 Manye Jornes wenten they Sekerlye  
 tyl they weren past the flowm Of Ewfrate,  
 And Manye Othir Jornes bothe Erly and late.  
 And as they wenten, Mochel folk they fownde  
 that hem Arested In that stownde;  
 but Evere god deliuered hem Anon  
 bothe Owt Of Castel and Owt of ston ;  
 So that Nyhtes thanne Manyon  
 In Wodes weren they logged Echon,

Or dist li contes, ke quant ioseph se  
 fu partis de sarras,

il erra entre lui et sa compaignie  
 4 mainte iournee.

Et tant qu' il eurent passe le flun d' eu-  
 frate  
 et mainte autre terre.

Si trouuerent maintes gens  
 8 qui le arresterent, et les uarent  
 retenir, pour chou ke crestien estoient.  
 Mais onques ne viurent en lieu ou il  
 fuissent retenu ne enprisoune, ke  
 notre sires ne les deliurast et ostast  
 de toutes subiections terrienes.

vne nuit d' iuer  
 12 gisoient en vn bos

\* The Additional MS. heads the illustration to this chapter,—“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent;” and begins “Orendroit dist li contes, que quant ioseph se fu partis de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu' il oreut passe le flun d' eufratre, et mainte autre terre.”

- and In Every mannes loggenge  
 Alle Manere Of vyande bothe of Mete and  
 drink ;  
 what that here hertes Cowden Axen Oper  
 Crave,  
 with-Owten dowte Anon they it have. 16  
 that Nyght lay Josephe with his wyf,  
 A Noble woman to God, and Clene Of lyf;  
 For Of Alle wommen that thike tyme were,  
 Of hirc degre hadde sche non pere. 20  
 Thanne descendid A vois there Anon,  
 and to Josephe there spak thus son,  
 and seide “ that the grete Maister þe word sent  
 thy wyf fleschly to knowen In good Entente ; 24  
 This Niht Only that thou so do,  
 For it is goddis will that it be so.  
 So that here thorwgh the seed Of the  
 this lond may Repleynsched be :  
 and 3if that it be a knave Chyld,  
 Galaaz thou him Clepe, bothe mek and Myld,  
 For thus Commandeth the grete lord  
 that Alle thing Ordeyneth be his Owne Acord.” 32  
 thanne Answerid Josephe there right Anon,  
 “ I am Redy his Comandement to don,  
 but that I am so Feble and so Old  
 that I not how this thing ben schold.”  
 quod this voys “ dismaye the non thing,  
 For thus Moste it be with-Owten varyeng.”  
 his wyf Josephe knew that Nyht  
 and begat Galaaz thorwgh goddis Myht,  
 whiche was A good man, and Clene of lif,  
 and the peple kepthe from Mochel stryf ;  
 and therto A worthy knyht he was  
 which was fulfild be goddis gras. 44
- en loges qu’ il auoient faites entr’ aus,  
 et auoient mangiet a si grant largheche  
 de viandes  
 comme leur cuer pooient penser et  
 lor bouches deuiser.  
 Chele nuit fu ioseph couchies auoec sa  
 feme, qui estoit boine dame a dieu et au  
 siecle,  
 et loe de tous ches qui les counissient.  
 Et lors descendi vne vois entr’ eus.  
 qui dist a ioseph.  
 “ ioseph, che te mande li haus maistres, par qui  
 commandement tu ies issus de ton pais a si grant  
 compaignie comme tu as amenee auoec toi,  
 ke tu counoisses carnement  
 cheste nuit ta feme,  
 dont tele semenche isse, ke chele semenche ait  
 la terre qui est promise a toi et a tes oirs. et k’  
 ele en soit gardees et honneree et maintenue.  
 Et quant il sera nes, s’il est marles,  
 qu’ il soit apieles galaad.  
 Ensi le commande li commanderes de  
 toutes choses.”  
 A chel mot respondi ioseph,  
 “ iou sui pres et apparellies de faire  
 son commandement.  
 Mais ie sui mais si vieus et si fraille  
 ke iou ne sai comment che puist estre,  
 fors ke pour chou qu’il a dit.”  
 “ Ne t’ esmaie pas, fait la vois.  
 Car ensi le te conuient il faire.” Et  
 ioseph se taist a tant ke plus n’ en dist.  
 Chele nuit connut ioseph sa feme,  
 et engenra galaad,  
 ki puis fu si prendom ke bien doivent estre  
 amentees ses proueches, et si fait, et si dit, et  
 ses oeures voiant tous preudomes, pour ke li  
 manuais retraient a lor folies.  
 et li hoin preudome qui tienent l’ordene de  
 cheualerie s’ en amendent enuers dieu et  
 enuers le siecle.

So On the Morwe, whanne it was day,  
 Josephe and his Mayne tooken here way  
 there that holy arche it was,  
 And Maden here preyeres In þat plas ;  
 Afore that holy vessel Alle knelynge  
 they preiden there ful sore wepyng,  
 And besowhten Owre lord Of good Cowndyt  
 Ouer that Se to passen ful quyt  
 Into the land that was behoten hem,  
 To Alle here Children, and to here stren.

Thanne whanne hire preyers they hadden

I-do,

Towardis the Se thanne Gonne they go,  
 And this be-fyl vppon a satirday  
 that be-Nyhgted they weren In fay.  
 and whanne they weren Come to the see,  
 Nethir Galeye ne Schippe ne fownden they  
 sekerle

where-Inne they myhten Over see gon.  
 thanne Maden they mone Everichon ;  
 and for Sorwe and fol lewmentyng  
 they borsten Alle In Sore wepyng,  
 and preyden Owre lord Of his Socour  
 hem forto senden In that langowr ;  
 and for his Mercye & his pyte  
 Sawf to bryngen hem Over the See.  
 and with this they Comen wepyng ful sore  
 alle to Josephes the Bischoppe thore,  
 “ A, Sire bischoppe, how scholen we do ?  
 Ouer this Se mown we not Go,  
 For here is nethir schippe ne Galeye  
 That we mown Ouer In gon trewelye ;  
 Wherefore we mosten Abyden stille here  
 But 3e konne tellen vs Ony bettyr Chere.

Tous les iours  
 estoit ioseph et sa compaignie

48 en proieres et en orisons  
 deuant le saint vaissiel c'on apiele graal,  
 anchois qu'il mangaissent de la bouche.  
 et proient a notre signour  
 qu' il les condui

52 en la terre qui promise lor estoit.

Et tant errerent ensi comme notre  
 sires les conduisoit  
 56 qu' il en vinrent a la mer.

Et che fu a vn soir tout droit quant  
 il fu anuitie a .j. samedi.

Et quant il furent venu a la mer,  
 il ne peurent trouuer nef ne galie

60 par quoi il peussent outre,  
 si en furent mult esmaies,  
 et crierent merchi a notre signeur,

64 a plours et a larmes,

ke il, par sa douche pitie et par sa  
 misericorde,  
 68 les venist secourre et aidier a lor  
 besoing.  
 Lors en uinrent  
 a ioseph, et li crient merchi, et li  
 disent,  
 “ sire, ke ferons nous :

72 demourer nous conuient cha,  
 car nous n'auons ne nef ne galie  
 par quoi nous puissons outre passer.”

76



and where- <i>Onne</i> 3oure herte would thenke, 3e scholde it hauen, bothe <i>Mete</i> and drynke ; and Also delyveren 3ow wolde he From alle <i>Noysaunce</i> and al <i>adversite</i> ,— And Alle thing that he hath 3ow behyht he hath it parfomed ( <i>sic</i> ) with strengthe & myht. For 3it me semeth that 3e axeden neuere thing but that <i>Anon</i> that 3e hadden 3owre <i>Askyng</i> . and as Often as that <i>Arest</i> hauen 3e ben, he hath 3ow deliuered both faire & <i>Clen</i> . Thus hath he 3olden to 3ow his beheste, To Man woman and Child, both lest and <i>Meste</i> . “ But ful <i>Evel</i> <i>Aqwyt</i> hym han 3e For his kendenesse, As 3e scholen <i>Se</i> : <i>Herkeneth</i> me now what I schal say. “ Whanne he to 3ow spak 3isterday <i>Atte</i> <i>Entre</i> Of the forest here That <i>Agas</i> is <i>Clepid</i> In Old <i>Manere</i> , and there he warned 3ou genneraly In <i>Chastete</i> to kepen 3ow Only, and <i>Clene</i> In body and In herte, that non <i>vnclennesse</i> 3ow <i>Aster</i> te ; Ne not with 3owre wyves forto <i>Melle</i> but be his leve, As I 3ow <i>Spelle</i> ; and this promyse <i>Maden</i> 3e As 3e wel knowen <i>Certeynle</i> : Now, behold how 3e han this holden, <i>Yowre</i> promyses lik as 3e tolden ! For the More part Of this <i>Compenye</i> , 3e knowen 3owre wyves In <i>luxvrre</i> ! And <i>Somme</i> there ben that <i>Repenten</i> ful sore that <i>Owt</i> Of here <i>Contre</i> <i>Comen</i> they thore ;	112 116 120 142 128 132 136 140	qu'il vous donrait canke vous ( <i>sic</i> ) cuers demanderoit. Et vous deliueroit des mains a tous chiaus qui vous vauroient faire anui et honte. Chil qui che vous promist, le vous a bien tenu, che m'est auis. Car vous ne li requis- istes onques chose puis : qu' il ne vous donast. Et maintes fois aues puis este arestes de maint prinche de terre, de quoi il vous a puis deliure. Ensi vous a il puis rendu uos pro- messes. Mais se vous li aues mauuagement tenue la sieue, il n'est pas meruille s'il le vous rent. Et quant il ala auoec vous a l'entree del bos des agais, chascuns de vous li voue de cuer e de bouche qu' il tenroit sa char chastement et netement iuse' a tant qu' il eussent congie de counoistre leur femes. Cheste promesse fesistes vous, che sachies vous bien. Or esgardes comment vous l' aues puis tenue.* si bien ke li pluseur isont puis encheu en pechie de luxure vil et ort.
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\* MS. Reg. repeats “vous l' aues puis,” and adds “si brenne,” or “bruceite,” or some other word confused by correction.



and so Entasted Alle 3e been,  
 Somme Of lecherye that is vnclen,  
 And Somme Of his Contre the Repentaunce  
 why they Owt Comen be Ony Chaunce, 144  
 and Sory they ben In alle degre  
 here hertes to sette In Swich parfyte.  
 “ But the tothere that Oþerwise han do,  
 here hertes to god Contenwed Euere mo,  
 and 3it Into this day dwellyn they So,—  
 Al so hot brenneng Ewere In Charyte, lo,  
 as Ony licour In vessel boyled May be,  
 Thus dwellen they In love and In Charite ;  
 and ben fulfild with the holy gost,  
 the wheche that is lord Of myhtes most ;  
 For they han kept hem In Chastete  
 Aftyr Goddis byddyng In Eche degre,  
 And In Chastete han they kept here lyf  
 Aftyr goddis comandement with-Owten stryf,—  
 These, trewely, scholen passen the See  
 with-Owten Schippe oþer galey In Ony  
 degre ; 160  
 and the See hem Susteyne schal also,  
 and there-Over Clene forto go.  
 For with venym Enfect be they not trewelye,  
 Neþer with fylthe Entachched, ne with non  
 velony ; 164  
 These with-Owten Schippe Scholen go  
 Over the See with-Owten Mo,  
 thorwgh feyth, beleve, and stedfast Creauce  
 that In hem is fownden with-Owten variaunce. 168  
 “ But 3e that ben fallen in Synne,  
 3e ben not Able to Entren the Se with-Inne  
 But 3if 3e han Owther Schippe oþer Galeye  
 That 3ow Ouér May bryngen Sauflye. 172

Li aucun sont si refroidie de bien faire qu' il  
 en i a plusieurs qui se repentent de che qu' il  
 issirent onques de lor pais ne de lor terres.

Ensi sont entechie, li vn de luxure, li autre  
 de repentement de che qu' il ont oste leur  
 cuers de lor proposemens ou il estoient, ke ki  
 (*sic*) li autre aient.

Li vn

on (*sic*) ont tous iours en lor cuers  
 enuers notre signour,

et sont enchore ausi chaut du fu

del saint esperit et de caritei com s' il  
 eussent fait acoustumeement.

Et ont puissedi si bien gardee lor  
 char, et lor chaaste tenue, qu' il auoient  
 promise,

qu' il i passeront voirement.

sans nef et sans auiron,

et les soustenra la mers, ch' est li  
 mondes,

pour chou qu' il n' a en aus ne teke  
 ne uilenie de nule riens.

Car lor fois et lor creanche les passera  
 outre, et la grant netete qui en aus est.

Et vous qui estes cheu en pechie,  
 ne uous estes pas si bien garde com  
 vous deussies,  
 si passeres en nes et en galies, et nous  
 sieures.

and wele 3e now heren the Cause why ?		Et saues pour quoi,
I schal it 3ow tellen ful Openly ;		
that we from 3ow scholen departen here,		
I schal it 3ow Schewen More Openly and		
Clere.	176	
For Oure lord desyreth In non degre		nostre sires ne veut pas
The death of A Synnere, what so he be ;		la mort del pecheour :
but that he lyve and Amenden his lif		pour chou qu' il veut qu' il s' amende,
Forto lyven In Clennesse with-Owten stryf.	180	et reuienge a la voie de verite.
“This thing to 3ow now have I told,		Cheste chouse vous ai iou dite,
3owre owne folyes to knowen Manyfold,		pour chou que ie voel ke vous re-
Of that 3e han Mistaken 3ow Ony Owr		counissies vos folies.
I forfetyng Azens 3owe Creatowr,	184	
Neper neuere Repented 3ow Into this day		Et quant vous seres confes de chou ke vous
Of 3owre Evele dedis, as I 3ow Say.”		ares vers dieu mespris, si n' i repaires mais
Thanne they that Cowpable were,		ensi com vous aues fait iadis.
herde Josephe Speken In this Manere,		Quant chil qui se sentirent coupable
and hem So Acusede Of here trespas,	188	de chou dont il les accusoit,
Ful mochel Sorwe Maden they In that plas,		oient cheste parole,
and begannen so gret deol forto Make		
So that for Sorwe they gonne to qwake,	192	si se traient ensus de iosephe, et com-
that neuere grettere Sorwe Men say		menchierent .j. duel a faire si grant
To-forn that tyme Into that day ;		et si merueilleus
and Cryden In here Owne Conciense		que iamais ne verres grignour,
“A, Creature vnkende, why wostest pou		
Offense ?	196	et se clamerent
and Of this Condioun Cursed peple we ben		mauleures caitif.
Ful two hundred & Sixty, as that I ween.”		
And Of hem that not Acwsed were		et en pot bien auoir en chele com-
To Iosephes the Rennen al In fere,	200	paignie.
and to-forn hym they kneleden Everychon,		.iiij. chens et lx.
and thanne thus to hym they seiden Anon—		Et li autre qui ne se sentoient pas mesfait de
“Now, swete Sere Josephes <sup>1</sup> , how may this be		che dont li autre estoient accusee :
that we scholen passen here Ouer the see ?”	204	s' aprochierent de iosephe,
		et s' agenouillierent deuant lui,
		et li dient,
		“ comment porra chou estre, sire,
		que nous passerons.”

<sup>1</sup> MS. Josephs, with a line through the h.

thanne he hem Answerede Ryht Anon		et il respont.
“ Here Over this See now scholen 3e gon.”		“ vous le sares par tans.”
and vppon that Compenye was Certainly		Et il estoient en chele compaignie,
Two hundred persones and ful Fyfty,	208	chent. et l. par conte,
and the Moste part Of Alle tho		et en estoient li plusour
kynnes folk to Iosephes weren Also.		parent iosephe.
That Nyht it was bothe fair and stille,		Li airs estoit cois et paisiules et seris,
and the See pesible At here Owne wille	212	
with-Owten tempest Owther distresse ;		
and þe Mone schon In alle hire bryhtnesse,		et la lune luisoit clere et biele,
Al so bryht as In Averylle,—		
thus it schon bothe fair & stille :	216	
and this was the Satyrday Certainly		et estoit le samedi
Aforne Esterne day ful trewly.		deuant la surrection ( <i>sic</i> ) nostre si-
And tho Iosephes to his fadir then Cam		gnour.
Anon		Et iosephes vint a son pere,
And hym kyste to-forn hem Echon,	220	si le baise, et puis li dist “ sieues
& so On Aftyr Anothir there		moi.”
As his Owne bretheren In Eche Manere ;		Puis vint a chiaus qui deuant lui
So Iosephes hem kyste Everychon,		estoit,
Alle his Compenye be On and On ;	224	
and to hem he seyde In the same degre		et dist a chascun
As to his Fadir he dyde thanne Certainle,		che qu’il auoit dit a son pere
“ Seweth 3e me now Everychon		
In the Same weye that I schal gon.”	228	
thanne Iosephes the See wolde han Entred		Lors se vaut metre en la mer,
Anone		
but that A voys to hym there Cam thus sone,		quant vne vois li dist.
and Seide, “ Iosephes, Entre thou not here,		“ Iosephe, n’i entre pas ensi.
but werke thou In Other Manere.	232	anchois met deuant cheus qui portent le
Ferst putte to-forn the Everichon		saint graal. Et puis oste la chemise de ton
that thou kystest here Anon,		dos. et puis si di a ton pere qu’il mete le pie
and Setten here foot vppon the se—		sour le geron.
For Alle I-Saved scholen they be,	236	Et quant il iara mis: apiele tous
		chiaux qui tu as baisies, et fai au-
		trestel faire a chascun. Et s’il ont
		bien garde chou qu’il promissent a lor

As it is pleynty the be-hote,  
 Over Al Sawf scholen they gon On fote ;  
 For Alle Sewr Scholen they be  
 vppon the See to Gon ful Certainle,  
 and Over this see scholen they pase  
 Er the day schewe In Ony plase.”

As the vois to Iosephe[s] Spak, in the same  
 Manere

Riht so forth his peple Cleped he there ;  
 and theym that the holy vessel bore,  
 Into the Se he dide hem gon thore,  
 “ For the vertw Of this Fessel  
 3ow schal Cowndyen faire and wel.”  
 and thus vppon the see they wenten Anon  
 with-Owten drede thanne Everychon,  
 that so vppon that water wenten they there  
 As thowgh vppon the drye grownd they were ;  
 and with hem boren they In Compemye  
 the holy vessel, with-Owten lye,  
 the wheche they Cleped seint Graal  
 Owthir Operwyse it is I-Clepid þe sank  
 Ryal.

And whanne Iosephes beheld Al this  
 that On þe water the wenten with-Owten Mys,  
 thanne dide he Of his Schirte there,  
 and Clothed him In Anothir Manere,  
 and spradde that Schirte vppon the see  
 As thowgh that it pleynt lond hadde I-be,  
 and Seide to his fadir there Anon  
 his feet that Schirte to setten vppon.

Thanne cleped he forth An Old Man  
 that Iosephes ful Cosyn was than,  
 and twelfe Sones he hadde Also ;  
 but the fadris Name was Clepyd Dro :

sauueur,

il porront bien tout estre sour legieron.

Et quant il l'aront mis, il en porront bien  
 tout passer. Et chil dist, ke chil ki n'ara mie  
 240 bien tene sa promesse, il porra remanoir.  
 Et chil girons lor sera nef et galle, et les por-  
 tera, ains qu' il soit aiourne, outre cheste mer  
 par de la a l' autre riue qui est en la terre  
 qui nostre sera.”

Ensi com la uois leur deuisse,

244 le fist iosephes . car il l'apiela  
 tous cheus qui portoient le saint  
 vaissiel,  
 et les fist entrer en la mer, et lor dist,  
 “ ales assure. Car la vertu du pre-  
 cieux vaissiel  
 248 vous conduira.”

Et chil se metent maintenant en mer  
 sans paour et sans doutanche,

et commenchent a aler par desus li aue,  
 tout autresi com s' il fuissent a plaine  
 252 terre.  
 Et portoient  
 le saint vaissiel auoec aus,  
 ke on apieloit le saint graal.

256 Et quant iosephe uoit  
 qu' il sont achemine en tel maniere,  
 si osta la chemise de son dos,  
 260 et reuesti s' autre reube,

et puis dist a son pere  
 264 qu' il mesist son pie sour le giron.' Et  
 il estoit en la mer bien loins, et auoit  
 sa chemise mise ausi, et estendue au-  
 tresi com il fesist de-sus terre. Et lors  
 vint ioseph auant, et mist son pie desus,  
 et apiela maintenant .j. sien autre par-  
 ent qui auoit a non orro. Et auoit ia  
 268 .xij. enfans biaux et gens.

<p>and he his feet sette vpon the Scherte,          and as Iosephe to-forn him hadde sette,          thanne Aftyr this Iosephes gan to Calle          An hundred and Fyfty forth with Alle ;          and alle vpon the Scherte Entred Anon,          And there vpon the See they stoden Echon.          Thanne Josephes bothe Schirte and water gan          blesse,          And Anon God gan it for to Redresse,          and wax moche largere hem vntylle,          and it fer Abrod spradde Aftyr goddis wyll !          behold what Meracle god there wrowhte          For his peple that he hadde I-bowhte !          that for An hundred and persones Fyfty          Vpon that schirte Alle weren they trewely !          Except Only persones tweyne          whiche weren not worthy In Certeyne,          the whiche was bothe the fadir &amp; þe sone          that ne hadden not ful wel I-kept here Wone ;          the Fadiris Name, ' Symenx ' it was,          that whanne he scholde Entren In that plas,          Into the water they sonken there Anon          As thowgh it hadde ben Owther led Oþer ston.          And whanne Josephes beheld thanne this,          " 3e han don ful Evele with-Owten Mis.          Now here the werkes don wel schewe          what feith In 3ow was In þis throwe."          And whanne that Into the water weren they          Sonke,          with Alle here strengthes thanne they Swonke          tyl that Aboven the water they were.          Thanne they that vpon the lond weren left there,</p>	<p>272</p> <p>276</p> <p>280</p> <p>284</p> <p>288</p> <p>292</p> <p>296</p>	<p>Et quant il ot apiele, chil se mist sour          le giron de la chemise          ausi com ioseph auoit fait.          apres apiela          tous les autres chent. et .l. l'un apres          l'autre.          Et ensi comme chascuns se metoit sour          le giron de la chemise :</p> <p>si croissoit li girons,          et eslargissoit ensi com a la uolente del          haut maistre atalentoit.          Si ot si apiert miracle a cheste chose</p> <p>ke li .c. et .l.          se misent sour le giron iosephe mult          largement  <sup>a</sup> fors ij seulement.<sup>a</sup>          Et chil n'estoient pas si conuenable          ne ueu com il deussent.          Et estoit li vns peres a l'autre.</p> <p>Et estoit li peres apieles symons.          Chil doi, quant il durent metre le piet          sour le giron,          si affondrerent          aussi legierement comme vne pierre          de plonc fesist.          Et quant iosephe les vit, qui bien les          counissoit de veue, si lor dist,          " mal faisies qui nous alies decheuant.          Or i pert bien          com poi de foi a en vous.          Et quant il furent au fons del auwe,</p> <p>il s'esforchierent tant pour paour de mort, et          pour chou qu'il lor conuenoit faire,          qu'il vinrent a là riue.          et li autre qui remes estoient</p>
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<sup>a</sup>—<sup>a</sup> omitted in MS. Reg.

Faste they Ronne hem to Socoure, And to þe lond hem pulde In that Oure.		
and Josephes held his scherte be the Slev that So In to the Water he dyde hem Meve, and Comaunded hem alle to God Al-Myht, that so be goddis governaunce forth wenten they ryght ;	300	lor couroient aidier. si les präsent, et les traissent a terre. Et iosephes, qui tenoit sa chemise <sup>b</sup> par la manche, commença a aler deuant, et a traire sa chemise <sup>b</sup> apres soi sour l' eue. Et il se furent tout commande a notre seigneur, et mis en sa main . et en son conduit . et orent mise en lui toute lor esperanche.
So that it happed hem bothe faire and wel That vpon the Morwe they Aryvede Ech del, and Into grete Breteyne they Entred Anon Al that Compenye thanne Everychon ; And Syen bothe the lond and Contre there That Alle fulfyld with Sarrasines were, and Manye Othere Miscreaunce, so happid that tyme was here Chaunce.	304	Si auint si bien que anchois que li iours aparust, furent il arriue* en la grant ber- taigne,
Whanne that Alle Aryved they were, Josephes Anon Reuersed hym there, and vpon his knes he knelide A-down, and to God there he Made his Orisown, and 3ald hym graces & thankynges Al so Of the Miracle that he for hem hadde I-do.	308	et virent la terre et le pais ki tous estoit pueples de sarrasins et de mescrans.
Thanne Josephes drowh hym somewhat Afar From his Felawes, and wolde Comen non ner, and his preyeres gon faste forto Make For his Othere felawes sake with wepyng and with teres grete, For hem that beyonde the Se he lete, that God hem Sauf Scholde brynge Into here feleschepe with-owten blemschenge. And whanne his preyeres he hadde I-do, A vois to hym Anon Cam tho	312	Et iosephes fu reuestus tantost com il furent en la riue sour la cauchie;
	316	
	320	et commenchièrent a merchier et a prier notre signour,
	324	'ke il par sa douche pitie. amenast a sauement de chiaus qui de l' autre partie de la riue estoient remes.'
	328	Et quant il orent cheste requeste faite, maintenant lor respondi une vois,

<sup>b</sup>—<sup>b</sup> repeated in MS. Reg.

\* MS. Add. MS. Reg. has " arriere."

And to, " Iosephes, thy preyere Of god it is herd In good Manere ; For to the Scholen they Comen sauf & sownd there that thow standist, vpon this grownd.	332	et dist, " iosephe, ta requeste est oie. Car il arriueront asses tost.
For this lond is behoten to the And to hem þat thou hast In compeyne, Forto Multeplyen this lond here with Opere peple thanne þere-Inne were ; And therefore thou Most speden the faste Goddis Name to pvblysshe In haste ; For wete þou wel, thou Mostest here travaille Tyl goddis lawe be knowen with-Owten faille,	336 340	Et sachiez ke cheste terre u tu ies uenus, est promise a ton lignaige, pour acroistre, et pour multeplier le de gent plus conuenable ke il n' i a. Mais garde que tu soies fors et ardans pour anonchier le non ihesu crist, et la uerite de la ewangile en tous les lieus ou tu uenras, car bien saches que ia tant ne te saras haster c'ases <sup>a</sup> ne (a) Quant iosephes entent la parole,
Over Al Abowtes In this lond, and for non thyng that thow wond."		il se lieue esraument de la terre, et regarde vers le chiel,
Whaune Iosephes herde this vois thus seyn thanne from the Erthe he Ros In Certein, And looked vpward to the hevene, And Seide, " lord with Mylde stevene behold thy Servaunt Al Redy here thy wil to fulfille Every where."	344 348	et dist. " Sire, vees chi votre sergant : aparellie a che que vous comman- deres."
Thanne Iosephes tornede Anon Ageyn Toward his fadir & his frendis In Certeyn, and seide, " lordynges, herkeneth to Me ; Tydynges I schal tellen 3ow now Certeynle. this is the lond ful sothfastly that to vs is behoten, and Owre Compeny, the wheche with Othere plauntes Edified moste be thanne it is now for Certeynle.	352 356	Lors s'en tourne vers son pere, et envers ses parens, et lor dist : " Signour, noueles uous sai a dire, boines et bieles et merueilleuses. vees chi la terre qui promise uous est. a uous et a uos oirs. Si couvient k' ele soit edefie et plantee de noueles arbres.
For as the lawe Of Miscreaunce, It is bothe fals and Eke variaunce ; therefore Moste Goddis lawe here Stedfastly ben vp-holden In Ony Manere ;	360	Car tout ausi comme mescreanche est mauuaise loys, et est fermement trouuee. Ausi couvient il ke la loys crestiene, qui est boine, et ne, et saine a la vie perdurable, i soit plantee

(a) te conuenra trauellier, anchois ke la loys crestiene soit expandue par cheste terre. Ore te lieue de chi, et fai chou ke ie t' ai dit."

and perfore In þis lond that lawe Roten welen we,  
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon  
that to-forn Iosephes stoden Echon, 364  
"lo! Sire, behold al Redy ben we here  
with Owre hertes and bodyes al In fere  
To don Al 3owre Comandement,  
lo, vs alle here, Sire, present! 368

For here ben we Redy Everychon  
Goddis lawe to Reren A3ens owre fon;  
and the lawe Of the verray Crucyfyte,  
we scholen it vp-holden to lyve Oþer dye: 372  
there-fore Comande vs what we scholen done,  
and it schal be sped thus sone  
To Owre poweris and Owre Myht." 375-6

Thanne answerid Iosephes to hem Ageyn,  
"3it Schal I Abyden In Certeyn  
Tyl that we han Of Owre felawes som tyding,  
3if God Of his grace hyder wyle hem bryng 380  
that On þe tothir syde Of the see now be,  
that God hem kepe for his grete pete."

Now levethe here this storye  
Of Iosephes and Of Al his Compenye, 384  
and Retorneth to Nasciens Ageyn,  
and Ek to Celydoyne In Certeyn.

et enrachinee.  
et chele ostee qui ore i est."

Et chil respondent,

"vees chi  
nos cors et nos cuers apparillies  
et a faire che que vous commanderes.

Nous soumes prest  
de mourir ou de viure pour l'amour  
de la loy,  
et pour le saint crucefiement notre  
signour essauchier et leuer.

Commandes,  
et nous ferons tous nos pooirs de  
faire tout a uo commandement."

Et il dist

' qu' il ne lor commandera riens  
deuant chou qu' il sara uraiement  
nouuieles de ses compaignons  
qui de l'autre part de la mer sont  
remes.'

Mais a tant se taist ore ichi endroit li  
contes

a parler de iosephe et de sa compaignie,  
et retourne a parler de nascien,  
pour traire a chief de chelidoine et  
de lui.



## CHAPTER XLIII.

NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND IN BRITAIN, MEET  
JOSEPH, AND THEN CELIDOYNE.\*

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 130). When he wakes, the book is gone (p. 131). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 132). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 132). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 133). They, being ordered from heaven, come on board (p. 133); and when out at sea they find Nasciens (p. 134), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarras (p. 135), and gets him to explain how his company came there (p. 136-7). They all arrive in Britain, are welcomed by Joseph and his company (p. 138), and stay talking, being fed by the Holy Graal (p. 139). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 139-40), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 miraculously with the loaves (p. 140-1), so that they leave behind more than the loaves themselves (p. 141). Josephes preaches to them (p. 141-2), and then they travel on, and enter Castle Gala-fort, which has the sign of the Cross on the door (p. 143). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 144). Nasciens recognises his son, and they embrace (p. 145), and the Duke has the whole company lodged and fed in his castle (p. 146). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 147)

Now this storye telleth here  
Of the Godman and Nasciens In fere,  
how that Nasciens þis writ gan beholde,  
and there-Onne loked ful Many folde ;  
and how this goodman was thanne Ago  
From Nasciens, and how he ne wiste tho.

Quant <sup>d</sup>a Nascien<sup>d</sup> li preudom qui  
auoit deusei la senefianche

[<sup>d</sup>—<sup>d</sup> Omitted in MS. Add.]

4 del brief qu' il tenoit,  
se fu partis de la nef  
en tel maniere qu' il ne seit qu' il ert

\* The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a nacien qui estout tous seuls en j. nef ;" and begins "Quant li preudoms qui anciesies auoit deuse la senefiance du brief qu' il tenoit, se fu partis de la nef."

Nasciens, that was bothe Ioyful and glad, On his writ faste loked that he had ;		deuenus, et nasciens, qui mult fu lies et ioians,
and to that Schippes * bord he Cam Anon, and Into his Owne Schippe he gan to gon, where As was the Bed so Riche,	8	reuint au bort de la nef, car il quida rentrer en l'autre nef dont il estoit issus,
and the swerd þat In þe world ne was non swiche, And no man Abowtes hym nowher he say,		ou la riche espee estoit.
but Only that Richesse that to-forn hym lay ;	13	Mais il ne le vit ne loins ne pres, dont il fu mult dolans.
wherethorwh In his herte he gan to glade Of the Goode wordis that þe good man seid hade ;	16	Car mult li faisoient grant confort li troi fuisiel qui entour le lit estoient.
and thanne Abowtes hym he lokede tho, and Sawh non wyht Comeng to ne fro, Ne nethir man ne womman that he myhte to speke.		Et quant il vit qu' il u' en verroit point,
Thanne A3en to his wryt he gan to Reke	19*	si e' en seufre, et s'en reconforte a son brief.
Tyl that the Nyht it Cam hym vpon ;	20*	Et quant la nuit fu venue,
thanne down to sleepe he leyd hym Anon.	20	si se couche en la nef, et s' endort. Et quant il fu endormis, il li fu auis
thanne hym thowhte As long as he In slepe lay		ke li preudom ki li auoit baillie chel brief
That this goodman A3en to hym Cam In Fay, and took that writ Owt Of his hond, thus gan he tho forto vndirstond,—	24	li retoloit, et li disoit.
and seide to him thus In Certeyn, “ this writ gettest thou Neuere ageyn :		“ Jamais ne reuerras chest brief deuant che que tu deuras partir du siecle,
tyl that Owt of this world schalt þou go this writ A3en Cometh the neuere vnto ;	28	
and Owt Of this schippe gost þou not In non degre Tyl the day of the Resurectioun ful sekerle, and thanne schalt þou A-Ryven Anon		ne ia n' istras de cheste nef deuant ke la resurrestion sera venue. mais lors arriueras tu el pais
Into þe lond there as Is Celidoyne thy son ;	32	ou tu trouueras celidoine ton fil,
and with þe A-Ryven scholen Also the Synneris that with Iosephes ne myghten not go.”		auoeques toi arriueront li pecheour qui ne porent lor com- paignie sieuir, pour les pechies dont il sont tout plain.

\* *Schippes* is so written at length in the MS., the Schippe in the next line, as elsewhere, is *Schîp*.

Al this Sawgh Nasciens In his slepinge,  
where-Offen he hadde gret Merveillynge.

Vppon the Morwen whanne it was day  
lyht,

vp Ros thanne this Nasciens Anon Riht,  
and bethowghte hym Of his Aviciown  
That he hadde seyn, bothe Alle and som.

Thanne aftir his wryt loked he there,  
and he it Cowde fynde In non Manere ;  
and 3it loked he bothe vppe and down  
Al Abowtes that Schippe In vyrown.

& whanne he Cowde fynden In non wyse,  
thanne gan his herte ful sore to Agryse ;  
thanne woste he wel that thike good Man  
thike wryt from hym hadde taken than,  
where-Offen Abasched ful sore he was  
that his wryt was so gon In that plas ;  
but he hopede that it was be goddis Ordinaunce,  
wherfore he was the lasse In dowtaunce,  
So that he Comforted hym the More  
thorwgh the Avyciown that he hadde thore.

It behapped hym on the same day  
That In the see a schippe he say,  
(and Cam from Cordres that Cyte,)  
where-Inne was a gret Compene,

An Amyrawnt, and with hym bothe princes &  
knyhtes

and many Oþer peple Redy to fyhtes ;  
& Into Grece ward they were,  
vppon kyng Salarnande to werren there.  
and whanne sire Nasciens thei gonne to se,  
thanne Merveilled Alle this Compene,

Ensi auint a nascien en son dormant.

36

Et au matin quant li iours fu clers et  
biaus

s'esuilla,

et il souuint mult bien de che

40

qu'il ot veu en son dormant.

Lors commença a querre son brief

et cha et la.

44

Et quant il ne le puet trouuer,

si s'aperchut que chil qu'il auoit veu  
en son dormant

48

l'en auoit porte.

Si en eust esse mult durement cou-  
rechies

s'il ne quidast k'a notre signour en  
pesast.<sup>e</sup>

52

Mais pour chou qu'il ueoit bien ke  
chis afares aloit plus par la uolentei  
de dieu ke par autre chose. Et pour  
chou ne fu il mie grantment irascus,  
ains s'en conforta.

Chele nuit meisme li auint

56

qu'il encontra vne nef

qui en-venoit de cordes la chite,

et estoit li amiraus dedens, a mult  
grant plente ne chiualers et de  
prinches

60

et d'autres gens. Et furent mult bien  
garni d'armes,  
et aloient en ost en greche

sour le roi de salemonde.

Et quant il virent nascien si seul en  
chele nef,

64

il s'en meruillierent mult,

<sup>e</sup> " qu'il pesast a notre signor," MS. Ad.

and, for aftir hem he was formably, with hem In here schippe they wolden han had trewly ; but Nasciens Nolde In non degre Comen in here Compeyne.		et l' eussent mult volentiers mis auoec aus s' il uassist, mais il ne vaut,
And whanne they syen he Wolde not so, they seiden he was a fool with-Owten Mo, and that they sien neuere so Nise A man as þis veray fool Nasciens was than ; So that to hym þanne for Routh & pyte Of here vyandes thanne 3oven hee ; and so from hym thanne gonne thay gon, and Of hym spoken Many On, that they Syen nevere to fore A man In a schippe Alone to gon Ore.	68	si l' en tinrent a fol et a niche, 72 et disrent qu' il n' auoient onques mais veu si fole riens, si laissent par pitie. Et li amirans commanda ke on li donast tant de sa viande tant ke bien li peüst souffire a demi an. Lors se partirent de lui, 76 et disent, ' qu' il n' anoient onques mais veu home si folement aler par mi la mer com chil faisoit. Car il n' anoit o lui ne gouernal ne aniron, ne riens qu' il veissent qu' il le penst conduire.' Et nasciens, qui tous seus fu remes, erra toutes voies si comme auenture le menoit. Et ensi erra tout l' iuier iusc' a l' entree d' este.
And Nasciens that In the se was Abrod, Vpp and down labowred as wolde þe goode lord ; Now wente forward here A while, and now Wente bakwardis Many A myle, and Into Manye A dyvers Contre that schippe A-Ryved ful Sekerle ; and Often Arest wit Miscreans, but Euere god delyuered him be chauns. and atte laste the schippe took In to þe see, Estward Into A port thanne wente he ; and Abowtes high Midnyht he fyl On slepe Anon Ryht ; and his schippe to lond it wente, And 3it wook he not veramente.	80	84
But now declareth this storye at what yl be A-Ryved Sekerlye— at the devyseng Of Seynt Graal whiche that this Storye declareth Al,—	88	Et tant ch' a .i. soir arrina, si comme dieu plot. a .i. port entour mienuit, et il dormoit. 92 Et s' acuns me demandast ou che fu, iou li diroie ensi com l' estoire del saint graal le tesmoigne,
	96	

It telleth that he Aryved Evene ryht pere  
 In the same place as Iosephes felischepe were,  
 where as they Abyden wel longe  
 that for synne þe wolde not hem fonge. 100

And whanne the Schippe to the lond was gon,  
 To hem A voys there Cam Anon,  
 "Into this Schippe Entrith Alle 3e,  
 and Ouer the Se Cowndyed scholen 3e be 104  
 Into the lond that is to 3ow behote,  
 there-Inne to Gryffen Many A Rote.  
 for, be war þat 3e don non More Synne  
 From this day forward but þat 3e blyne. 108  
 and 3if 3e don In Ony degre,  
 bothe body & sowle distroyed 3e be."

And whanne they herde þat þe vois thus spak tho,  
 anon they answerden with-Owten Mo, 112  
 "lord, thyn Owne Men Alle we be  
 From this day forward now Sekerle,  
 In Swich a Manere as be non weye  
 thy Comandement not breken feithfullye." 116

and 3it A bonet In þe schip there was  
 that was not set On In that plas ;  
 and whanne the bonet was Onne I-don,  
 thanne God sente hem wynd Ryht Anon, 120  
 So that with-Inne A schort while  
 they Cowden Nethir Sen lond ne yle,  
 So fer they weren in the Se.  
 thanne betoken they hem Alle to þe Trenyte, 124  
 and preyden god for his gret Mercye  
 "that to theke Contre he wolde don hem Aplye  
 where that Iosephes and Owre felawes be ;  
 Now gracious lord, for thy grete pyte." 128

And whiles thus they weren In here prey[er]e  
 Into A partye Of the Schippe loked they there,

que che fu au port ou li compaignon  
 iosephe estoient.

Et ch' estoient chil qui ne peurent  
 sieuir pour le pechie.

Quant la nef fu ariuee al port ou chil  
 estoient,  
 si oirent chil vne vois qui lor dist.  
 "Entres ens, pecheour.

Car la nef vous menra  
 en la terre qui promise vous est.

Mais gardes d' ore en auant de pechie.

Et si amendes vos vies  
 se vous ne voles estre destruit en  
 cors et en ame."  
 Et quant il oirent chou,  
 si respondirent tout a vne vois.

"Sire, nous vous tenrons  
 d' ore mais

si bien que  
 nous ne trespaserons plus uotre com-  
 mandement."

Mais vn voile . auoit en la nef  
 qui n' estoit pas tendus,

si le tendirent maintenant.

Et li vens, qui grans estoit, et bien  
 portans, se feri dedens le voile.  
 Et la nef se fu en peu d' eure  
 si eslongie de la riue qu' il ne virent  
 de nule part terre.

Lors se commanderent a notre signour  
 et li proierent mult escortement, 'ke  
 il par sa douche pitie  
 les menast a sauuete

la u lor compaignon estoient.'

Endementieres qu' il estoient en proi-  
 eres et en orisons,  
 il regarderent en la nef,

and Syen Nasciens where that he lay, that hadde not waked Of Al that day For non noyse that they Alle Made, Where-Offen Merveille alle they bade.		et virent nascien, 132 qui se dormoit si fermement que onques pour leu[r] venue ne s'esuilla.
and whanne they gonnen hym thus Aspwe, Abowtes hym faste they Ronne Sekerlye, & thus they spoken Amonges hem Echon " whethir schole we Awaken hym Other non." thanne Answerid Anon somme ageyn, " Awake we him now here In Certeine."	136	Et i assambla grant partie de gent en- tour lui, et demanderent entr' aus s'il l'esuilleroient pour demander lui qui il estoit.
Anon On leyde his hond vppon Nasciens his hed, and there Awook hym In that sted. & Anon whanne he Awaked was, he blessed hym Often In that plas, And Merveilled Mochel In his thowht how that Meyne to hym was browht ; For whanne to Slepe he leyde hym þat Nyht, with-Innen his Schippe ne was non wyht.	140	" Oil," che dist li vns. Lors mist la main sour le chief nascien, et le boute.
thanne vp Anon he gan hym to dresse, Amonges hem alle In Sothfastnesse, As A Man that was ful sore Afrayed, and Of his wittes thanne Alle dismayed, and hem grette there Everychon. thanne After, he Axcede Of hem Anon ' Whens that they Comen In to that plas, For with-Inne schort while non with him Nas.'	144	Et il se saine maintenant ke il se sent mouuoir, et mult se meruilla durement de chou qu' il vit entour lui si grant plente de gent. Car oreendroit quant il s'endormi, 148 n'en i auoit il nul en la nef. Lors se dreche
Thanne answerid they hym Anon Ageyn, ' that somme Of Ierusalem weren Certeyn, And somme Of galile & Of Other plase ; Swich was þe Compenye þat there wase ; and from here londis thus ben they go, and from here Richesse Clene Also, be his <sup>a</sup> Comandement that is kyng of kinges— Whiche is Iesus Crist, lord Ouer al thynges—	152	comme tous effrees, 152 et les salue de dieu, et lors demande de quel part il sont, et quele aenture les a illueques mis, car orendroit n' i estoient il pas quant il s'endormi. Et il li dient ' qu'il sont de iherusalem teus i a. et li autre de galylee et de la terre en-tour. et se sont parti de lor pais par le commandement le roi des rois
160	164	

<sup>a</sup> MS. þe.

- For Into A lond that we scholde go  
 that vs he hath behoten for Evere Mo,  
 To vs and to Oure Eyres In fere :”  
 In this Maner tolden they Nasciens there. 168
- And whiles they talkyd of this Matere,  
 Sire Nasciens thanne beheld Every where,  
 and Amonges liem alle he sawh a knyht  
 that to fore tymes he knew ful riht, 172  
 as him thowhte be his semblaunce  
 at that tyme with-Owten varyaunce.
- thanne wiste he pat it was Clamarides  
 that hurt was In bataylle amonges þe pres, 176  
 and Anon his boote he hadde  
 thorough þe Crois þat Mordrayns In his scheld  
 ladde,  
 whiche Cros In his scheld to bataille he bar  
 whanne with kyng Tholome fawht he thar. 180
- Thanne whanne that this Nasciens knew veraily  
 that it was Clamacides properly,  
 Non lengere Abyden thanne he ne Myhte,  
 but hym be his proper Name clepid Anon Ryhte, 184  
 and seide “ Clamacides, Art thou not he  
 that Sumtyme heldest lordschepe Of Me ?”  
 and whanne Clamacides herde On clepen hym be  
 name,  
 he Merveilled thanne gretly Of that fame, 188  
 and Aspide that it was Sire Nasciens.  
 thanne Anon cam he to his presens,  
 and wiste wel it was his Owne lord,  
 an (*sic*) he his knyht be his Owne acord. 192  
 thanne to hym he Ran ful faste  
 and abowtes his Nekte his Armes he Caste,  
 and hym kyste for Ioye and pyte,  
 Sore wepyng that Alle men myhten it se, 196
- pour aler en vne autre terre, ke nous  
 ne sauons ou ele est, ne de quel part.  
 Mais promise est a nous et a nos oirs.’
- Endementiers qu’il parloient a nascien  
 il regarda sour aus,  
 et vit .i. chiualer  
 qu’il auoit autre fois veu en autre lieu,  
 che li sambloit.
- Et quant il l’ot bien regardee, si li  
 sambla que ch’ estoit climachides,  
 qui iadis eut este garis de son brach  
 qu’il ot caupe  
 si tost com il l’ ot touchie a la crois del  
 escu ke li rouis mordains auoit porte  
 en la bataille, qui iadis auoit este entre  
 lui et le roi tholome.
- Quant nasciens counut  
 ke ch’ est chil,  
 si ne se pot uers lui cheler.  
 Ains l’ apiela par son droit non de  
 baptesme,  
 et li dist “ Chimachides, dont n’estes  
 vous chou  
 qui solies de moi tenir terre.”  
 “ Et quant climachides s’oi noumer,
- si li courut, les bras tendus,  
 et l’ acole  
 et le baise,  
 et pleure sour lui de ioie et de pitie,

and seide "Sire, what Aventure may this be that thus In this Contre ben now 3e, And how to me 3e Comen here, Fayn wolde I weten, & what Manere ; And Namly 3e, sire Clamacides, how that 3e Comen in this pres." " Certes, quod Clamacides tho, Sethen that Iosephes Owre bischoppe gan forth go and his fadyr Iosephe with his Compene, whanne from Sarras they wente sekerle, thanne left y al my worldly Catel and swed him forth Everydel, Iosephs ( <i>sic</i> ) and his Compenye, Tyl to the Se we Comen trewlye ; and there Al this Compenye lefte for synne, Man, Womman, and Child, bothe More & Mynne ; and told hym how þat Iosephes past Ouer the se Clene be Myracle Certainle ; and so leften we there behynde Tyl God vppon vs wolde han som Mende. and thus, god worschepid mot he be, Into this Schippe ben Entred we, For the Moste desire we have, and we Of god dorsten it Crave, to Come to Iosephes Oure bischop dere, To his Fadyr, an to owre Compenye In fere." " telle me thanne, quod Nasciens anon, Is 3owre feleschepe wit Iosephes gon ?" " 3e, forsothe, Sire, Sikerly, And so ben we Of his Compeny ; but for Owre Synnes that we han don In his feleschepe Myhte we not Gon.	<p>et li dist, " sire, pour dieu, quele aaventure vous a cha amenee si loins de uotre pais, pour dieu dites le nous." " Mais vous, fait nasciens, et chist autre, pour quoi estes vous cha venu." " Par foi, fait clymachides, des l' eure ke iosephes et ioseph ses peres se partirent de sarras, ensi com vous le seustes et veistes : ai iou laissie toutes les rikeches ke iou auoie el monde, et ma maisnie, et ma feme, pour sieuwir iosephe et sa compaignie. Et tant ke nous venimes a la mer ou il nous conuint remanoir par le pechie de nous. Si remausimes illuec." " Et ke deuint mesires iosephes," fait nas- ciens. " Sire, fait clymachides, il passerent oultre par mi la mer." Lors li conte en quel maniere et par quel miracle : et quant il s' en furent ale, il nous conuint de mourir a la riue : tant que diex nous eust consilie en aucune maniere. Si nous en est si bien auenu, dieu merchi. ke cheste nef ou vous estes vint a la riue, et nous i entrames o uous pour aler en votre compaignie." " Or me dites, fait nasciens, se tout chil qui chi sont : sont de la compaignie iosephe ?" " Oil, sire, fait il, nous en soumes tout. Mais par notre pechie le nous conuint il laissier au trespas de la mer.</p>	<p>200</p> <p>204</p> <p>208</p> <p>212</p> <p>216</p> <p>220</p> <p>224</p> <p>228</p>
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Now have I 3ow told Al In fere  
 Of Owre beenge & Of Owre Manere ;  
 and, good Sire, that 3e wolden vs telle  
 how pat 3e sethen of Sarras gonnen Owte  
 dwelle,

Mais, or me dites, sire,  
 comment vous l' aues puis fait, puis  
 ke nous vous laissames a sarras."

and how that 3e han fare there 3e han be,  
 Now, goode Sire, that 3e welen tellen Me."

And Nasciens to hym gan to Reporte  
 In to whiche diuers Contre he gan Resorte,  
 and More he wele whanne he hath space,  
 3if Evere to Iosephes to Comen have I grace.

Et il li respont,  
 ' qu'il li dira bien si tost com il sera  
 poins de dire. Mais che ne sera nie  
 deuant qu'il seront venu en la com-  
 paignie de ioseph et de iosephe et des  
 autres.'

Thanne alle that Evere weren In the Schippe  
 tho,

Gret Ioye to Nasciens thanne gonne they do, 240  
 and hym kysten \* Al vppon A rewe, [\* MS. bysten.]

Mout fisent grant ioie de nascien  
 tout chil qui estoient en la nef.

and Nasciens hem a3en with-In A threwe;  
 thus dured that Ioye pat day & that Nyht  
 Tyl vppon the Morwe it was day lyht.

Tant que li iours  
 fu aiournes biaux

and On þe Morwe whanne it was lyht day  
 Alle gonnen thei knelen, and forto pray

si se metent tout a keustes et a genous,  
 et proierent  
 a notre signour, ' ke il par sa douche  
 pitie ne regarge pas a lor pechies,

" that God here Synnes wolde for3eten Echon,  
 and to his Mercye hem take be On & On,  
 And bring hem Into the same place  
 there Iosephes is, Lord, thorwgh þi grace,  
 And, Sire, Othir Feleschepe Also,  
 good lord, that we myhte Comen hem to."

ains les conduie  
 la u iosephes est  
 et la compaignie.

And thus dwelled hee In this preyere  
 Tyl pryme Of the day Al In fere.

En tel point furent  
 iusc' a prime  
 qu' il

and whanne they hadden thus I-do,  
 they gonnen hem blessen Everichon tho  
 with the Signe Of the holy Crois,

fisent tuit  
 le signe de la uraie crois sour eus,

they thanked Iesus with mylde voys,  
 and forth they gonnen to loken Anon,  
 And Aspyden the lond Evene thus son ;

et puis se drechierent et regarderent  
 par deuant aus,  
 si uirent terre auques pres d' aus,

- and faste be the water syde  
they syen moche peple þere Abyde ;  
but they Nisten what they were  
tyl Somwhat that they Comen Nere. 264
- and whanne they syen the lond verayly,  
thanne hadde they bothe Ioye and pley,  
And Evere thankeden Goddis sonde  
that he hem Gyede towardis the londe. 268
- and whanne the schippe to the lond was Comen  
so Ny  
that they Syen here felawes Openly,  
thanne so gret Ioye was hem Among  
that non Erthly man cowde tellen with  
tong ; 272
- & whanne they that On þe water side were,  
knewen that here felawes weren there,  
Ful lowde to hem they gonne to Crye,  
and seide “welcometh” Al An hye 276  
Al so lowde as they myhte Crye,  
“Welcometh” quod Iosephes ful Sekerlye.
- Thus the Schippe there Cam to londe,  
and Every man Owt gan to fonde. 280  
thanne Eche man Oper gan to Embrace,  
and for Ioye they kysten In that place,  
and wepten for Ioye and for pete  
As they Alle here frendis ded hadde be. 284
- Anon as that Nasciens Iosephes Say,  
Towardis him he took the way,  
And Of hym took knowleching,  
and ful Onestly Made hym gretyng. 288  
thanne Iosephes Made hym ful gret Chere,  
and was Ryht Ioyful that he was there.  
thanne Iosephes Gan hym forto Refreyne  
Of his fare, and Of kyng Mordreyne ; 292
- et gens.  
mais il ne sanoient qui il estoient.
- Et quant il les voient uenir qui grant  
pieche les auoient atendus,  
si lor escrierent ‘ke bien soient il  
venu.’
- Et lors orent boine auenture et ioie,  
et chil ausi a eus.
- Et chil de la riue  
recounurent leur compaignons,
- si s’ en issirent de la nef hors.  
Et chil les coururent conioir, si les  
acolent,  
et baisent,  
et pleurent de ioie et de pitie  
ausi durement com s’ il les quidaissent  
auoir perdus a tous iours.
- Et quant nasciens vit iosephe entre  
les autres,  
il ala droit a lui,
- et il se fist counoistre a lui  
Et quant iosephe le connut, il li fist  
ioie merueilleuse. car il l’amoit de  
grant amour.
- Et li demanda de son estre, et comment  
il l’ auoit puis fait qu’ il ne le vit mais.  
Et del roi mordain

For Iosephes for <sup>3</sup> at hym non thyng, so mochel he hadde hem In Chersyng.		ne li oublia il pas a demander.
Thanne tolde hym Nasciens Al In fere what Aventure hadde behapped hym there Sethen the tyme <sup>3e</sup> from vs wente, what hem hadde happed veramente; and how that god for hem hadde wrowht, & how Into diuers places that they weren brouht. 300	296	Et nascien li dist tout outreement comment il li estoit puis auenu qu' il s' en parti de lui, et toutes les auentures ke notres sires li auoit puis enuoies.
So al day vppon the brynke Abyden they there, bothe Iosephes and Alle pat with hym were, and thankede God there Everychon That hem thedyr Sawfly browhte so sone. 304	304	Si en dist tant, que tout chil qui l' oirent le tenrent a meruelle et a grant vertu de notre signour, de che que si sauuement les auoit conduis.
That day ne Eten they non vyawnde, but Resceyved here Saviour, as I vndirstonde, vppon the Table Of seynt Graal, Other in oper wyse Clepid sank Ryal. 308	308	Ichelui iour furent repeu de tel viande com il peurent auoir,
vppon the Morwe Alle Repleynsched they were with swich vyaunde as they desired there, and the thridde day Ek Also what thing they wolden desiren tho. 312 thus fowre dayes Abyden they there vppon the Se side In this Manere. the Fyfthe day they gonnen to remeve, and walkid Al day tyl that it was Eve; & atte laste they Entreden In to A forest, bothe Olde & <sup>3</sup> ong, & lest & Mest: And al day and al Nyht Meteles they were, whiche gret diseisse dyde hem there. 320	312	et demourerent illuec .iiij. iours sour le riuaigne. et orent asses souffissaument che que il demandoient et qu' il uo- loient. Au quint iour susmurent, et entrerent en vne forest qui lor dura toute iour, si qu' il ne trou- uerent ne que boire ne ke mangier, dont il furent mult esmaie.
vppon the Morwe an Aventure befelle, the storye wele that I it telle. thus Al that day gonne they go Fastyng with peyne and with wo tyl it was Abowtes Mydday, An Old Womman there they say 324	324	A l' endemain lor auint vne auenture qui bien doit estre amentue el conte. Car il orent ale iusc' a eure de miedi. Et furent mult traueillie et pene, si eurent mult grant faim. Il trouuerent .i. poure repaire chies vne vielle feme

- that Inn An Ovene book hire bred,  
 and twelfe loves sche hadde In þat sted ;  
 but In soth they weren but smale  
 Forto Maken there-Offen Ony tale.  
 and thus they that forhungred were,  
 thiike .xij. loves they Bowhten there ;  
 wherfore Amonges hem they streven faste,  
 and gret Noyse they maden Atte laste,  
 & acorden they myhten not In non weye  
 Of these .xij. loves Certeynlye ;  
 For On hongred they weren Manyon,  
 And but .xij. loves amonges hem Echon,  
 where as weren fyve hundred persones  
 Of Men & wommen Alle þere At Ones ;  
 that so gret stryf amonges hem was,  
 Eche Oþer wold han slayn In that plas  
 3if they ne hadde I-stilled be.
- thanne faste to Iosephes gonne they fle,  
 and seiden, “ Certein, with-Owten faille,  
 Sire, but 3if 3e potten þerto Consaille,  
 Eche man Oþer wil now sle  
 For A lytel bred, sire, sikerle.”  
 “ Nay, Certes, quod Iosephes tho,  
 For bred is it Not, how so it go ;  
 but it is for here Owne Synne  
 that þe fals Enemy hath tempted hem Inne.”  
 thanne seyde Iosephe to his sone Anon  
 ‘ that to þe peple he moste gon,  
 and stillen hem In that they Cowde Oþer Myhte ;  
 For A lytel bred they gynnen to fyhte.’
- Thanne Iosephes Cam to hem Anon,  
 and Maden hem to Sytten Everychon ;  
 and so they dyden Al In fere  
 vpon that Grownd seten down there.
- qui auoit quit son pain,  
 328 et en i auoit .xij.  
 mais petit estoient.
- Chil qui auoient grant desirier et  
 332 grant souffraite de pain,  
 l' achaterent.  
 Et quant il en furent saisi,  
 si monta entr' aus grans escrits et  
 grant noise.  
 336 Car il ne se pooient acorder comment  
 chascuns eust sa part du pain, a che  
 qu' il n' en i auoit que .xij.
- Si estoient en chele compaignie plus  
 340 de .v. .  
 ke homes que femes,  
 dont il dut auoir entr' aus vne si tres  
 grant melee  
 qu' il s' entrefuissent tout ochis  
 s' il n' eusent este acoisie.
- 344 Lors en uinrent chil qui plus estoient  
 maistre a iosephe,  
 et li disent
- ke chil pules s' entrochiroit  
 348 pour vn peu de pain, s' il n' i metoit  
 conseil.  
 “ Chertes, fait iosephe,  
 che n' est mie pour pain,  
 mais par pechie,
- 352 et par muete d' anemi, de qui poeste  
 il ne sont mie enchore hors.
- Lors en vint a eus,  
 et lor commanda tous asseoir par terre.  
 Et chil si fisent.
- 360

<p>and Iosephes took these loves hym selve,          and hem Brak Anon there Allë twelve,          And Everich lof he brak On thre,          And In the holy disch thanne putte it he.              there god thanne schewede his Miracle Anon          On þe bred pat In the holy vessel was don.          thanne was this bred aforn hem leyd          (as Iosephes hadde Comanded and seid,)          To-forn the fyve hundred persones          that on tweyne sides seten In tho wones,          halfdendel here, and halfendel there ;          thus to-forn hem was it leid In this Manere.          and so mochel plente they hadden Of Mete          that Nowher Ny they myhten it Ete,          but there hem left so gret plente          that þeroffen they Merveilled ful sekerle ;          and 3it therè leften, as hem thowte,          More thanne þe .xij. loves that they bowhte.</p> <p>Swich Miracles god schewede there          For the Synneres that with Iosephes were,          whiche that weren In dedly synne ;          lo, 3it God Of his goodnesse ne wolde not blynne !          this Miracle In grete Breteyne was do          abowtes þe Midday with-Owten Mo ;          whiche day to hem it was ful gret Ese,          For þe peple ful wel it dide thanne plese.</p> <p>And whanne they hadden Eten thus Everichon,          Iosephes gan hem for to prechen Anon,          and schewed hem the poyntes Of the gospel,          and to hem declared it bothe faire and wel ;          And seyden hem that it was for Synne,          theke Errowr that they weren fallen Inne,          and Ek thorwgh the develis power,          be hos Entyseng 3e trespaced Er.</p>	<p>364</p> <p>368</p> <p>372</p> <p>376</p> <p>380</p> <p>384</p> <p>388</p> <p>392</p>	<p>Et il prist maintenant les .xij. pains,          et les fist metre et cha et la,          Et fist chascun depechier en .iij. parties.          puis fist aporter le saint graal par          deuant la table.          Si en moustra notre sires a chele fois          si grant miracles,          ke par la venue du saint graal          auint. ke li .xij. pain fuisounerent a          che qu'il estoient bien .v.<sup>o</sup>          si en orent bien a tel fuison          qu' il ne les peurent pas mangier,          ains en remest          plus ke li .xij. pain ne li peurent con-          tenir, che lor fu auis.          Iteus miracles moustra ihesu crist          a cheus qui iosephes auoit en sa com-          paignie,          et qui gisoient en pechie mortel.          Et chis miracles auint en la grant ber-          taigne, asses pres de la chite de galafort          a demie iournee.          Chelui iour fu chis pules a aise.          Et quant il orent mangie,          si lor commencha iosephes a ser-          mouner,          et a traire auant de l' ewangile,          et lor dist 'ke chele famine lor avenoit          par lor pechie,          et de la muete del dyable,          de qui poeste il n' estoient mie hors.</p>
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<p>“ Me Merveylleth gretly of 3oure werkyng whanne Evere more 3e hadden Alle 3owre     Askyng, as wel as 3oure felawes 3owre desire, and 3it fillen 3e In the develis powere ; and that myhten 3e ful wel now se whanne Ouer the Se 3e Myhten not gon with     me; that Causede 3oure felawes Everychon Ouer the see with Me to gon, b’enchesoun to god of here goode Servyse ; And as wikkedly diden 3e In 3owre gyse.” Sweche wordis Iosephes to hem seide, and Often Sithes to fore hem it leide ; and thus he hem tawhte wel forto do that Aftyr his werkyng they Scholden levене so ; but 3it hadden they a lettyng that they ne Cowden don but litel good thing ; For In hem was wounden with Inne, Fowr venym that Made hem to Synne.     That Nyht Iosephs and his Compene In A wode they lyen ful Sekerlye ; And vpon the Morwe, whanne it was day, To that holy vessel token they here way there as was the Seynt Graal, Owther Oper wise it Clepid the sank Ryal. And there Maden they Orysonns with goode herte and high devociouns ; and whanne that thus they hadden I-do, Thanne here weye Chosen they tho ; and thus they wenten al that tyme tyl that it was the Owr Of pryme.     thanne behelden they Anon there fast bye, and A Castel aspiden they ful hastelye</p>	<p>396</p> <p>400</p> <p>404</p> <p>408</p> <p>412</p> <p>416</p> <p>420</p> <p>424</p>	<p>Et sachiez se vous del tout volies faire mon conseil, ia ne demanderies chose ke vous n’eussies,</p> <p>ausi com uo compaignon qui me sieu- wirent par mi la mer, la u vous re- mansistes. Ichil ont quank’ il voelent</p> <p>quant il seruent lor signour a son voloir. Et vous le serues si mauuagement qu’ il ne vous seit grei de chose ke vous fachies pour lui.’ Iteus paroles dist iosephes par pluseurs fois, et tant les amonesta qu’ il se deussent bien chastoier, mais non fissent pas grantment. Car il auoient enuolepe dedens aus le venin qui ne lor laissoit nul bien faire. Chele nuit iut li pules en vn bos en fuelles et en rames qui furent el bos meisme. Au matin, quant li iours aparut, et li furent venu de-vant le saint graal.</p> <p>la u il orent faites lor proieres et lor orisons.</p> <p>Si se misent en lor chemin, et errerent tant qu’ il vinrent a eure de prime au chastel</p>
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That to the Sarazines belonged there, as affirward thy dyden Enqwere ;	428	
which Castel was Cleped Galafort,		de galafort.
and A qweynte Cros hadden vppon the port, where-Offen they Merveyllede Everichon		Et quant il vinrent a l' entree, il garderent en mi lor voie, et virent vne merueilleuse crois.
Swich A Cros there-Onne was don.	432	si se meruillierent trop.
For they supposede In Alle that lond Non swiche Signe have ben, I vndirstond ;		Car il quidoient k'en tout le pais n' eust nul signe de crois ne de sainte eglise,
For but paynemys they wenden it hadde be.		pour chou k'en toute la terre n' auoit se paiens non. che lor estoit auis.
Thanne seyde Iosephes ful Sekerle	436	Et quant iosephes vit la crois de-sus le portal: il dist
“ Into this Castel Entren We here ; For here is a signe Of goddis powere.”		' ke li chastiaus estoit signies de si boin signe ke tous li mous le deuoit aouer,'
Thanne thus forth gonne they to gon Alle Barefoted there Everichon.	440	Lors entrerent dedens. ensi nu pie com il estoient.
and whanne they Nerre hadden Entred the weye, the Castel fair semede to here Eye ;		Et quant il furent entre es rues, il trouuerent que li chastiaus estoit bien herbergies,
and bothe it was strong and fair to Syht, and therto A place Of ful strong Myht.	444	et fors, com a chelui tans.
but zit On Neuer nethir syde Nethir Man ne womman ne syen that tyde.		Mais onques d' une part ne d' autre ne virrent home ne feme,
Wherfore they Merveillede wondirly sore that non peple ne syen they thore ;	448	dont il se meruillierent mult. Et pour chou qu' il n' i trouuerent home ne feme,
thanne seiden they In here Manere ' that for hem God hadde Ordeyned pat Castel there.'		disent il, ' que il quidoient ke diex leur eust apparillie chel chastiel a lor manoir, si biel et si boin com il estoit.'
thanne Entred they Into that Castel Anon, but Man ne womman Syen they Non.	452	Ensi errent insc' a la maistre fortereche. Si i enterrent, et puis en uont iusc' a la maistre tour, et ne trouuerent home ne feme.
and whanne Into the Myddis they weren gon, they stoden stille and herkened Anon, and hem thowghte as to here heryng that they herden A gret Noyse Of spekyng ;	456	Mais il j oirent, che lor fu auis, mult grant plentei de gent.
Of mochel peple, Whare so they were, Gret Noyse hem thoughte they herden there. Thanne forthere gonne they to gon ; Into a fairre halle Entrede they Anon,	460	Et il alerent auant, et virent en j. praiel qui estoit les la grant sale,

where that they fownden Everydel Alle the meyne of that Castel, and Alle the wise Clerkis Of that Contre, that best Sarrazines lawe Cowden hee ; And the dwk of þat plase was there present at that grete Semble verament ; the whiche semble Ordeyned he Alle Aꝝens Celidoyne ful Sikerle ; which dwk was bothe Riche & fort, his Name was Clepid Gaanort. Thus he to Celidoyne he hadde behyht “ ʒif that he Cowde, Owther preven Myht, that Cristen lawe paste the Sarrazyn, thanne wil I pleylnly beleven In thyn, and anon I-Cristened wil I be, Celidoyne, for love Of thee.” this Cavsede Celidoyne to ben þere Redy Aꝝens tho Sarrazines ful apertly. ʒit Celidoyne In that place to hem so spak thorwh goddis grace, that they wisten neuere what to Answere, Swiche qwestions he put hem there. and Celidoyne held hem so hote thanne that they ne wiste what to sein, non Manne. Thanne anon be the lordis preyere tyl On þe Morwe Celidoyne ʒaf hem day there ; and ʒif that Celidoyne Cowde not thanne preve, he scholde ben distroyed long Er Eve, and ʒif the Sarrazines benethe weren Ido, they scholde ben Confownded for Evere Mo. Thanne thus departed they Everichon, and Eche man to his Ostel hom gan he gon. thanne Abowtes hem loked They faste On Iosephes and his Compennie In haste ;	<p>toute la gent del chastiel et tous les sages homes du pais. ʒet les boins clers 464 qui bien s'entendoient de la loy. Et li sires de galafort meismes i estoit en .i. faudestuef assis,</p> <p>si auoit faite chele assamblee 468 encontre celidoine,</p> <p>a qui li sires du chastiel auoit promis, 472 ' ke s'il pooit prouuer encontre son pule ke la loys crestiene vausist mieus ke la sarrasine,</p> <p>il recheneroit maintenant baptesme, 476 et deuenroit crestiens.ʒ</p> <p>et celidoines i deuoit estre pour le dire. Si i estoient assamble tout li haut home clerc de la terre. Et ne-pour-quant celidoines 480 les auoit ia amenes a che k'il ne sauoient ke respondre. Tant que chil li demanderent iour.</p> <p>Et celidoines lor dist ' ke ia n'en aueroient iour. Mais respondissent esraument, si com il auoient acreante a faire.ʒ 484 Et ne-pour-quant tant li proia li sires del chastel ke il lor donast iour iuse'a l'endemain, par couuent qu' il assambleroient tout illuec. Mais que chelidoines prouast che 488 qu' il auoit dit.</p> <p>Et se li autre ne se pooient deffendre par raison, et aus et lor loy. li dus feroit d' aus tel iustiche qu' il en seroit parle a tous iours mais. Par tel maniere se voloient departir chil 492 qui illuec estoient assamble. Et a che qu' il s' en deuoient aler a leur osteus, si encontreerent iosephe et sa maisnie</p>
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& how bare foted they wente,  
and how Evel vested þere presente ;  
wherfore they Merveilleden Everichon  
that swich peple Amonges hem gan to gon.

Whanne Nasciens beheld Celidoyne tho,  
that with the dewk gan forth to go,  
thanne gret Ioye he hadde In herte,  
and Anon to his sone he sterte,  
and took him In his Armës two,  
and Often tymes he kyste him tho,  
and wepte for Ioye and for pyte  
Whanne that his sone there say he.

And whanne that the Remnaunt syen this,  
Eche Aftyr Othir Celydoyne gan to kys.

Thanne that beheld this Dewk Gaanort  
that they to Celidoyne thus gonnen Resort,  
where-Offen he Merveyllede wondir sore  
what Maner Of peple that they wore.  
and whanne they hadden So Ido,  
Anon the Dewk Clepid Celidoyne tho,  
And Axed hym what the Compenye were  
That so gret Joye he Made to there.

Thanne to that Dewk Answeryd Celidoyne,  
“ Sire, this is my Fadyr Certeyne ;”  
and schewed hym to Nasciens þere Anon ryht ;  
“ and, sire, this is the pastour Of god Almyht,  
and Eke the vpholdere Of holichirche,  
that Many goode wirkes doth wirche,  
and Also the tothere, holy peple ben,  
the wheche gon barfot, as 3e mowun sen.  
sit neuertheles, Sire, I telle it the,  
Riche peple they weren In here Contre,  
And Al that han forsaken Only  
For the love Of god Almyhty,

qui uenoient

496 en poures uestemens et en poure abit.

Et quant li autre uirent qu'il estoient nus  
pies : il se meruillierent mult quels gens  
ch'estoient, et de quel lieu il uenoient en  
teus habis.

Quant nasciens vit celidoine son fil  
500 qui estoit les le duc, si le counut bien,  
si en eut si grant ioie a son cuer ke a  
paines le vous porroit nus dire,  
si li ceurt maintenant,  
les bras tendus,

504 et commenche a plovrer de ioie et de  
pitie.

Quant li autre qui auoce nascien  
estoit venu, counurent celidoine, si  
508 li fisent merueilleuse ioie, et il les a  
acole, les vns apres les autres.

Quant li dus ganors  
voit la ioie ke chil font de lui, et ke  
il fist d' aus,  
512 si se meruilla mult ke che pooit estre, si  
les regarda mult volentiers auant k' il  
en parlast, et en deuint tous esbahis.  
Et quant illes otgrant pieche regardes :

il les fist tous traire ensus,  
et demanda a chelidoines “ qui ches  
gens sont. a qui il fait si grant ioie.  
516 Car ie voi bien, au sanlant ke ie uoi, ke  
vous ne vous entrames pas petit.”  
“ Sire, fait celidoines,

chil de la est mes peres.”  
Si li moustre nascien, et puis li  
moustre iosephe, et li dist.  
520 “ Sire, et chis est maistres de sainte  
eglise. Et chil de la est ses peres.”  
Si li moustre ioseph.

Et tout chil ke vous chi vees, sont  
preudome et boin crestien,  
524 et vont tout nus pies.  
Et bien sachiez, encore les vees vous  
en tel maniere :

si sont il mult riche home en lor pais :  
Mais il l' ont tout laissie  
528 pour l' amour de ihesu crist :

that as porely clothed In this world went he as don this peple that 3e now here se.		qui apparut en si poure habit en chest siecle.
Now wot I wel with-Owten Dowte That 3oure Clergye, alle the Rowte, Ful Clene Schal Confownded ben Tofor 3ow, Sire, As 3e scholen sen ; For to-for 3en this high persone here they scholen not doren lyen In non Manere.”	532	Ore puent vo clere assureur, ki vo loy voelent deffendre, k' il seront tout houni et conclus
“ Celidoyne, quod this dewk tho, Sethen thou hen knowest so, lede hem vp Into my paleys Anon ; and that good Chere my meyne hem don, and that they ben Esed with the beste, and that Richely they ben browht to Reste ; and to Morwe Atte pryme Of day With the to the halle they Comen here way.	536	par deuant chele haute persone.” Et che dist il de iosephe, qu' il nesperont ia tant hardi qu' il dient menchoinge “ Celidoine, fait li dus, puis ke tu les aimes tant, or les maine dont en mon palais, et les fai seruir si richement com tu vauras,
and Of On thing thou me Entende ; but 3if 3e maister of 3oure lawe Can him defende, Swich Iewyse On hym Schal I do that it schal be spoken Of for Evere Mo.”	544	et demain les amaine a eure de plait deuant nous auoec toi. Et ie te iur, se li maistres de notre loy ne se puent deffendre enuers toi, iou en ferai si haute iustiche qu' il en sera parle a tous iours mais.”
thanne Comaunded his seriawntes anon the Cristene men to herberwen Echon ; and so they weren Alle ful Richely, And therto Ifed with alle delicasy.	548	Lors commanda a ses sergans qu' il prengent celidoine et les cres- titiens, et les mainechent en son palais, et qu' il les seruechent mult riche- ment. Et demain a eure de prime les amenechent tous au plait. Et chil fisent che ki li dus auoit commande. Si furent serui et hounere,
And thus Resceyved alle they were For the love Of Celidoyne there, and hadde Alle thing that they wolden have, Owthor what here hertes Cowde Crave.	552	
that Nyht Celidoyne be his fadir lay, and thus to Celidoyne gan he say ; he Axede him In what Manere that Into that Contre Cam he there ;	556	et orent asses a boire et a mangier pour l' amour de celidoine,  f et iosephes demanda celidoinef pour quoi, et comment, et par quel aenture, il estoit illuec venus.

and he him tolde ful Sekerly  
 that his vessel him thedir browhte trewly.  
 thanne quod Nasciens Aȝen tho  
 “how longe is that now Ago?”  
 thanne seide Celidoyne to his fadir Ageyn,  
 “Fowre Monthis & More, Sire, In Certein.”  
 “And where han ȝe dwellid sethen Algate?”  
 “Sire, In a forest with An Ermit boȝe Erly  
 & late,  
 whiche is a man Of ful holy lyf;  
 there he me kepte with-Owten Stryf,  
 and gladlich wolde heren Every day  
 Of the Cristene lawe what I wold say,  
 In dispiseng of sarrazines lawe,  
 whiche thing to hym was ful fawe.”  
 and thus Al Nyht spoken they in fere  
 Of Manye Aventures to-gederis there.  
 Now of this Mater leveth this storye,  
 And to Dewk Gaanort let vs now hye.

Et lors dist  
 qu' il i fu menes en la nachiele tantost  
 com il s' en parti de nascien.  
 “A il grant pieche, fait nasciens,  
 564 ke vous venistes en chest terre.”  
 “Sire, oil, fait celidoines,  
 il a bien trois mois ou plus.”  
 “Et ou aues vous tous iours puis este.”  
 “Sire, fait celidoines, en vne forest pres  
 de chi ai iou este, ou il a vn pseudome  
 568 hermite  
 de sainte vie.

Et mult m' a parle  
 572 de ihesu crist, et ensignie de sa loy,  
 pour moi deffendre encontre la loy  
 sarrasine,”  
 asses parlerent la nuit a celidoine, et  
 li demanderent mult de son estre, et  
 576 comment il auoit puis fait.  
 Mais or laisse li contes a parler d' aus,  
 et retourne arriere au duc ganor.

## CHAPTER XLIII.

## OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.\*

Duke Gaanort has a vision (p. 149), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 150), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackened them typified their sin, and the black valley into which it went typified hell (p. 151). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 152). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 153); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 153). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 154). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 155-6); and out of that, closed as it was, one day came a man, who fought a serpent and slew it (p. 157), and picked up the fallen roses (p. 158). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 158); and, on his trying to unclothe the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 159). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 159). Josephes says, that the fleur-de-lys typified Eve (p. 160); the rose-tree the World (p. 160); the fallen roses, prophets in hell whom Christ rescued (p. 161); the precious bud the Virgin Mary (p. 161); the man who came from her like a sunbeam through glass, Christ (p. 161), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 162). And the Virgin was Virgin ever, and you have never worshipped her, Duke Gaanort (p. 163).

Now tellith this storie furthermore  
 how dewk Gaanort to his bed went thore,  
 and Merveilled Gretly In his thowght  
 Of the wowndres that Celidoyne wrowght,  
 the wheche was Evere day be day :  
 thus thoulte þe dewk as he lay ;

Quant li dus ganors se fu la nuit  
 couchies en son lit,  
 si commença a penser mult durement  
 4 des meruelles qu' il auoit oies de celi-  
 doine.  
 Si en fu en tel doute qu' il ne sauoit  
 que dire de soi mesme.

\* MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despute a le clergie le duc Ganor qui pajens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies en sen lit, si commença a penser mult durement des meruelles qu' il auoit oies de celydoine."

that so atte laste he fyl In slepyng,  
and per-Inne he fyl In a gret dremenge.

hym thowhte that a Cler water say he,  
On þe fareste that myhte be,  
whiche gret wil he hadde to be-holde,  
and pere-Onne loked manyfolde.  
he say where that a peple gan gon,  
Alle white weren they Everichon,  
and forth alle gonnen they pase;  
but he wist neuere Into what plase.  
thanne affir 3it there say he More:  
vppon Somme that weren thore  
decended Adown a foul gret Mist  
that Alle blak becomen they, wel he wyst,  
and I-fylthed there Evcrichon,  
al so manye as there gonne gon:  
and the tothere changed nevere here Colour  
For no maner thing Of that stour.  
and thanne beheld he atte laste  
how the fylthed In to A blak valey paste,  
where they were taken Everichon;  
and pere Abyden, whethir they wolde oper non,  
And þe tothere Ouere the water they wente  
bothe fair an Clene, with good Entente.

Al this say the dewk In his Slepyng,  
where-Offen he Merveillede In his wakyng,  
that Of al that Niht he myhte Slegen no more,  
but lay stille, and On this Mater thowhte sore  
that he Sawgh In Aviciown

[which] to him was schewed be Revelaciown.

vppon the Morwen, whanne it was day,  
vp he Ros, and forth wente his way,  
and Comanded there Ryht Anon  
that alle the Maistres to-Forn hym scholde gon.

8 Lors s'endormi, et tout maintenant  
qu' il fu endormis,

li fu auis qu' il veoit vne aigue,  
la plus biele et la plus clere ke il  
onques veist.  
Et il s' arestoit pour esgarder le.

12 Et quant il l' ot vne grant pieche  
esgardee,  
il veoit .i. grant pulle issir,  
plus blanc ke noif negie,  
et s' en aloient tout .i. chemin.

16 mais il ne sauoit quel.  
Mais itant sauoit il bien,  
ke sour les vns  
descendoit vne nue

20 dont il estoient tout noir.  
et tout takie.

et li autre ne remouuoient onques lor  
blanchour.

24 et quant il orent vne pieche ale,  
li takie venoient en vne valee grande  
et obscure,  
ou il estoient tout pris

28 et retenu.  
Et li autre s' en passioient outre tout  
a deliure.

32 Cheste chose vit li dus en son dormant,  
et en fu mult a malaise quant il  
s' esuilla,  
et a tel eure c' onques puis ne dormi  
iusc' a l' endemain qu' il se leua.

36 Si commanda a amener  
tous ses menistres et ses clers deuant  
soi.

and whanne they weren Comen alle In fere,  
 And his Aviciown he told hem there,  
 and there-Offen wolde knowe þe signefiaunce,  
 what it betokened with-Owten variaunce.  
 and they Answerid him Ageyn  
 that they Cowden not tellen In Certain ;  
 but of the Cristene Asken Scholen 3e,  
 3if they Owht Connen it tellen sekerle.

thus sone the Cristene weren Aftyr sent  
 to-forne the dewk to Comen present,  
 and so forth they Comen with good wille,  
 the dewkis Comandement to fulfille,  
 and Comen forth In Symple Aray  
 toforne the peple that hem say,  
 and seten down vppon the grownde  
 atte the dewkes Fet that stownde.  
 thus sone the dewk told hem his dremeng,  
 where-Offen he preyde hem of alle Oþer thing  
 there-Offen to knowen the verite,  
 what Signefiaunce it Myhte be.

Thanne dressed hym Josephes vp Anon,  
 and spak that they herden Everichon.  
 “ Gaanort, dewk, I schal the Schewe  
 the Signefiacious vppon A rewe.”  
 “ And I schal it Abyde, quod the dewk thanne,  
 and so schal here now Every Manne ;  
 For I desire ful gretly here  
 the sothe so knowen al In fere.”

Thanne torned hym Iosephs riht Anon  
 Toward his Compene Everychon,  
 and seide to hem with-Owten lettyng,  
 “ This Owhte for 3ow to ben Chastysinge ;  
 And this belongeth to 3ow properly.  
 And wele 3e sen, I schal tellen 3ow why,

Et quant il furent venu,  
 si lor dist son songe.

Mais il n'i ot chelui qui en seust la  
 veritei, de tous les clers de la loy,

44

ains respondirent

‘ qu'il ne sauoient a quoi che puet  
 monter.

Mais as crestiens, sire, le demandes.  
 et il le vous diront se nus le vous  
 doit dire.’

48

Maintenant furent li crestien mande.

et il vinrent

52

mult semplement,

et s'asissent a la terre.

56

Et li dus lor conta son songe,

et lor proia

qu'il lor en desissent le veritei,  
 et a quoi che pooit tourner, et quel  
 senefianche il i auoit.

60

Lors se drecha iosephes,

et dist.

“ Ganor, ie t' en dirai

64

la senefianche.”

Lors s'en tourne

enuers tous ses compaignons,

et lor dist,

“ signour, ch'est a vous tous chis  
 castiemens.

72

car ch'est de vous,

et ie vous dirai comment.

how the flood that this dewk Say		Li fluns et l'eue ke li dus vit
In his slepyng As he lay,	76	en son dormant,
Signefieth fulliche the Cristendom		senefie le baptesme
that 3e han taken Alle and Som,		dont vous issistes
wherethorwgh I-Clensed that 3e be		net et espurgie du saint baptesme et
From Alle Synnes and vylone.	80	de la sainte onde.
For Al so sone as 3e Cristened were,		
Alle 3oure Olde Synnes forsoken 3e there :		
and also I-puryfyed weren 3e Clene		
Of 3owre Synnes Alle be-dene.	84	
But sethen that we Owt of owre Contre gonne gon,		Mais apres quant vous en issistes, et
Into this Contre to Comen Everychon		vous partistes de votre pais
that Oure lord hath behoten vs here,		pour venir en cheste terre
To vs and to alle Oure lygne In fere ;	88	ke notre sires nous auoit promise :
but that On somme Of Owre partye		
the dirknesse is fallen sekerlye,		sour les vns de vous
wherethorwh 3e be comen bothe fowl & blak,		chai l'oscurete et la fumee,
and the fals Enemy of whom I to-fore spak	92	si ke vous en deuenistes noir et obscur
3ow hath browht Into dedly Synne,		et takie.
the wheche that 3e be Ronnen Inne.		ch'est a dire, ke a che vous amena li anemis
and the Synne whiche pat 3e han do,		ke cheir vous fist en pechie mortel.
It is Riht fowl with-Owten Mo ;	96	Si ke la blanchour, ch'est la nete[te] et la
and that was Sene attë See		purifications de hoines oeures fu en aucun de
whanne that 3e myhten not passen with Me,		vous effacies.
wherfore that drede Owhte 3e to have,		et deuenistes vil et ort, s teus i ot <sup>s</sup> , et entechie
3if that 3oure sowles scholen ben save.	100	[ <sup>s-s</sup> Not in MS. Ad.]
“This dirke valey, and this depe,		de pechie mortel,
that this dewk say In his slepe,		et bien i parut au trespas de la mer,
sygnefieth with-Owten Ony more liknesse		la u il couuint les pluseurs de vous
the valey Of helle, where as is distresse ;	104	demourer.
whennes that neuere man schal pase,		
and he be Entred, for pere is non grase.		La vatee ke li dus vit, ou la partie del pule
In whiche valey somme leften there,		remanoit, et partie s'en aloit outre. De che
And somme forth pasten In fair Manere,	108	doit auoir chascuns de vous grant paour.
		Chele vatee senefie
		la grant vatee des val de plours et de larmes.
		Ch'est la vatee qui tant est parfonde
		ke nus n'i entre qui en puist issir.
		Et en chele vatee, signour, remanront
		li vn de vous, che sont li pecheour,
		et li autre s'en passeront outre,

whiche that weren good men and trewe,  
lyhtly they pasten vpon a Rewe.”

And whanne thus he hadde Ido,  
thanne dewk Gaanort Axede he tho  
how him thowhte be his Expowneng,  
zif that it liked hym Ony thyng.  
“ Certes, quod the dewk thanne,  
I holde zoure wordis as A trewe Manne ;  
And that ze han Seyd, it plesith Me,  
how that Evere there-Offen it be.  
For it doth ne more good trewely  
thanne Ony thing that I haue herd Certainly.”

Thanne spak the dewk to þe Maistres Anon  
Of the Sarazines lawe Everychon ;  
And Seide, “ lordynges, ze mosten here speke,  
And vpon Celidoyne to ben Awreke  
Of thike that þe Cristene don Calle  
Marye, the virgine Modir of Alle-  
Myhty God In Maieste,  
how swich A lord Iborn Myht be,  
Mayden after, as sche was to fore,  
Ere that hire child was Conceyved & bore.  
Now wolde I sen to-forn me here  
how ze konne beren zow In this Matere ;  
And the Cristene Confownded to be,  
whiche that ful wel scholde plesen me.”

Whanne that thus he hadde Iseid,  
thanne stirte vp A mayster In a breyd,—  
the grettest Maister Of alle the lond  
Of Phelosophie, as I vndirstond ;—  
and thus this Maister him vppe gan dresse  
Towardis Iosephes, and gan to reherse.  
thanne Iosephes to him seide there,  
“ Be War, Lucans, what thou seyst here,”

che sont li preudom, et li boin ami  
notre signour ihesu crist.”

Quant il ot dit cheste parole,  
112 si dist au duc ganor.  
“ quides tu que iou t’ aie uraiement  
espiaus ton songe ?”  
“ Chertes, fait li dus,  
116 oil,  
et de tant com plus m’ aues dit,

m’ aues vous reconforte  
120 ke de chose ke i’ oisse mais piecha.”  
Lors dist a cheus qui entour lui estoient  
qui maistre estoient de la loy sarrasine.  
“ Signour, vous deues parler  
124 encontre celidoine, et dites ke  
d’ ichele dame qui est apielee  
virge marie, mere  
ihesu crist,  
128 ue peut nus hom naistre  
en tel maniere  
k’ ele fust puchiele auant et apres.  
Ore i parra  
132 comment vous le proueres si espres-  
sement  
ke li crestiien ne sachent respondre  
contre vous.”

Quant li dus ot dite cheste parole,  
136 si se leua maintenant  
vns grans maistres de la loy sarrasine, li plus  
sages e’ on seust en toute la terre, et par la  
grant clergie de lui l’ apieloit on ‘ philo-  
sophe.’  
Quant il se fu leues en estant, et il se tourna  
140 vers iosephe :  
et iosephes li dist.  
“ Oc tu lucan :



(For Lucans was the phesophres Name,  
 Of Sarrazynes lawe A man of fame), 144  
 "loke thou make here non lesyng  
 On Marye, þe Modir Of hevене kyng.  
 and 3if thou do now In Certeyne,  
 thou schalt Repenten In Every veyne 148  
 Er that thou part hens trewelye,  
 Amonges here Alle this Compenye."

"I ne schal no thing Seyn, quod this lwcan,  
 but As Openly it is knowen to Every man ; 152  
 For I telle the, Iosephes, ful Certeynly,  
 was neuere Child In wommannes body  
 with-Owten Mannes knowlechinge,  
 and a gret peyne In the Berynge." 156

"In the Name Of God, quod Iosephes tho,  
 Now hast thou Mad A leseng Oper two.  
 Now, that gloreous Mayde, specyaly I pray,  
 Azens whom thow hast witnessed this day,— 160  
 as verrayly as sche Maiden Is  
 To-forn and aftyr, with-Owten Mys,  
 And for Child beryng neuere defowlid was,  
 but Evere Clene virgine be Goddis gras,— 164  
 So as verrayly as sche clene virgine Is,  
 thow have non more power to speken Amys  
 Azens hire In non Manere degre,  
 and that þou hast seid, it sone mot be." 168

Anon as Iosephes this word hadde spoke,  
 this lucans Gan Roren In his throte,  
 and made therto þe fowlest Cryeng,  
 as thowh it hadde ben a develes belewyng ; 172  
 and drowh Owt his tonge with hondis  
 that brende, him thowhte, as feres brondes,  
 and pulde it Owt Of his hed,  
 and Sethen fyl down there stark ded, 176

Garde que tu ne dies menchoinges  
 sour chele dame qui est apielee  
 boineuree mere ihesu crist.  
 Car bien saches tu, se tu le disoies,  
 tu t'en repentiroies  
 ains ke tu t'en partisisses de chi :"

"Iou ne te dirai ia chose, fait lucans,  
 ke iou ne sache bien, et ke iou ne te  
 moustre apertement.  
 Car che ne doute nus  
 ke onques feme portast enfant dedens  
 son cors :  
 k' ele ne fust desflouree au conchevoir,  
 et au souffrir le grant angooisse a l'en-  
 fanter." 156

"En non dieu, faite iosephes,  
 a cheste commencement as tu fali et  
 menti.  
 Or pri iou chele glorieuse dame  
 sour qui tu ueus teles menchoinges  
 esprouer, et faire uraies,  
 ke s' ele fu puchiele  
 au conchevoir et a l'enfanter,

k' ele ne te laist plus parler  
 contre li ke parle i as.

Maintenant qu'il ot cheste parole dite :  
 cil qui ot non lucans commencha a  
 crier  
 et a braire et a muir  
 ausi com vns toriaus, et a faire la  
 plus forte fin du monde. 172  
 Et prist sa lange a .ij. mains,  
 et le commencha a depechier a ses  
 ongles,  
 et a esrachier hors de sa geule.  
 Et quant il ot vne pieche faite si forte  
 fin, si chai mors a la terre 176

so that neure Man Mihte Of him stere  
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,  
he ne wyste what to don for wo,  
and myhte not Abyden his Orible Cry,  
but Owt Of his paleys hadde hym trewely.  
thanne to Iosephes spak he Anon,  
“Maister, Aftir the now will I don,  
For I ne wot what I May say  
Of My Selven this Ilke day ;  
but 3if thou me wilt tellen here  
Of hire virginite In Alle Manere,  
how that Clene virgine 3e myhte be,  
To-forn and Aftyr, In Alle degre—  
and 3if this þou Conne seyn with-Owten faille,  
I wele Clene werken Aftyr thin Cownsaile.”  
“Now, Certes, Sire, quod Iosephes tho,  
this schal I the tellen Er that I go.

“whanne thow were A child here be-forn,  
Thanne was I neyther begeten ne born,  
Ne Sethen Aftyr that ful longe  
that thou wondris Sye ful stronge,  
whiche that Neuere thou dist discure  
To non Creature, I the ensure ;  
For the grettest drede haddist þou tho  
that Sethen thou haddest, oper to or fro ;  
and 3it it Is In thin Remembraunce  
Of that Merveil and Of that Chaunce.”

Aftyr this word Anon thanne  
the Dewk gan lawhen On Every Manne.  
thanne Iosephes Axede hym there  
“Why lawhe 3e, Sire, In swich Manere ?”  
“I lawhe, quod this dewk, Certainly,  
For þat 3e maken fables so Openly,

si qu'il n'ot pooir de mouvoir  
pie, ne main, ne membre qu'il eust.

Quant li dus vit cheste chose,

180 si en fu si espoentes,  
et en ot si grant paour, que plus n'en  
pooit auoir.

Puis dist a iosephe.

184 “Maistre de sainte eglise, tu m'as  
tant espoente de ta parole  
ke ie ne sai ke ie te die  
de moi meisme.

Fors tant ke se tu me voloies demontrer

188 comment chele virgene puet con-  
chevoir et enfanter virge  
deuant et apres.

192 Il n'est riens ke ie ne fesisse par ton  
conseil.”

“Chertes, fait iosephes

et iou le vous dirai, et mousterrai, par  
vne cose ke tu veis  
quant tu estoies enfes.

196 Et encore n'estoie ie pas engenres,  
ne ne fui puis grant peche.

Chele cose ne descouris tu

200 onques a home.

car tu en eus iadis grant paour

a j. iour qui passes est.

204 Et si l'as enchore en ramenbranche  
ausi com s'ele te fust auant ier  
aueuee.”

Dont

commença li dus a rire.

Et iosephes li demandoit

208 pour quoi il rioit.

“Iou ri, fait il,

pour chou ke vous fabloies si hardie-

and seyn that I Abasched was,  
 which I nas nevere In non plas. 212  
 but, Iosephes, 3e maken a fable here,  
 that 3e sein thyke tyme born 3e nere ;  
 a-forn youre birthe to knowen Certainle,  
 this wolde I weten how this myhte be.” 216  
 “ Now, Certain, Sire, quod Joseps tho,  
 Alle this thing May wel be do ;  
 For he that Of Alle poyntes hath knowenge,  
 To me hath discouered this ylke thinge ; 220  
 and but Of Alle thinges he were wis,  
 Elles Of konnenge hadde he not þe pris ;  
 but Alle Maner thinges knoweth he,  
 that this hath discoveryd to Me. 224  
 and 3it tolded (*sic*) thow it Neuere to non Man,  
 and 3it to the tellen I it kan,  
 In Every poynt Ryht As it was,  
 Openly, Sire, now here In this plas. 228  
 “ Ferst, Sire kyng, I schal tellen it the  
 That thou were boren In Galele,  
 And A pore herdeman thy fadir was ;  
 And there keptest thou bestes In that plas. 232  
 Anon as thou were foure 3eres Old,  
 Forto kepen the bestes he made þe bold,  
 So that it happed ones In the Monthe Of May,  
 as thou keptest thy bestes vppon A day 236  
 In A feld that was Clepyd Tarsis,—  
 and vppon a tewsdai it was I-wis—  
 that vndir A Roser thou wentest there  
 To schonen the hete In alle Manere. 240  
 And whanne there-vndir I-set thou were,  
 A fair flowr-delys Sye thow there,  
 Ful hy and ful fayr Abowtes the ;  
 For swich Anothir dist thou neuere se. 244

ment devant moi com se iou n' i fusse pas.” “ Pour quoi, fait iosephes, vous fabloie iou.”

“ Pour chou, fait li dus, ke vous dites ke vous n' esties enchore mie nes, et si le saues bien, or vous demant iou coument che puet estre.”

“ Par foi, fait iosephes, che n' est mie meruelle se iou le sai. Car chil qui tout set

220 le m'a descouert. Et si le ferai counoistre a toi.

Car s' il ne seust tout, il ne peust pas descourir les choses c'om a faites, ke nus hom terriens ne vit onques.

224 ne tu ne le descouris onques a home mortel.

Et iou le te dirai tout mot a mot ensi com il auint.

228 Voirs fu

que tu fus nes en galylee, et t' engendra vns poures hom vachiers

232 qui te mist garder les bestes. Et si tost com tu les eus gardees quatre ans,

si t' auint en .i. este, el mois de may.

236 sour .i. mardi. ke tu gardoies bestes en .i. cham qui a a non tharsis.

240 et tu te tapis de-sous vn rosier, pour le caut ki grans estoit, et illuec t' asesis pour reposer.

Et quant tu i fus assis, tu regardas, et veis vne flour de lis haute et merueilleuse en choste.

- And whanne thou haddest beholden it longe,  
 from that there Cam A Roser ful stronge,—  
 thus thowhte the there In this Syht,  
 As on tre Owt Of Anothir scholde Alyht.  
 This Roser hadde Mani Roses vppon,  
 but of Bewte was there Neuere On ;  
 and faste thou gonne to beholde  
 why so fowle they weren in Euery folde.  
 thanne Semed the that Owt of the delys,  
 A rose Owt sprang Of Riht gret pris,  
 that Alle the tothere Roses Over spredde,  
 and down to the Erthe there hem ledde,  
 and fillen Alle down pore and Anoyows,  
 thus thowhte þe, vndir that Rose so gloryows.
- “ And whanne Alle they weren fallen Adown,  
 That non lefte there Abydyng In-virown,  
 thanne Sye thou On that isswed Owt there,  
 the fairest Rose that Evere Sye thou Ere,  
 And Most Merveillous there to Syht,  
 the wheche Rose þere Abod .ix. dayes Owtriht,  
 and Everich day it Grew ful Sore,  
 bothe Fairere and grettere, More and More :  
 That so gret Merveille Of non flowr  
 haddest thou Neuere to-forn that Owr,  
 For Swich A Rose sie thow neuere Er  
 In non Contre nether Ny ne Fer.  
 And Every day thider gonne thou gon  
 that Rose to beholden Anon,  
 That nethir beste ne non Othir thing  
 To that faire Rose scholde don hyndreng :  
 this wost thou wel, Sire, now, Everydel  
 that I the telle, thou knowest ful wel.  
 and Evere As Clos that Rose it was  
 As Any botown In ony plas;
- Et quant tu l'eus veue,  
 il te fu auis ke li rosier fu descendus  
 de li  
 248 ensi comme arbres puet descendre,  
 li vns del autre.  
 El rosier auoit mult de roses.  
 Mais eles n'estoient mie du mult grant  
 biaute.  
 Et tu commenchas a regarder tout  
 entour  
 252 pour quoi eles estoient si laides,  
 si veis ke la lis en estoit ochoisons. car  
 de le lis issoit vne iauerouse et espesse,  
 qui chaoit sour les roses,  
 256 si que les roses en estoient  
 peries et amentees,  
 quant eles estoient cheues,  
 260 si ke nule n'i remanoit.  
 Tu veis ke vne en issi  
 si biele et si vermelle  
 c'onques si biele n'auoies veue.  
 264 Ensi fu chele rose en chel rosier .ix.  
 iours,  
 et tous iours crut  
 et engroissa et embeli.  
 Et de le grant meruelle  
 268 ke tu auoies de che  
 que tu n'auoies onques mais tel chose  
 veue,  
 t'en veuoies tu chascun iour  
 272 au rosier, et gardoies la cose au plus  
 ke tu pooies,  
 pour chou ke bestes, n'autre chose,  
 ne l'enportaist.  
 276 La rose, che ses tu bien, n'estoit nule fois  
 espanie, ains estoit tout-dis close et iointe en-  
 samble  
 ausi comme vns boutons.

And here-Offen Abasched wondirly thou were That it Nevere Opened I non Manere.	280	Et ch' estoit le chose pour quoi tu estoies plus esbahis, pour chou que nule fois n' espanissoit. Au neuisme iour auint que tu estoies au rosier
so that it behapped vppon A day As thow thon there vndir that Roser lay, Of A wilde swyn thow were wondid sore thoruh thin hype, that thou were ny lore ;	284	naures d'une plaie ke vns pors sauuages t' auoit faite. Si estoies si naures ke tu ne te pooies remuer de la plache, se a paines non.
and so syk thou were, swich was thy gras, that Remeven thou ne Mihtest Owt of þat plas. And whanne it was Abowtes Midday, that Rose beheldest þou as thou pere lay,	288	Et quant che vint a eure de miedi, tu commenchas a regarder la rose, si veis k' ele fu plus vermelle chent tans ke nule autre, et auoit de groisseuret de grandeur plus ke chent autre.
and thou sye that Moche Reddere it was, be an hundred fold than Ony In that plas, and Grettere and largere it was also thanne An hundred of þe toþere, as þe thouhte tho.	292	Et en che que tu le regardoies, et t' en meruil- loies a toi meisme si durement ke tu ne sauoies se tu villoies ou se tu dormoies. Tu veis ke de la rose issoit vne chose,
and thus as thou haddest here-Of Merveyllyng, thou beheldest Owt Of that Rose Goyng A Certain thing, what so It was ; but thou Nistest nowht be non Cas.	296	mais tu ne sauoies pas bien quele.
but I telle the nowe in Alle degre the forme Of A man it hadde sekerle ; And 3it the Rose Openede neuere the More, but al Clos and Ioynt Evere was it thore,	300	Mais toutes uoies auoit fourme d' ome, et non-pour-quant la rose n'ouuri onques pour chose qui en issist, che seis tu bien. Ains se tenoit close et iointe deuant et apres.
bothe to-forn and Affir Also : this knowest thou wel that it dide do. and whanne the fegure þat there-Owt gan gon, A whyle vppon the Erthe went Alon,	304	et quant la figure ki en issoit ot .i. peu ale par terre, maintenant l' aissali vns sarpens qui le voloit deuourer.
thus sone Cam forth a ful gret serpent that him <sup>1</sup> wolde han deuoured verament. <sup>1</sup> [MS. <i>he.</i> ] Neuertheless 3it to-gederis they fowhte so þat þe serpent was slayn and brouht to nowhte ;	308	Mais ne-pour-quant il se combati tant ke li sarpans estoit ochis. et dont venoit a la lis, et a la flour qui estoit issue de la lis,
and thanne Anon to þe flowres he Ran that weren so fowle & fallen than ;		

hem he took vppe thanne Everychon,  
and with hym bar þereforth Anon.

And whanne Alle this haddest þou seyn,  
vppon thyn wounde haddest þou non Mende  
Certeyn,

but vppe thou Ryse, and bethowhtest the  
Whethir it were soth Oper vanite.

thanne gonne thou forth forto gon  
to beholde that fair Rose Anon,

For to sen what were þere with-Inne,  
and Er woldest thou for Nothing blynne.

So wentest thou forth to that Roser,  
and Anon therto thou kneledist ther,  
and kystest that Rose ful Swetely ;

thanne thus sone Al hol were thou sekerly,  
And Of thy wounde feltest thou non deseysel,

so Mochel that Roser gan the plese,  
an fulfild þou were Of so gret swetnesse,  
So that neuere Erthly man More ne lesse  
hadde neuere, the thowhte, so gret plente  
Of Swich swetnesse In non degre.

thanne In thin hond took thou this Rose,  
and be thy power woldest it vnclose ;  
but Anon to-forn the decended there

A man as thowgh it were In flawmes Of fere ;

And sodeynly to-forn the, As thou thowht,  
this Man from hevne to the was browht,

and to the Seyde there ful Openly,  
that the signefauce there-Of trewly

Ne scholdest thou not knowen be non chawnce,  
For thou were not Of his Creauce ;

And so Of this word Abascht sore þou were  
that In to this day þou nost what to don for fere.

si les prenoit

312 et les enportoit auoec lui.  
Et quant tu veis cheste chose, tu en  
fus si durement esbahis.  
qu'il ne te souuint de ta plaie.

Ne ne sauoies

316 se ch'estoit uerites ou non. ne se chi ert  
meuchoiuge ou non, ke tu auoies veue.

Lors pensas tu ke tu ke tu iroies  
a la rose

pour ueoir qu'il auoit dedens,

320

si alas,

et l'ostas del rosier,

et le commenchas a baisier.

324 Et maintenant que tu l'eus baisie, si  
te sentis garis et sains de ta plaie,

et raempris de si grant douchour et de  
si grant suautume

328 comme se tu ne fuisses pas hom mor-  
teus.

Et en che ke tu tenoies la rose,

332 et tu la uoloies ouuir.

maintenant descendi  
vns hom du chiel, ausi comme tous  
enflames.

Et en uint plus tost deuant toi ke tu  
ne peusses penser,

336

si t'osta la rose, et dist

' que la senefianche de la virgene

ne deuoies tu pas o toi porter,

puis ke tu n'estoies de sa creanche.

340

Et de chele paroleeus tu si grant paour  
ke tu n'eus si grant des l'eure ke tu fus nes. Et  
de chele paour fu chou dont ie t'ai parlei ichi

“ Now have I the told Every word,  
as I trowe thou wilt to Me Acord,  
what thou didest at the Age Of fyve 3er  
In that Contre whiles thou were ther.”

And whanne the dewk these wordes gan here,  
how Iosephes hadde seyde In swich Manere, 348  
Anon Of his place be gan down to gon  
Amonge his Meyne pere Everichon,  
And knelid Adown vppon his kne,  
and seide, “goddis Mynestre, worsched pou be. 352  
Now knowe I wel, that Every word  
It is ful trewe þat thou hast me told ;  
Now wot I wel that thou Art he,  
the wisest man Of this world ful sekerle. 356  
Now, for thike lord that thou levest vppon,  
So telle me þe signefiaunce Of Euerichon :  
For Certes Of Alle worldly thing  
So mochel to knowen have I desiring ; 360  
therefore, sire, now preye I the,  
So tellen me þeroffen the verite.”

“ Dewk Gaanort, quod Iosephes<sup>1</sup> tho,  
I schal the telle Er that I go ; 364  
but be war Of that I schal tellen the ;  
but thow it worschepe In Alle degre,  
wete thou Riht wel with-Owten More  
that pou the schalt Repenten ful sore, 368  
Sorrere thanne Evere didest pou Of Ony thing ;  
but thou now worschepe here myn seyeng.

“ Herkene now, and I schal the Say  
the signefiawnce, this Ilke day, 372  
bothe Of the flouwr delys and the Roser :  
Of Al these thinges I schal tellen the her.

“ The delys that to-foren the Roser thou sye,  
It signefyeth Eve, owre form Modir, sekerlye, 376

Or t' ai dit  
comment il t' auint quant tu estoies  
344 pastours,  
et tu estoies bien en le age de. xv. ans.

Quant li dus entendi  
cheste parole, 348  
si se laissa chaoir de si haut com il  
estoit,

as pies iosephe,  
et li dist. “Ha: menistres ihesu crist,  
or counois iou a che que  
tu m' as dit et amenteu,  
ke tu ies li plus sages hom du siecle,

356 et par chelui en qui tu crois,  
di moi ke che puet senefier.

Car, chertes, de chose que iou onques veisse :  
360 n' oi iou onques si grant faim de sauoir,  
comme iou ai de cheste,  
et pour dieu  
desceuvre m' ent la uerite se tu le ses.’

“ Dus ganor, fait iosephes,  
364 iou te dirai.

Mais  
se tu ne mes en euure che que ie te  
dirai,

368 tu t' en repentiras  
plus ke de chose ke tu onques fesisses.”

Or m' escoute, et iou te dirai  
372 le senefianche  
de la lis et de la rose.

Le lis que tu veis, dont li rosiers estoit  
descendus,  
376 senefie eue, notre premiere mere,

<sup>1</sup> MS. Josep.

that Of Al this world was the begynneng,  
 and Of Oure lyne the ferst forth bryngeng ;  
 and thoruh the synne that there don was  
 In Paradys, that delitable plas,  
 wherby Alle Synne and wrechednesse  
 vs and Ek Owre hath browht In distresse.  
 thanne Cam there A dew from hevene Adown  
 and watered that Roser Al In-virown ;  
 For there as the delis be Inobediencie  
 Fyl In Synne, and dide gret Offence ;—  
 be the Roses vndirstonde schalt pou here  
 the holy prophetes that to-fore Crist were,  
 that Comen Alle Of Owre ferste Rote,  
 whiche was Eve, as I the behote,  
 that Into helle they wenten Echon  
 After here dethes, ful gret won.  
 For they were fowle & vnclene,  
 and for synne thider wente, wel myghtest pou wene.  
 & be the Roser, vndirstonden schalt thou  
 the world Only, as I telle the now ;  
 to wheche Roser men gon ful faste  
 the flowres to pullen In gret hast.  
 So fareth this world with-Owten More  
 to hem that to hit Enclyne so sore :  
 the world to hem it is so delytable,  
 they connen not it leven with-Owten Fable ;  
 perfore to helle they fallen Adown,  
 alle swich peple In-virown  
 that hem delyten In wor[1]dly thinges here,  
 and hevenely thinges leven In Alle Manere,  
 and forsaken hevenlych heritage,  
 & to worldly thinges hem take, bope lord and page.

qui fu commenchemens  
 et rachine de chest monde.

Et li pechie que ele fust

380 des dont ke ele estoit en paradis,—  
 par quoi toute dolour et toute misere  
 fu otroie a son lignaigne,

384 et a la branche qui descendi de li.— senefie  
 li ane qui de haut chaoit, et anientissoit les  
 roses del rosier. Et a droit fu eue notre pre-  
 miere mere en fleur de lis et en blanchour,  
 car ele estoit virgene, et nete de cors sans  
 corruption, quant ele chai en pechie par in-  
 obediense.

Par les roses pues tu entendre

388 les prophetes et les pseudomes qui furent en  
 vie deuant la passion ihesu crist,  
 qui si comparerent amerement le pechie  
 d' eue notre premiere mere,

392 ke il en furent boute en infer, et mis  
 en la subiection al anemi

ausi com s' il fuissent li plus desloial  
 del siecle.

Par le rosier dois tu entendre

396 le monde.

Car tout ausi comme li rosiers est  
 poignans, et esgratine ches qui a li s'  
 aherdent si durement

400 qu' il ne delitent ailleurs<sup>1</sup> fors es choses  
 del monde. [1 en els MS. Ad.]

Bien sont chil [en\*] parfont point

404

qui tant entendent as delis et as choses  
 del monde,

407 qu' il en oublent le glorieus yretaige  
 del chiel

\* Both MSS. read the same, *chil parfont point*, but I can't make sense of it without a preposition.



wel Mown they for folis Itold be,  
 and vnwitty & Madde, ful sekerle,  
 that leveth to taken A precious ston  
 and Amongis the swyn to putten it Anon :  
 for More they loven wrechednesse  
 Thanne hevenely thing, Oþer Ony goodnesse.

“ Be the Roses that fillen adown  
 thou schalt vndirstonden All & Som,—  
 tho that fillen down Of that Rosere,  
 that So feble and Anentished were :—  
 For prophetes and good Men thou it take,  
 That mochel good diden for goddis sake,  
 that, thorough synne of Owre first modir here,  
 To helle they wenten alle In fere  
 aftyr here deth and departysown,  
 and stille Abyden there In that presown  
 Tyl that the flowr Of Alle floures  
 Gan Owt to springe for Owre socours ;  
 the wheche is Oure lady seint Marye,  
 that is virgyne and Maiden ful trewelye,  
 and Of Alle wommen hath moste Bownte.  
 where-thorwh, sire, As I telle it the,  
 that God In þat virgine dide Alyhte  
 as sonne that schineth thorwgh glas so bryht ;  
 and hire virginite neuere put Away,  
 and so Owte he wente, the sothe to say.  
 And Evere is this hire virgynyte  
 As Clos as þe Rose In Eche degre,  
 that so As sotely Owt he wente  
 as þat be Entred by his Owne Entente ;  
 so at the byrthe as clene virgine sche was  
 as At hire Conceyveng, thorwh goddis gras ;  
 and thus Evere aftyr and to-fore  
 Clene virgine for Evere Abod sche thore,

Malement sont enlachie des loiens al  
 anemi.

Car il ne voelent pas la riche pierre  
 precieuse.

412 Anchois se prennent as ordures et as  
 remanans des pourchiaus.

Par les roses ki chaioient del rosier,

416

et sechoient et amentissoient, dois tu  
 entendre,

les boins prophetes et les boins preud-  
 omes,

420

qui par le pechie de lor premiere mere  
 estoient tresbuchie en infer

si tost comme il se portoient del siecle.  
 et tant demourerent en chele dolereuse  
 prison

424

ke la uraie flours des flours

viut el rosier, che fu en chest siecle, quant li  
 benois flex dieu s' aombre es flaus a la benoite  
 virgene.

428

Par la bele rose ke tu ueis, dois tu entendre  
 la henoite virgene sainte marie.

Car ele fu biele et boine sour toutes autres  
 dames et sour toutes puchieles.  
 Et par la grant bonte de li

432

s' aumbra en li li sains esperis

en tel maniere  
 ke sa virginites n' en fu malmise ne  
 enpirie.

436

Dont il auint, ke tout ausi sauvement  
 com il i entra, s' en issi il.

Si k' ele ne fu auilenie ne molee a  
 l' enfanter

440

nient plus k' ele ot este al conchevoir.  
 et ensi fu ele virgene apries et auant,  
 au conchevoir et a l' enfanter :

- lyk As the Rose that thou there sye,  
 Evere Clos On the Roser with thin Eye. 444
- “ Whanne Into this Erthe that he was bore—  
 as thou sye owt of þe Rose Isswen thore—  
 thanne dwelled he here, kyng Of kynges,  
 and In xxxij wynter dide Many thinges ; 448  
 and so longe abod he here  
 In povert and In gret Misere,  
 so that the Enemy supposede wel  
 A dedly Man he hadde ben Everidel ; 452  
 and thryes he gan hym forto Asaye  
 be diuers weyes In On daye ;  
 but Evere he fond hym so hard & Clene  
 that he ne wyste what he dyde mene. 456  
 thanne whanne he say he Cowde not spede,  
 Thanne On the Crois Crist Suffred dede ;  
 there wende he hym forto han Gete,  
 but his pray there dide he forlete : 460  
 For In as Moche as God he was,  
 he Ros A3en thorwgh his Owne Gras,  
 and wente to that fowle presown,  
 and deliuered his frendis Everichon. 464  
 This was he that thow Sye verraylye  
 Owt of the Rose Isswen to-fore thyn Eye ;  
 and fowht with that fowle Serpent,  
 wiche was þe fals Enemy verament,  
 and ladde his frendes to hevене blisse. 468  
 Lo, the Signefiaciown of þat Rose it isse.  
 “ Oþer ellis vnderstonde thou Myht here,  
 that god þe serpent Ouercam In þis Manere 472  
 be his deth vppon the Croys ful ryht,  
 thus Ouercam he the devel Owtryht.  
 For be that deth he hym Ouercam,  
 and purchaced lif to Every Cristen Man. 476
- ausi comme la rose qui iert issue  
 del rosier, qui si estoit biele.  
 Quant chil fu nes ki estoit rois des rois :  
 si demoura en terre en char mortel  
 en terre. xxxij. ans et plus,  
 si poures par samblant  
 ke li anemis ne le connut pas, ains  
 quidoit  
 qu’il fust hom morteus com vns autres.  
 Et l’ assaia  
 en trois manieres.  
 Mais il le trouua si dur encontre  
 lui qu’ il ne le peut de riens plaiser.  
 Et al daerrain, quant il quida del tout  
 auoir gaaignie,  
 le fist il par ses enortemens mettre en  
 crois, et souffrir angoisseuse mort.  
 Mais pour chou qu’ il estoit diex n’eut  
 il garde,  
 ains resuscita au tierch iour,  
 et s’ en ala en infer,  
 et osta de dolereuse prison, ches qui a tort i  
 auoient este mis, et les amena en sa gloire.  
 Che fu chele figure  
 qui issi de la rose,  
 qui se combati au serpent.  
 Par quoi tu dois entendre l’anemi a  
 qui il se combati tant com il fu en  
 terre.  
 Or se tu veus, tu dois entendere  
 par le sarpent (*sic*) le mort a qui il  
 se combati en la crois quant il le  
 venqui en mourant.  
 Car en mourant sans faille venqui il  
 la mort,  
 et ramena vie al monde.

“ And thus In this Maner degre  
 bor was Iesus Of Mare,  
 that Evere is, & was, a blessed virgine ;  
 And Al Ioint & Clos In Al manere tyme  
 As was the Rose, I telle it the,  
 but Alle Oper Opened ben Sekerle ;  
 and Of this thing Mihtest þou ben Sure,  
 That Evere was sche virgine good & pure.

“ This is the virgine, and thou wylt Wete,  
 That thou worschepedest Neuere 3yte.  
 and wilt þou wyte why worschepen hire þou ne  
 May ?

For thou ne Art not ful waschen In Fay,  
 In the Swete flood, Owther In the wawe  
 that baptesme Is Clepid be the newe lawe.  
 Now haue I the told, dewk Ganore,  
 Of that thou Axedest me to fore ;  
 what I haue the seid now, telle þou Me,  
 how thou likest therby In Alle degre.”

Ausi, comme iou t' ai dit,  
 porta la boineuree marie le fil dieu.  
 Car ele fu virgine auant et apres,  
 et fu iointe  
 480 comme la rose,  
 la u il conuient ke toutes autres femes  
 soient a ouertes,  
 Et enchore pour plus estre asseur  
 484 de cheste chose, te dist la uois.  
 ‘ Ch' est la senefianche de la uirgene,  
 ke tu ne dois pas auoir auoec toi,  
 pour chou ke tu n'estoies baptisies  
 488 et leues el saint flun  
 c' on apiele baptesme de crestiente.  
 Or t' ai deuisee, dus ganor,  
 492 la senefianche ke tu ueis apiertement.  
 Ore me di  
 s'il t' est auis ke iou t' aie a droit  
 deuisee.”

## CHAPTER XLIV.

## OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christened (p. 165). Gaanor too desires baptism (p. 166), and Josephes baptizes a thousand of them (p. 166). Gaanor then orders the unbelievers out of the place; and they go on board a ship (p. 166-7), which soon turns "up so down," and drowns them all (p. 167); and next morning all the bodies are found under the Castle walls (p. 168-9). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 170-1), whence in Arthur's time knights shall issue to joust with all comers (p. 170-1). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hows the storye, It doth declaren more openly" (p. 171). Gaanor also erects a Church in his Palace, in honour of Mary (p. 171); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fort*, because he was born in the Castle (p. 172). The people round send and tell the King of Northumberland of Gaanor's Conversion (p. 172), and the King, by the advice of his Barons, orders the Duke to come to him (p. 173); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 174). This Gaanor does (p. 174-5), and the King of Northumberland at once summons his men to the fair city of Soose (p. 175), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 176). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 176). Nasciens advises a sortie on the King's army while it is encamping (p. 177-8). This is made, and is very successful, 200 and more being killed (p. 179); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 180), who fights 'as a devel' (p. 181), kills the King's horse, and then the King himself, as he will not yield (p. 182). The Saracens, on seeing their leader dead, flee to the Humber (p. 183), and so the Christians have the victory, and give God thanks for it (p. 184).

"Now, Certes," quod this Dewk thanne,  
 "In Al this lond Nys pere non So wys Manne,  
 Non Manere Of Clerk Of phelosophye,  
 that thou ne scholdest hem Alle distroye ;  
 So that In gret Ioye thou hast me put Inne,  
 whiche from myn herte ne schal neuere twynne.  
 and now I haue so fulleche knoweng  
 So that I desire neure non Othir thing."

"Chertes, fait li dus,

vous m' aues tant dit ke iou voi apertement  
 ke chil clerc qui sont de notre loy maistre,  
 et qui nous tenons a philosophes, sont chi as-  
 samhle pour desconfire verite. et pour metre  
 auant desloiaute et fauseté,

si m' aues mis mult grant ioie el cuer,

ke che ke vous m' aues fait counoistre  
 [est] che que ie tant desiroie a sauoir  
 ke ie ne le porroie dire."

thanne turned he toward his Clerkis Anon,  
 and thus to hem seide Everichon,  
 "wyle 3e not seyn that this virgine Marye  
 whiche that Conceyved so prevylye,  
 and bar Iesus Crist that holy prophete,  
 That bothe virgyne and Mayden is 3ete ;  
 Is sche not Mayden bothe After and to-fore,  
 As this goode Man vs techeth In lore ?"  
 "Sire, quothen they Alle & Everichon,  
 there Azens ne seyn we not On.  
 For Apertly It was Schewed to 3ow  
 As he toforn vs telleth here now ;  
 wherefore Alle we trowen it ful wel  
 that he hath seid here Everydel.  
 and loke 3e don Ek, Sire, the same,  
 and Elles trewly 3e ben to blame ;  
 and pat to 3oure lawe no more soiet pat 3e be,  
 but Only to the lawe Of Cristyente.  
 therfore bethenke 3e what 3e welen do,  
 For 3oure lawe we forsaken for Euere Mo ;  
 Fo[r] nethir for wraththe ne for stryf  
 we scholen Neuere durenge Oure lyf  
 but Only On god worschepen Ay,  
 the wheche is Jesus Crist, God verray."  
 Thanne kneled they down Everichon  
 To Josephes feet there Anon,  
 and preyden hym Alle Of Cristenenge,  
 And Ek Of that holy watres washenge.  
 Anon As he thus herde hem Seyn,  
 he bad hem Rysen vp A-Geyn :  
 Ek he wepte for Ioye and for pyte,  
 So gret Mirthe in herte thanne hadde he ;  
 and graunted hem there here Askyng,  
 the holy water Of Cresteneng.

Lors s'en tourne deuers les clers,  
 et lor dist.  
 "voles vous dire que chele dame qui  
 fu apielee virge marie,  
 12 et ki fu mere ihesu crist le saint pro-  
 phete,  
 k'ele ne peust concheuoir virgene de-  
 uant et virgene apries."  
 16 "Sire, font il,  
 nous ne l'oseriens desdire  
 puis ke vous le veistes.  
 20  
 Et d'autre part sa parole nous a a  
 che mene,  
 24 ke nous baons a estre sougit a la loy  
 crestiene, non mie a la loy paiene.  
 Ore poes faire de nous che ke vous  
 plaira.  
 28 Car pour mort ne pour vie  
 nous n' aourons iamais dieu fors  
 32 chelui c' on apiele ihesu crist."  
 Lors se metent a nus keustes et a nus  
 genous,  
 et requierent baptesme.  
 36 Et quant iosephes les ot ensi parler,  
 il en pleure de pitie et de ioie,  
 40 si les enlieue sus,  
 et lor otroie che qu' il demandent.

Thanne spak he to Dewk Gaanor,  
 And to hym thus seide Ryht thor,  
 " Faire Sire Gaanor, quod Iosephes Anon,  
 wilt thou do As thi Clerkes here don,  
 and As the Maistres don Of thy lawe ;  
 For Of Cristendom they ben Ryht fawe?"  
 " Sire," quod the dewk to Iosephes thanne,  
 " though they forsaken it Every Manne,  
 Onliche Of baptesme I the beseke,  
 that Art goddis Mynestre good and Meke ;  
 for though of hem Cristened ben neuere On,  
 Of Baptesme I praye the, Sire, now Anon."

At that tyme was there An huge Cry  
 Thorwgh Al that paleys ful trewely,  
 that Iosephes they hadden Greved So,  
 they Niste for Mone what to do,  
 but preiden hym Of Baptesme Everichon  
 Al so faste As they Myhten Rennen Oþer gon.  
 And whanne Iosephes Al this beheld there,  
 he made gret Ioye In his Manere,  
 and Comanded there A prest Anon  
 water to putten In a ston,  
 and blessed it with his Owne hond,  
 as I do 3ow to vndirstond,  
 and Cristened there-Inne dewk Gaanor,  
 And After Alle that Evere Comen thor,  
 Bothe Child Man and Womman  
 that Baptesme Of hym preide than ;  
 So that longe Er it was Noon  
 A thowsand he Cristened Everichon.

and whanne that the Even Comen was,  
 This dewk there putte Owt Of his plas  
 Alle tho that Cristened wolde not be,  
 Owt Of his paleys he dyde hem fle,

Lors parole au duc ganor,  
 44 et li dist.  
 " Dus,  
 vauras tu autrestel faire com il vo-  
 elent?"

48 " Sire, fait li dus,  
 enchore le refusaissent il. Si le ten-  
 roie iou.  
 Si requier crestientei en tel maniere

52 ke se mi home ne le voloient faire,  
 si le feroie iou en droit de moi."  
 A chest mot lieue vns grans cris et  
 vne grant noise,  
 56 par mi la sale.

60 Car li plusour d' aus qui auoient oi  
 iosephe parler requeroient baptesme.

Et quant il voit che,  
 si en ot mult grant ioie.  
 si fist maintenant aprester vne grant  
 cuue,  
 64 et metre plaine di aue,  
 et le beni de sa main.

Lors baptisa le duc  
 68 et tous chiaus de laiens,

et qui li requisent.  
 Si que anchois ke nonne fust sounee,  
 72 i ot baptisie, ke d' omes ke de femes,  
 plus de mil.  
 Et quant li soirs fu uenus,  
 il fist oster de sa court  
 tous chiaus qui ne varent receuoir  
 baptesme.  
 76

and Alle his Meyne I-Cristened they were,  
Sawf an hundred and Fyfty there.

The dewk wolde neuere chongen his name,  
For that it was Of Ryht gret fame,  
And Ek his Fadyr I-Clepyd was so,  
perfore non Operwise Nolde Iosephes do.

Anon he Comanded to Alle tho  
Owt Of his lond thanne forto go.  
and they Answeryd hem vntylle  
that they wolden it don with good wille.  
Thanne wenten they Owt Of þe Castel  
To the water side ful faire and wel :  
and there fownden they A schippe Anon,  
and there-Inne Maryneris Manyon ;  
and thike Schip they Entred ful sone,  
And Into the See Gonnen they Gone,  
preyenge to the Chef Marynere  
Into A Nothir lond to leden hem there.

And whanne Entred weren they Everychon,  
And from the land that they weren Gon,  
A gret wynd Anon Gan there Aryse  
Owt Of Mesure In Alle Wyse ;  
and the Schippe torned vp so down there  
So that Alle Anon Idrenched they were,  
Alle that Evere Resceyved not Crystyente,  
bothen they and Maryneris, I-drenched they be;—  
that Nyht the dewk gret Ioye he Made,  
and Iosephes and his felawes Made ful glade.  
and al Nyht spoken Of þat Compenye  
that from hem parted so velenoslye.

The dewk Of Iosephes Asked thanne  
“Good Sire, what schal fallen Of pese Menne?”  
“I schal 3ow tellen, quod Iosephes tho,  
Of that peple how it schal go :

Onques au duc ne cangierent son non.

80 car biaux li sanloit,  
et ses peres auoit ensi a non.

84 Lors commanda a cheus qui ne vol-  
oient estre crestien  
ke il widaissent sa terre,  
et il dient

ke si feront il.  
Si en uinrent  
88 droit a l'ombre sour quoi li chastiaus  
estoit fremes,  
et trouerent vnc nef sour la riue

et entrerent ens.  
92

96 Et li marounier les eslongierent de la  
riue.  
Et lors leua vns grans vens,  
si desmesures  
qu'il tourna la nef chon desous deseure,  
100 et furent tout peri et noiet.

Chele nuit fist grant feste li dus  
ganors:  
104 a chiaus qui o lui estoient,  
et parlerent mult longement  
de cheus qui s'en estoient ale, et  
auoient refuse crestiente.

108 “Jé vous di,” fait iosephes au duc,

to Morwen schole 3e hem Alle Se  
 To londe ARyven In A queynte degre,  
 whiche to 3ow schal ben gret verefiaunce  
 and gret fulfillinge to 3oure Creauce :  
 and grettere wondir syen 3e neuere Non  
 thanne 3e scholen to Morwe Of hem Echon.”  
 Of which dewk Gaanor abascht hym sore,  
 and gladly of Iosephes wolde weten More,  
 but he durst not, lest he wolde hym greve,  
 perfore no more to hym wolde he Meve.  
 So wente the dewk to his Reste that Nyht,  
 And Abod there whiles it was day lyht.

Vppon the Morwe, Whanne it Was Day,  
 there Comen tydynges with-Owten delay  
 To this Dewk Sire Gaanore,

Of A Messenger cam renneng thore ;  
 where-Offen Abasched he was non del,  
 For he supposede Of non thing but wel.  
 there Cam A 3oman ful faste Rennenge,  
 And browhte þe dewk Merveillous tydyng.  
 “ What ben tho, quod the dewk thanne,  
 telle me here Anon, thou 3omanne.”

“ be my trowthe, Sire, quod he tho,  
 vndir this Castel As I gan to go,  
 lyn there Al that peple ded  
 that hens departyd Owt Of this sted,  
 whiche that wolde not I-Cristened be ;  
 3onder, Alle ded, 3e Mown hem se.”

and Whanne þe dewk herde here-offen telle,  
 Owt Of his Castel he Cam ful snelle  
 Forto knowen whethir this soth were,  
 Owther A lesyng Itold hym there.  
 And whanne that he Cam to þe se side,  
 Manye Of his Meyne he fond þere that tyde

“ qu' il seront tout demain  
 112 en uotre terre.  
 Et si vous di, ke chou qu' il ont hui  
 fait, vous sera mult grans confors,  
 et grans affermemens de creanche.  
 Car vous n'eustes onques si grant  
 meruelle de chose ke vous veissies  
 116 com vous ares demain d'eus quant  
 vous les verres.”  
 Quant li dus l'oi, si en fu mult esmaies.  
 Et mult volentiers eust demande a  
 iosephe comment :  
 s' il ne le quidast anoier.  
 120 Mais pour chou le laissa il.  
 Et quant la nuis fu uenue si noire et si  
 obscure k' il orent perdu la veue del iour,  
 si alerent couchier et reposer iuse'a  
 l'endemain.  
 Et l'endemain, si tost com li dus fu  
 124 leues,  
 li vinrent vnes nouueles

dont il fu mult esbahis.  
 128 Car vns valles vint deuant lui, et li dist,  
 “ sire, nouueles vous sai dire mult  
 merueilleuses.

132  
 Car desous chele tour du chastel  
 gisent mort et noie tout chil  
 136 qui s' en partirent ier de chost chastiel  
 qui ne voloient rechuoir chrestiente.”

Quant li dus ot cheste parole,  
 140 il descent de son chastiel, et vint grant  
 oirre outre a la rieu  
 pour sauoir se ch' est voirs  
 ou non.  
 Et quant il fu venus,  
 144 si trouua tous chiaus du chastiel



to beholden this Merveille there  
 that was befallen In this Manere.  
 and whanne the dewk it gan beholde,  
 In his herte he Merveilled Many folde  
 Of so moche peple Ipersched to be.  
 thanne pere Of his Meyne Anon Axed he  
 ‘What Manere Of peple that it was?’  
 thanne seide A knyght In that plas,  
 “It ben they that wolden not Cristened be  
 that here lyn ded As 3e Mown se;  
 and forsothe, sire deuk, I haue herd telle  
 that An hundred and fyfty pere ben full snelle.” 156  
 “Now, serche Abowtes, quod the dewk thanne,  
 3if 3e fynde here So Many A Manne.”  
 thanne dyden they the dewkes Comandement,  
 and there they fownden hem Alle present —  
 An hundred and Fyfty Everichon  
 ligen alle there vppon harde ston;  
 and with hem was fownden A Maryner,  
 And An Ore In hond there.  
 For this Merveille ful trewely  
 the dewk sent aftyr Iosephes hastely.  
 thanne thedyr Cam Iosephes Anon,  
 and his Compenye with hym Everichon.  
 thanne Axede the dewk Of Iosephes pere  
 Of that Aventure, how it were.  
 thanne quod Iosephes “Certeinle  
 It is behapped as it scholde be;  
 For thou schalt neuere sen synful Man  
 that the fals Enemy serven Can,  
 but 3if he qwite hem thus here Mede  
 As to hem he hath don In this stede.  
 For whanne he hath served him al his Age,  
 be he Neuere Of so hy parage,—

qui illueques estoient uenu veoir chele  
 meruelle. Et quant chil le voient  
 venir, si li font mult grant ioie, et li  
 conterent meruelle de chiaus qui sont  
 sour la riue. Et quant li dus voit

qu’il en i a tant de perillies,  
 si demande a cheus qui illuec estoient  
 ‘combien il i pooient estre qui del chastiel  
 se partirent qui ne varent estre crestien.’  
 “Sire,” fait vns chiualer

“il estoient  
 .c. et .l. che ai iou oi dire.”

“Or faites veoir, fait li dus,  
 quans il en i a.”

Et chil les conterent,  
 et trouuerent qu’il n’en i faloit nus  
 des chent et .l. ensi com il estoient  
 deuant.

Et auoec aus si estoit encore uns de  
 lor marouniers  
 qui tenoit sou auiron.

Et quant iosephes et si compaignon  
 furent venu illuec,

si demanda li dus a iosephe  
 ‘comment che pooit estre auenu.’

“Chertes, fait iosephes,  
 il en est ensi com il doit estre.

Ja n’en verres autre cose. Car nus  
 n’ara ia millour loier de seruir a  
 l’anemi.

Car quant il l’a serui tout son eage,

And whanne he weneth Aboven to be, thanne Cometh the fals Enemy ful sekerle, And hem so sleth In dedly synne, and sleth bothe body & sowle with-Inne."		et il quide estre du tout au desus, a dont vient li anemis, et l'ochist, et le fait mourir en pechie mortel si qu' il est perdu, et en cors et en ame."
"Sire Iosephes, quod the dewk thenne, what scholen we don with Alle these Menne."	184	"Sire, fait li dus, ke loes vous c' on en fache."
"Sire, quod Iosephes, I schal 3ow say. Into this Erthe here let putte hem this day, Evene be the banke faste by ; and Over hem do make A towr ful hy, So that with-Inne the towr Alle Icolen * they be, here bodyes Iberyed ful sekerle ; And whanne the towr performed Is, thanne schal it be Clepid with-Owten Mys, " the towr Of Merveilles " schal be þe Name, for thorwgh alle breteyng þat schal ben þe fame.	188	"Che vous dirai iou bien," fait iosephes. "vous les feres enterer en cheste plaine sour chest riuage. Et quant il seront mis en terre : vous i feres faire vne tour grant et merueilleuse, si ke dedens la tour soient tout li cors enterre, Et quant la tour sera faite, vous l' apiereres ' la tour des meruelles,' et saues vous pour quoi je le vous di. En cheste terre qui est apielee la grant bertaigne ara .I. roi qui sera apielee artus, si aspres, et de si boine cheualerie, que che sera meruelle. Et en chel tans auenra en cheste terre, par le caup d' une espee, auentures si grans et si merueilleuses ke maintes gens qui en orront parler le tenront a fantosme. Et durront ches auentures et ches meruelles xij. ans. Et si ne fauront ches meruelles fors par le daerrain chiualer del lig- naige nascien. Et tant com ches meruelles durront dont ie vous conte, sera cheste tours si merueilleuse ke ia chiualers qui soit de la maison le roi artu n' i enterra qui demant iouste ou bataille qui ne l' ait d' ausi boins chiualers com il est.
" In this lond that is called breteyngne, Arthowr A Kyng schal ben Certeygne, the moste worthy and vaillawnt knyht, and the Most Merveillous In Ony fyht. and In that tyme here schal befalle Many Merveilles wondirful with Alle be the strok Of On swerd Only, that Al the world þere-Offen schal speken trewly ; wheche Merveylles scholen Enduren here In this lond fulliche fowrtene 3ere ; and this Merveille schal algates laste til þe laste Of Nasciens lyne Come In haste. Of the Merveilles I haue 3ow told þat þere scholen ben wrowht Many fold ; For knyght In Arthures Cowrt ne schal non be that Iustes Other bataille Asketh sekerle, that as a good a knyht here schal he fynde Owt Of this tour to Entren be kende ;	196 200 204 208 212	

\* *Icolen* is the perfect participle of *cele*, conceal, as *iholen* is of *hele*, cover, conceal.

And though that Neuere so Manye Assemblen here, Owt Of this tour scholen Comen In fere Man for Man with hem to fyhte; and 3it schal non Man knowen Aryhte whens they Comen In Non degre, tyl these Aventures be On persone I-Ended be, and for this specyal Cause Only ' the towr of Merveilles ' we schole Callen It pro- perly.	216	Ne ia tant de chiualers n' i uenra de par de hors, ke autrestant n'en isse dedeus,  ne ia nus ne sera dont il verront deuant ke chil i uenra qui metra a fin les auentures. Et pour cheste chose sera apielee ' la tour des meruelles.'
" Now doth beryn these Men Anon, and do Make this towr of lym & ston ; For Alle thing þat I have 3ow told, 3e scholen fynden it trewe In Eche fold."	224	Ore les faites enterer ensi com ie vous ai dit."
the dewk let beryen these Men Anon, and let Ordeynen faste lym and ston, both Masouns and Carpenteris sent After faste,	228	Et li dus dist ' ke che fera il mult uolentiers.' Si fait maintenant les cors enterrer, et mande machons et carpentiers,
So that the towr were made In haste ; And whan that towr Redy was dyht, " the towr of Merveilles " Anon it hight ; the wheche Name longe dide laste, Tyl that lawncelot thedir Cam In haste and it dide breken In pecys A-down, Al that towr Onlich In virown, as Of Arthures hows the storye It doth declaren More Openlye.	232	et fait commenchie ' la tour des mer- uelles,'  et ainc puis ne li fali chis nons uise' a tant keancelos le froissa, et l' abati pour les .ij. fiex mordret, qui si estoient enbatu a tout lor pooir, si com li contes de la mort artu le deuise.
and whiles this towr was in Makyng, þe dewk a fair Chirche hadde In Reryng In a fair place Of his Castel which this dewk loved ful wel.	236	Endementiers qu' il faisoient chele tour fist li dus el chastel establir vne eglise
theke Chirche there Arerid it was In þe worschepe Of Marye ful Of gras. and whiles this Chirche was In reryng, Iosephes Modris tyme was Commeng	240	en l' onour de notre dame. Et enchois que li eglise fu parfaite, vint a terme d' enfanter la femeioseph.

- that hire Child sche scholde bere  
 In that Castel Evene riht there ;  
 and whanne the Child Iborn it was,  
 A fair knave Child In that plas, 248  
 where-Offen gret Loye there they made,  
 and Alle the Court they weren ful glade,  
 and Named that Child Galaas Anon ;  
 where-fore gret feste þey maden Echon ; 252  
 and for that Child In that Castel was bore,  
 "Galaas the fort" they Calden hym thore.
- Whanne they that In virown the Castel were,  
 Wysten how that With the Dewk It stood  
 there, 256  
 and that he was torned to Cristendom,  
 and al his Meyne bothe hol & som,  
 and gonnen to Grosschen Everichon,  
 & there to hym Sent Message Anon 260  
 'that werren they wolden vpon hym þere,  
 and distroyen his londis Every where.'
- Anon he Answerid þe Messengeris Agecyn,  
 and seide, 'his lond he wolde kepen Certeyn 264  
 al so longe as that he Myhte,  
 For sarazines lawe he hadde forsaken Owt-  
 rihte,  
 and to that lawe wolde be neuer tornen Azen  
 Schortly thowh they wolde hym Slen.'" 268  
 whanne they herden his Answere,  
 tho that Messengeris weren there  
 wenten to the kyng of Northhumberlond,  
 And dide hym Al this to vnderstond,— 272  
 'that dewk Gaanor hadde deservid wel  
 his lond to lesen Everidel ;  
 for he hadde forsaken paynem lawe  
 and to Cristendom he dide hym drawe.' 276
- Et quant ele fu deliuree du fruit ke  
 ele avoit el uentre,  
 il uirent ke ch' estoit vns ualles,  
 et l' apielerent par sen droit non  
 'galaad  
 du castiel de galafort.'  
 Quant chil pais  
 seurent la nouiele, ke li dus  
 estoit crestiens,  
 si le commenchieient a guerroier li  
 plusour.  
 Et li fissent a sauoir  
 'qu' il ne li lairoient mie  
 plain pie de terre.'  
 Et il respondi a cheus qui li disent,  
 'qu' il deffendrait sa terre,  
 au plus ke il porroit.  
 Car a la loy paiene  
 ne retourneroit il pas.'  
 Quant chil qui entour lui estoient,  
 oient cheste parole,  
 si le fisent sauoir  
 au roi de norhumberlande, de qui il  
 tenoient leur fies et lor hounours.

<p>Whanne the kyng of Northhumberlond herdethis,          he was Ryht wroth with-Owten Mys ;          For the kyng knew þe Dewk so wel          hard Of herte As Evere was stel,          and the worthyest knyht In Al bretayne ;          this wiste wel the kyng, he was certayne.          thanne took he Cownseil of his barown          Of that cause what is best to don :          “ Sire, after hym Anon dothe sende,          that he to 3ow Come, &amp; not Offende ;          and 3if he ne Come not At 3owre sonde,          thanne Mown 3e hym Sle, &amp; don him schonde ;          And Elles taketh 3oure Ost ful Clene          &amp; werreth On him Al be-dene,          so mown 3e slen him, and þe Cristene Also          that hym Made this forto do ;          thanne scholen the Cristene In non degre          In this Lond not I-Reryd be.”</p> <p>Anon the kyng dyde After here Red,          and sente forth Messageris In that sted,          and ‘ Comanded hym As his lige Man          Anon to hym he scholde Comen than          For to speken with hym there,          that he ne leve it In non Manere ;          and 3if that he This withstonde,          that he Nele Comen At Myn sonde,          Schortly he schal Confownded be,          he and alle hise ful Certeynle.’</p> <p>whanne the dewk herde this tydyng,          To hym it was A gret Affrayeng ;          For he knew the kyng Myhty was          Of londis, Of Body, In Every plas.          So thanne to Iosephes he Cam Anon,          And Axede Cownseil what to don.</p>	<p>280</p> <p>284</p> <p>288</p> <p>292</p> <p>296</p> <p>300</p> <p>304</p> <p>308</p>	<p>Quant li rois oi che          si en fu mult courechies.          Car il sauoit mult bien ke li dus          ganors          estoit mult boins chiualers,          et li plus redoutes de sa persone ke          chiualers qui fust en la grant ber-          taigne.          Si en prist conseil a ses barons,          et lor demanda qu’il en porroit faire.          Et il li disent, “ sire, ore le mandes          qu’il viegne a vous, et s’il i vient, et il refuse          chose que vous vaures : nous loons bien qu’il          soit ochis.          et s’il n’i vient,          alons sour lui a ost banie,          et le confonderons,          et lui et les crestiens.          Si ke crestientes ne puisse enrachiner          en tel maniere          en chest pais.”          Et li rois le fist tout ensi com il li          estoit loe.          Et manda le duc com a son home lige          qu’il uenist parler a lui,          et ne le laissast en nule maniere.          et s’il ne venoit,          bien le sust il qu’il en seroit honis,          et confondus, et mal ballis. a tous          iours.          Quant li dus oi chest mandement,          si en fu tous esbahis,          pour chou qu’il sauoit bien ke li rois          estoit poissans          d’amis et de terre.          Si en uint a iosephe,          et s’en conselle a lui k’il en feroit.          Car il i pouoit auoir grant peril.</p>
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- “ I schal 3ow say, quod Josephes tho,  
 In this thing what is best to do :  
 Anon that 3e sende hym to seyne,  
 ‘ that his Man 3e ben not certeyne ;  
 For Owt Of his Subiection 3e ben,  
 and Owt of alle his lordschepis ful Clen ;  
 and Only I-set In the seignorie  
 Of Iesus Crist the sone Of Marye,  
 hos lordschepe that 3e welen holde  
 For Ony Man, be he Neuere so bolde.’  
 For, knoweth wel, Sire dewk, In Certain,  
 That Owre Lord 3ow schal socouren ful pleyn,  
 and Of him to haven the victorie  
 Of tho Miscreawntes Sekerlye ;  
 And though algates 3e scholden deye,  
 bettere myhten 3e Neuere Certainlye  
 thanne vppon the Enemy Of Iesu Crist,  
 Sire Dewk, herto thou myht wel tryst :  
 For werse thanne howndes Siker they ben,  
 al the Compenye, as 3e scholen wel sen.  
 this is my Counsaile that 3e do,  
 and god honouren Evere Mo.  
 and but 3e welen don Aftir Me,  
 holichirches child art þou not sekerle,  
 but A wykked servaunt to god Only  
 but þou Riht thus do vtterly.”  
 “ And I wele seker, quod the dewk thanne ;  
 him schal I serven for Ony Manne.”  
 Thanne Cam he to þe Messengers Of þe kyng,  
 and of here bode 3af hem Answeryng :  
 “ 3e mown seyn (*sic*) the kyng vnto ,  
 ‘ with hym to speke will I not go ;  
 but 3if he wil Owht In Ony degre,  
 so lete hym Comen an speken with Me ;
- “ Ie vous di, fait iosephes,  
 ke vous feres.  
 Mandes lui tout plainement  
 ‘ ke vous n’ estes pas ses hom.  
 Car vous estes hors de sa subiection,  
 et de toutes autres signouries  
 fors seulement de la signourie  
 ihesu crist, de qui vous aues fait pere  
 et signour,  
 et de ki vous tenres d’ ore en auant terre,  
 ne d’ autre signour n’ eu tenres vous point.’  
 Et s’ il a si fol conseil qu’ il viegne sour vous a  
 ost, onques ne vous esmaies. Car bien sachiez  
 que notre sires vous aidera et secourra,  
 et vous donra victoire  
 ia tant n’ i venra de pule de mescreans.  
 Et se au mourir venoit,  
 asses seroit miex ke vous mourussies  
 en deffendant la loy notre signour,  
 c’ autrement.  
 Car bien sachiez uraiement, ke il sont  
 piour ke chien.  
 Ensi le di iou en mon conseil, et ensi  
 le feres vous se vous uoles estre flex  
 ihesu crist, et oirs de sainte glise (*sic*).  
 Et se vous autrement le faisies :  
 mauuais oir aroit notre sires en vous  
 rescourre.”  
 “ Sire, fait le dus, et ie le ferai ensi  
 com vous m’ aues commande. ne ia  
 autrement ne sera.”  
 Lors reuint as messages,  
 et lor dist.  
 “ Biau signour, vous poes bien dire a  
 notre signour  
 que iou n’ irai pas a lui.  
 Mais s’ il veut parler a moi.  
 si vienge cha.

For as longe as he A paynem Is,  
For hym I wele don nowht I-wis.' "

" how goth this, quod þe Messengeris tho,  
that 3e to 3oure lord ne welen not go, 348  
sethen 3e holden Of hym 3oure lond,  
as it is don vs to vndirstond."

" that I do Not, with-Owten lettenge,  
but Only Of Iesus, hevene kinge ; 352  
Of hym I holde Al my lond,  
as I do 3ow to vndirstond ;

and for his love, sires, Only,  
I haue forsaken Alle Opere seignory." 356  
" In feyth, quod the Messengeris Ageyn,  
3e mown be sewr and Certain

that to-forne this Castel scholen 3e se  
to 3ow many A strong Eneme." 360  
" 3e, quod þe dewk to hem ful sone,  
though they myn Enemyes ben Everichone,

So that God Onlich my frend he be,  
Of hem haue I non drede sekerle." 364  
Thus departyd the messengeres Anon,  
and toward here lord forth they gon,

& tolde him Evene word for word  
that the dewk to hym wolde not Acord. 368  
thanne sente he Messengeris Anon In hie  
Abowtes Al his lond bothe fer & Nye,

' that his Meyne to hym scholde Comen there  
In here beste aray In alle Manere,  
To A place that is I-Cleped 'soose,' 372  
whiche was þat tyme A fair Cyte.

So be the day that he hem sette,  
At that Cyte Alle they mette ; 376  
so þat the kyng Isswed Anon  
Owt of that Cyte, and his Meyne Echon,—

Car il n'est nule riens ke iou fessisse pour lui  
tant com il tiengne la loy paiene, et si li dites  
que iou ne tieng riens de lui ne d' autrui fors  
de dieu.

Mais de dieu tieng iou quankes iou ai.

Et pour l' amour de lui

ai iou laisse toute autre signourie."

" Par foi," font li message,

" et vous poes bien estre assureur

ke vous venres (*sic*) deuens court terme  
deuant chest chastiel teus .xx. mil  
homes qui tout vous seront anemi  
mortel."

" S' il me sont anemi," fait li dus,

et diex me soit amis.

Iou n' ai garde de lor forche ne de lor  
poir.

A tant s' en partirent li messagier,

et enuinent a lor signour,

si li conterent tout che

qu' il auoient trouue del duc.

Et quant li rois l' oi, si n' en fu mie vn peu  
dolens, et bien en mostra le samblant. Car  
tout maintenant tramist ses message par toute  
sa terre,  
et manda ses homes pries et loins k' il uenissent  
a lui

372 au plus efforchement k' il porront,  
garni de lor armes et de lor cheuaus,  
a vne sieue chite qui est en son  
roiaume, et estoit chele chites apielee  
escoche.

376 A chelui iour qu' il lor auoit atermine,  
vinrent si home la u il les auoit  
mandes.

Et li rois mut maintenant

what On hors bak, & what On foote, bet than fyve thousand, wel I wote. so that his Iorne he took wel faste Tyl to humber water he Cam Atte laste, and Entrede Into A priorye, he and Al his Compemye.		a tout .v. chens homes, k'a piet k' a cheual.
The same dai Comen they to-forn þe Castel, & with hym his Meyne Everydel; but Iosephs In that Castel not ne was, but at Anothir besides In that plas. Half A dayes Iorne thenne, whiche 'Caleph' was Clepid of many Menne.	380    384	et erra tant par ses iournees qu'il vint a l' aigue de hombre, et passa houtre,  et vint en la praerie de galafort droit desous le chastiel.
Whanne the dewk sawh þe kyng so pere, he was afrayed In diuers Manere as A man that neuere beseged was to-forn that tyme In non Maner of plas; For Evere to fore tymes hadde he be the worthiest knyht ful sekerle Of Al the world with-Owten drede; For dowte hadde he neuere In non stede. The Castel with-Inne wel Ordeyned was Of Men of strengthes In Every plas; For Anon As the Cristene herden telle that the kyng was so fers & felle, and that he wolde werre begynne; pere-fore bethowhten they with-Inne, were it werre, Other were it pes, they wolde ben seker Neuertheles; and More siker with-Inne they were thanne with-Owten 3if they hadde ben pere. And the Castel In hym self ful strong it was, whiche to hem was Comfort In that plas; and the Cristene with Al here Myht Stoffed that Castel bothe day and Nyht	388   392   396	Chelui iour ke li rois vint deuant chel chastiel, n' i estoit pas iosephes en sa compaignie, ains estoit ales en .j. chestiel qui estoit a demie iournee d' iluec, [et] s'estoit apieles caleph. Quant li dus vit ke li rois se loga par deuant son chastiel, si en fu mult dolans a che qu' il n' auoit onques mais este assegies en chastiel ke il n' en peust issir. Car il auoit est[e], et enchore estoit, vns des melleurs cheualiers del monde.
	400	Li chastiaus estoit si bien garnis de gent.
	404	Car d'ileukes entour i estoient venu toute la gent: quant il seurent ke li rois i deuoit la guerre commenchie.
	408	Car il sauoient bien qu'il serroient plus assure dedens le chastiel que dehors. Et pour chou i furent il venu,
	412	et orent fait venir dedens le chastiel



to here power, what Myhte Availle		quunque mestier lor iert.
To that Castel with-Owten faille :		
and this was On Of þe things Most		et chi ert vne chose
þat the dewk hym Comforted A3ens þe Ost.	416	par quoi li dus ert plus assureur.
Whanne the kyng was Commen to-fore þat Castel,		
he gan to loggen bothe faire & wel,		
Supposing to hym In Alle Manere		
that they with-Inne wolde not Isswen there.	420	
The dewk in his Castel lay		
and loked Atte wyndowe, as I 3ow say,		et il s'en ala as fenestres,
and lay in ful gret pensifnesse		et commencha a penser mult dure-
As A Man that was In distresse.	424	ment.
& as In his thowht he lay there tho,		Et quant il ot vne pieche pense,
Sire Nasciens to-forn hym say he go,		si se regarda deuant lui, et vit nascien
Of whom he hadde herd gret Chevalrye		de qui il auoit ot tant de bien dire de
Of Conqwestes, Of batailles, Of victorye.	428	cheualerie
þanne seide the dewk to hym Anon,		et d' autre bien.
“ Sire, Of this Mater how scholen we don ?		Lors li dist, “ sire, que ferons nous.
beholde Goddis Enemyes, this peple here,		
how they loggen vs Al In fere,	432	lairons nous si pries de nous logier
And Goddis Enemyes Everychon !		cheste gent maleureuse.”
what is best þat we with hem don ?		
hem to disloggen In this plas,		
It were best thorwh goddis gras.	436	
“ Nay, Sire dewk, quod Nasciens tho,		“ Chertes, nenil,” fait nasciens, “ s'il
For Otherwyse we scholen now do.”		vous plaist.
“ Now Certes, quod the dewk Ageyn,		
afty 3ow wele I werken In certeyn.”	440	
“ þanne don 3e 3owre Men Armen Anon,		Mais faites vos homes maintenant
and to assemblen Everichon		armer,
Er fulliche logged that they be,		si assamblurons a eus
the More Ese to vs, Sire, ful Sikerle.	444	ains k' il soient logie.
And for that I hope now trewely		Et ie quit
we scholen hem fynden most besy,		ke nous les trouuerons ore

- And wers I-purveyed in Eche degre  
 thanne here Aftyr that they scholen be ;  
 For now Cometh nothing In here thowht  
 that we hens Owt scholde Isswen Owht :  
 And therefore, sire, now Ryht Anon  
 On Goddis Enemyes now let vs gon  
 In Iesus Name, the sone Of Marye,  
 that vs wele defenden ful trewelye,  
 Owre warawnt and Owre Governour,  
 that vs wele Save In Every stour.  
 And 3it More, sere, with-owten faylle,  
 And we dyen In this Bataylle,  
 to hevене bliss thanne scholen we go  
 thorw Martirdom for Evere Mo ;  
 and 3if that we han victorye,  
 Endles worschepe Sekerlye.”
- Whanne the dewk this word herde,  
 thanne As A Ioyful Man he Ferde,  
 and Anon In his paleys let Crye  
 “ As Armes, As Armes ” faste in hye.  
 thanne Every man In his degre  
 hym to Armen wente besile ;  
 and so to the Dewk they browhten Anon  
 ArMure to putten hym vppon,  
 and Ek to Sire Nasciens Also,  
 what thing that hym belonged vnto.  
 whanne the Dewk and Nasciens In fere  
 bothe weren Armed ful sewrly there,  
 Into the Cowrt they Comen Anon,  
 And to here hors there gonne they gon ;  
 And Owt they taken the Ryhte weye  
 Atte the Castel gate ful pleynlye.
- And whanne the Dewk to þe gate gan gon,  
 he Comanded the kepere Anon
- plus desgarnis ke vne autre fois.  
 448 Car il ne pensent ore mie  
 ke nous aions talent d'issir hors.”  
 “ Chertes, sire;” fait li dus, “ il me  
 plaist bien.”  
 452 “ Issons dont hors  
 el non de ihesu crist.  
 qui nous soit garans  
 et deffendans encon[tre] nos anemis.”  
 456
- 460 Lors escrie li dus,  
 “ or as armes, si en isterons hors.”  
 Et chil  
 468 se ceurent tout maintenant armer.  
 et aportent au duc  
 et a nascien armes boines et fors.  
 472 Et quant il furent arme,  
 il deschendirent del palais aual en la  
 court.  
 476 Puis monterent sour lor cheuaus qui  
 lor furent apparillie,  
 et puis s'en issirent  
 hors de la porte.
- 480

that Open the gate scholde be, his Meyne to Isswen with here Compene ; So that the dewk Isswed Anon Ryht, and affir, his Meyne with here Myht al so sweetly as they Cowden gon, And affir Nasciens wente Anon ; And Evere Vppon the dewk he sewede faste with his Meyne In Ryht gret haste.	484	Li dus fu tout deuant,  et nasciens de les lui, si richement armes ke nus miex,
And whanne they weren Owt I-gon, they prekyd here hors thanne Everichon Al so faste As they myhten Renne, On goddis Enemyes wolde they not blynne ; And so sodeynly On hem they gonne gon, For of hem kepe token they non, for þat þey weren Abowtes loggeng, And token kep Of non Oper thyng ; for they supposeden Certainly þat they wolden not han Isswed so sodeynly.	488	et quant il voient qu' il furent a deliure qu' il poeront lor cheuaus laisser aler : si poignent
thanne On hem sodeynly they Come, and beeten & slown Manyone, so that with-Inne A lytel space two hundred weren slayn In þat place ; And the toþer knyhtes þat after hem gonne gon, they gonne so wel to fyhten Anon that Manye they slown Of Northhumberlond, as this storrye doth vs to vndirstond. thanne be-gan the Styr Anon, and thorowh Al the Ost it gan to gon, what Of dede Men and wounded boþe the Noyse was wonderfully forsothe.	492	vers lor anemis  qui entendirent a eus logier.
thanne whanne this Cry they herden Echon, To here Armure they Ronnen anon ; and the kyng hym selve with-Owten lak Caste An hawberk vppon his bak,	496	Et quant il furent en eus feru, il les commenchieurent a abatre si mor- telment qu' il en laisserent apres aus, ke mors ke naures, plus de .v. chens. Et li autre chiualer qui furent venu du chastiel apres aus, le fisent si bien quant il furent entre lor anemis feru. Si que mult furent admagie chil de norhumberlande, et mult grant plente en i ot d' ochis. Et li cris leua
	500	par toute l' ost
	504	si grant et si merueilleus c' on n' i oist pas dieu tounant. Et chil ki orent loisir de prendre lor armes, s' armerent.
	508	Et li rois de norhumberlande ieta .j. haubert en son dos,

and his helm vppon his hed,  
 And hyede hym faste In to pat stede ;  
 So dyden Alle tho that with him were ;  
 For drede Of death they Entred there.  
 Thanne the kyng Al Redy was,  
 and Ek his Meyne In that plas ;  
 “ Seweth me, he seyde, Echon ;  
 for On Owre Enemyes welen we gon.  
 And 3if that I Mete dewk Gaanor,  
 Non Cristendom schal hym Saven thor  
 pat I ne schal slen hym þere Anon ” .  
 and so forth faste he gan to gon,  
 And Entred Into the Cristene pres,  
 & for non Man Nolde he not Ses.  
 Ful grete strokes gan he 3even there,  
 with Al his Myht and his powere ;  
 So paste the kyng with his strenkthe  
 Into the bataylle In brede & lengthe ;  
 There As he Sawh thikkest pres,  
 thedyr he wente with-Owten les ;  
 And beheld to-fore hym there  
 how Nasciens hym bar, and In what Manere,  
 and sweche socoures As he there Made,  
 where-Offen gret Merveille this kyng hade.  
 So that Nasciens On bothe sides fawht he,  
 that þe peple fledde that hym gonnen se ;  
 for In what place that Nasciens gan gon  
 Among the paynemes Many On,  
 that he Ne Rod thorwgh hem ful bolde,  
 whethir the paynemis wolde Oper Nolde ;  
 And swiche Strokis 3af he there,  
 that they ne wisten whethir it were  
 thorwh his Owne Myht And strenkthe,  
 Owther be goddis grace In brede & lengthe ;

et son hiaume en sa teste,  
 et s'arma au miex qu'il peut. Si  
 comme a tel besoing conuenoit,  
 et ausi fissent tot li autre qui auoec li  
 estoient.

Car, il n'i auoit tant hardi qui n'eust  
 paour de mort ou de prison.

Quant li rois fui montes,  
 et toute sa compaignie,  
 si dist a cheus en qui il miex se fioit,  
 “ sieues moi.

Car se ie puis trouer ganor,

ia ne le garra li diex as crestiens,

ke iou ne l'ochie maintenant.”

et quant il ot cheste parole dite,

il se fiert entre les crestiens,

et commença grans caus a donner  
 de cha et de la, et les commença a  
 greuer quank'il peut.

Tant a ale li rois,

et tant venu par la bataille,

la u il les vit plus espesse,

k'il regarda et vit

nascien deuant lui,

qui meruelles faisoit de son cors.

Et tant en abatoit a destre et a sen-  
 estre

que nus ne le vit qui toute paour n'en  
 eust, et deust auoir.

Et dounoit si grans caus,

ne sai se chi ert

par sa vertu

ou par la uirtu de ihesu crist,

<p>For there ne was hawberk ne helm Non  that his swerd thorwgh bot In to the bon.  And swiche Merveilles there he wrowhte  that Eche Man Merveilled In his thowhte ;  So that no man In al that Rowte  dorst hym Abyde, swich was here dowte.</p>	<p>552</p>	<p>qu' il ne treuve ne hauberc ne hiaume  en teste qu' il ne perche tout auant  lui de l' espee.  Si faisoit tele meruelle d' armes</p>
<p>And whanne the kyng Al this be-held,  that Nasciens So Ferde In that Feld,  he seide he was non Erthly Man,  but As A devel So fawht he than ;  and Nasciens that Every Renge he sowhte  In that bataille, and not Of hem Rowhte ;  For he ne dredde for non Man,  were he Neuere so hardy than.</p>	<p>556</p>	<p>ke nus qui le veist  ne l' atendoit a caup. s' il ne fust plus  faus ke autres.  Et quant li rois eut bien aise et  regarde  che qu' il faisoit,  si dist qu' il n' estoit pas hom morteus,  mais anemis.</p>
<p>thus Evere fyhteng vp &amp; down he Rod,  So that No man there hym withstood ;  And Atte laste he Mette with the kyng :  and whanne he knew hym be his Armeng,  And ok what harmes that he bar,  To him faste thanne Rod he thar.</p>	<p>560</p>	<p>Tant a ale ferant et combatant a ses  anemis deuant lui</p>
<p>Thus Nolde Sire Nasciens him refuse,  but faste towardis hym gan he to Muse,  And vppon hym sette his hors hed,  And towardis him prikyde In that sted.  thanne sone to hym Aproched he was,  And lefte vppe his swerd In that plas  For to han smeten therwith the kyng ;  For In Nasciens Nas non Abydyng.</p>	<p>564</p>	<p>qu' il encontra le roi de norhombere-  lande.  Et quant il le uit, il le counut bien  as riches armes,  et a che qu' il ot bien aise ques  armes il portoit.</p>
<p>and whanne the kyng this beheld  That he so fawht In the feld,  and sawh his swerd Aboven his hed,  Anon he fledde In that sted  Al so faste As he Myhte Ryde, &amp; Nasciens Aftir hym In that tyde ;</p>	<p>568</p>	<p>Lors li adreche la teste del cheual</p>
<p></p>	<p>572</p>	<p>et hauche l' espee.</p>
<p></p>	<p>576</p>	<p>Et quant li rois, qui deuant auoit  veu ques caus il feroit,  vit l' epee,</p>
<p></p>	<p>580</p>	<p>il n' ot tant de hardement qu' il atendist  le caup, ains se lanche a terre au plus  tost ke peut.  Et nasciens,</p>

So that his strok he ne Myhte restreyne,  
 but that his hors he smot so sore Certeyne  
 that his Chyne he smot In sondir.  
 the hors down fyl, it was non wondir,  
 and the kyng was þere sone Alyht,  
 & Sire Nasciens kythed On hym his Myht;  
 and vpon his helm he smot hym so  
 that On bothe knes the kyng fyl tho ;  
 for non power he ne hadde to Ryse,  
 So nyghe was he to his Iwyse.

and whan Nasciens beheld Al this Cas,  
 that he there In Swowneng was,  
 he took the kyng be the helm Anon  
 Er he wolde Ony ferthere gon,  
 and took it Of Anon Of his hed,  
 So that Open he lay In that sted.  
 and whanne he hym Sawgh In this Manere,  
 and hym to slen In his powere,  
 3if he ne wolde Mercy Crye  
 hym wolde he slen ful sekerlye.  
 “ zelde the, sire kyng, ful Certeynle,  
 Other Ellis In feyth I schal the Sle  
 be the helpe Of Goddis Myht,  
 but þou the zelde Anon Ryht.”

“ Sle me thanne, quod this kyng,  
 For I have levere with-Owten faillyng  
 A paynem To dien In this place,  
 thanne Cristene to be, and hauë grace.”

Whanne Nasciens him herde thus tho seyn,  
 Anon his swerd he took Certain,  
 and smot Of there his hed,  
 Evene from the schodres, In that sted.  
 And his hors Anon A3en he took  
 Mawgre his Enemyes, As seith the book ;

qui son caup retenir ne peut :  
 584 fiert, et caupe le cheual  
 en .ij. moities tres parmi les espaules,  
 et l' abat tout en .i. mont.

588 Lors courut sus au roi qui ne fu pas  
 releues de terre,  
 et le fiert si durement parmi li  
 hiaume

qu' il n' ot poir de lui releuer.

592

Et quant nasciens vit  
 qu' il iut en pamison, il saut ius del  
 cheual, et mist s' espee el fuerre.  
 Si prent le roi parmi le hiaume,

596

et le tire si fort a lui qu' il li ront les  
 las, et li esrache de la teste, et le iete  
 loins de lui en mi le camp.

600 Et quant chil qui o lui estoient, virrent  
 son chief descouuert, et si au desous  
 entre les mains a tel home qui  
 l' ochirra maintenant s' il ne li crie  
 merchi, si s' en fuient.

Et nasciens li escrie toutes voies  
 ‘ qu' il se rende,

604 ou il l' ochira.’

“ Or m' ochies dont tost,” fait il,

608 “ car i' aim miex

a morir paiiens,  
 ke viure longement et ie fuisse cres-  
 tiens.”

612 Quant nasciens entent chele parole, il  
 ne la raisoune plus.

ains traist l' espee del fuerre,  
 et il donne si grant caup qu' il li  
 dessoire le chief del bu.

Et lors remonte sour son cheual,

616 maugre tous ses anemis,

and thanne began to fyhten ful sore, Mochel hardere than he dide to fore :		et commenche a abatre tout entour lui si com il aloit.
thus that Bataille ne dide not blynne, what of hem with-Owten & what Of hem with- Inne.		La ot meslee grant et merueilleuse.
	620	
So that with-Inne A whille there A thowsand Atte Erthe they were, what dede & wounded In that plas, As it there happed be goddis Gras.		
	624	
3it Moche more peple there was Of hem with-Owten In that plas ; Many mo thanne Of hem with-Inne, but 3it Of fyhteng wolden they not blynne.		
	628	
but al so sone As the kynges Meyne Aspiden that here lord ded was he, and that with-Owten Governour they were ; thanne sore Abasched weren they there, And aftir that Owr hadden they non Myht Forto defenden hem In that fyht ; but torned the bak thanne Everychon, and towardis humbre they fledden Anon ; and Manye Of hem that fledden there, Ful wel Iharneysed tho they were, but they Of þe Castel Of Galafort thanne Seweden Aftyr Every Manne, So that At the wateris banke Anon they were Confownded Everychon. and perfore 3e Mown wel vndirstonde Of so Merveillous A bataille In non londe, but Only it were thorwh goddis Grace that hem þerto graunted both Myht & space.		Mais quant chil de norhumberlande. seurent ke lor sires estoit mors,  si furent tant esmaie ke onques puis n' ot en aus deffense, ains tournerent maintenant en fuies. Et en i ot mult de peris et de noies ains qu' il fuissent outre.
	632	
	636	
	640	
	644	
	648	
Whanne here Enemyes so Ouercomen were, Anon here loggen brenden they there,		Car chil de galafort les tenoient si court qu' il les faisoient noier a forche.  Mais sachies ke si grans meruelle n' i eust pas este, se ne fust la grace de dieu qui lor dounoit forche et hardement outre che qu' il ne soloient auoir. Quant il voient tous lor anemis des- confis: si fisent maintenant metre le fu es loges ke chil auoient fait com- menchier:

And seiden pleyedly Anon thenne,  
 that here good wolden they brenne ;  
 for Of here good wolden they non,  
 but þere it brende Amonges hem Echon.  
 thus hadden the Cristene victorie  
 Of the Sarazines ful sekerlye,  
 In the Erthe Of grete bretaygne,  
 this I sey 3ow In Certeyne.

thane seide these Cristene Everichon,  
 that ‘ be hem this bataille was Neuere don,  
 but Onliche, they wisten, be goddis Myht  
 that hem hadde sosteyned In here fyht.’  
 thanne was this a gret Afermeng  
 To here Creaunce with-Owten letteng ;  
 Thanne knewen they wel ful verrayly  
 That He Was Lord God Al Myhty ;  
 so that to God weren they ful Meke,  
 ful stedfast Of feith, and debonere Eke ;  
 For the grete victore he hadde hem sent,  
 here thankyngge they 3oven to god verament.

Now leveth the storye here Anon Ryht  
 Of Alle these Meyne, I 3ow plyht,  
 And Torneth to Josephes now Ageyn,  
 as I schal 3ow declaren In Certeyn.

et disent  
 k’ il voloient ke tout lor chose fust  
 arse.  
 Car del leur ne voloient il auoir ne  
 preu ne aise.

652 Ensi orent li crestien victoire  
 de le premiere bataille qu’ il orent  
 en la grant bertaigne encontre lor  
 anemis.

656 Quant il virrent qu’ il orent este si pen de  
 gent encontre tant de paiens, et les orent  
 vencus, si disent entr’ aus  
 ‘ ke chele hounour n’ auoient il pas  
 conquise par lor prouche.

660 Mais par la uirtu de ihesu crist  
 qui lor auoit aidie en cheste bataille.’  
 Si lor fu chele chose si grans afferme-  
 mens  
 de creanche, et si grans esprneue,  
 qu’ il disent

664 ‘ ke mult estoient grans les virtus de  
 ihesu crist.’

668 Mais a tant laisse ore li contes  
 a parler d’ aus,  
 et retourne a iosephe et a sa com-  
 paignie.

672



## CHAPTER XLV.

## HOW JOSEPHES WAS IMPRISONED, AND HOW MORDREINS ARRIVED IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 186), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 187). Christ promises them food; and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdelx (p. 188-9). By his provost's advice, Mordreins summons Flegentine, Label's daughter, and his own host, to Sarras (p. 189-90); appoints Aganore regent of his kingdom, and his heir (p. 190-1), and sets out to the sea with 300 Barons and their retinue (p. 191). He sends back for his White Shield [see vol. I. p. 150-1, &c.], and embarks (p. 192). A great tempest rises, so that they are afraid of perishing (p. 193). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 193). Thereupon Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 194). Nothing but stench is found in the chamber, though the Captain of Castle Come is missed (p. 195). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 196). He says that this Captain of Come desired the lady of Nasciens, and so the Devil in her likeness came to him (p. 197), and his lust with her created the tempest; after which the Devil flew off with him (p. 198). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 199). Two knights from Nasciens soon meet them (p. 200) and tell them news of Nasciens and Celidoyne (p. 201-2). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive (p. 202), to Flegentyne's great joy (p. 203). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galefort (p. 204), into which a good man took him, and shewed him Duke Gaanor bereft of his mind by a devil, and about to drown his son in a well (p. 205). This son the good man rescued, and christened the child, leaving Celidoyne to teach the father (p. 206). Gaanor then assembled all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 207). Nasciens then tells Mordreins of his fight with the Giant (p. 208), but will not tell the other wonders he has seen (p. 209).

whanne Josephes Owt of Galafort was gon,  
and his Fadir with hym wente Anon,  
and An hundred and fifty of his Meyne  
wente forth with hym In Compene;  
but forto kepen Ioseps wif,  
lefte Nasciens Meyne with-owten stryf,

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Chi dist li contes, ke quant iosephes  
se fu partis de galafort,  
entre lui et ses compaignons et son pere,  
il mena auoec lui de ses menistres  
chent et .l.

4

Mais toutes voies, pour garder la feme  
ioseph,  
remest laiens celidoines, et nasciens,

2 B

and Celidoynes, and of his kyn Oper Also,  
Ioseps wyf tenden vnto.

Thus Iosephes from galafort wente,  
and the holy disch with hym presente ;  
Thus wente he On Every partye  
the peple to preche Seckerlye,  
Tyl to North wales þat he was gon,  
and his compenye Everyehon :  
whiche same tyme kyng was there  
king Crwdelx, ful fel In Eche Manere,  
and An vntrewe paynem Evere he was,  
For In his persone was there non Gras.

and whanne that he herde telle  
that Into his lond weren Comen ful snelle  
Meyne that weren not Of his lay,  
but cristened they weren, they gonne hym say,  
and with him browhten An holy vessel,  
that ful of grace was Every del ;  
but the kyng let this for leseng there,  
for he ne troweded In non Manere,  
but Seide that 'thevis that they were,  
whiche Into his lond weren Entre[d] in fere ;'  
and comanded that Riht Anon  
to-forn hym they sehouden be browht Echon ;  
So that to Cowrt weren they browht Alle,  
To foru the kyng Into his halle.

Whanne the kyng this Compenye þere say,  
To foru hym Comen In so powre Aray,  
barefoted, and In pore Clothege,—  
and whanne hem he Sawh so Comenge,  
"This peple, he seide ful Shortly,  
Nis non thing Forto tellen by,"  
but there hem Comanded to presown,  
Iosephes and this Meyne Echon.

et autre chiualers asses.

8

Et iosephes enporta

o soi le saint vaissiel c'on apiele graal.  
quant il se parti de galafort.

12 Si alerent prechier d'une part et  
d'autre.  
Et tant qu'il vinrent el roiaume de  
norgales.

Et a chel tans le gouvernoit

16 li rois crudeus,  
li plus felons paiiens qui fust en la  
terre en chel tans.

Quant il oi dire

20 ch'a son tans estoit gens nouuele-  
ment uenue  
qui n'estoient mie de lor loy paiene.  
Mais crestiene,

et auoient auoec aus .j. saint vaissiel,

24 plain de si grant grasse ke il s'en  
viuoient tout.  
Si tint cheste chose a menchoingne  
et a fable.

et dist 'ke ch'estoient aucun desloial larron  
qui de lor parole aloient la gent decheuant.'

28

Si commanda maintenant a cheus qui deuant  
lui estoient

qu'il les amenaissent a sa court, si les verroit.  
Et chil les present, et les amenerent  
deuant le roi.

32

Quant li rois les vit,

nus pies, et en si poure habit,  
si maunaisement uestus

36

il les pris a si peu qu'il ne les daigna regarder.  
Et dist que 'che n'estoient pas gent  
dont on deust tenir parole.'

40 Si les fist tout maintenant metre en  
prison, tous ensamble en vne cambre  
en terre,

“ And fowrty Dayes there scholden they be  
with-owten Mete, Oper drynk, ful Sekerle,  
and that No Man scholde ben so hardy  
In Al that tyme to Comen hem Ny ;  
For that I wolde gladliche knowe  
zif they myhten leven Ony throwe,  
and whethir here lord hem feden scholde,  
Oper the vessel that they so holy it holde ;  
For In that place scholen they Abyde  
Everych Owr In to that Tyde,  
And thanne þe sothe schal I se,  
zif Alle here Seyenges trewe be ;  
For, be the lord that I On beleve,  
In this wise I schal hem preve,  
For Other vyawnde geten they non  
but they it gete owt Of the harde ston.”

Thus there Comaunded this fals paynem  
Only forto distroyen hem,  
And forto bryngen hem to paynem lay,  
And to forsaken Crestene, zif þat he may ;  
but for non thing they Nolden it do,  
For non thing he dyde hem to.  
And the Ferste Nyht Anon  
Iesus to hem sone gan gon,  
and Comforted hem In Alle degre,  
“ and þat dismayed Nothing ze be ;  
For what thing that zoure herte wile Crave,  
Axeth it Redelich, and ze scholen it have ;  
and, though that ze Abyden here,  
dismaye zow not In non Manere,  
For with-Inne schort tyme I schal zow sende  
socoure that hym schal brynge to ende,  
and distroyen that fals hownd and Alle his  
þat zow In prisown putte with-Owten Mys ;

2 B 2

si deffendi a sa maisine qu'il ne fuis-  
sent regarde deuant .xl. iours.  
ne ia nus ne fust si hardis qui lor  
dounast ke boire ne que mangier s'il  
ne vausissent estre destruit.

44

“ Car iou veul,” fait il,  
“ qu'il viuent  
de la grasse lor signeur.

48

ou de lor saint vaissiel,

taut com il serront en ma prison.

52

Et ensi font il entendant, che m'a on dit,  
qu'il ne seruent d'autre chose. Or lor  
sera il mestiers qu'il lor puisse ualoir.  
Car, par le dieu en qui iou croi,

56

il n'i aront autre chose tant com il  
i serront.”

Ensi le fist faire le desloiaus paiens,

60

qu'il les quida a che mener qu'il re-  
noiaissent crestiene, et qu'il reuenis-  
sent a la loy paiiene.  
Mais non fisent.

64

Car notre sires les vint  
conforter le premiere nuit qu'il i  
furent mis,  
et lor dist “ qu'il n' aroient garde.  
Car il ne penseroient ia chose

68

ke il n' eussent,  
et ne vous esmaies pas,” fait il, “ se  
vous i demoures.

72

Car ie vous enuoierai par tans  
le terrien vengeour  
qui tuera ches chiens  
qui vous ont mis en prison.

and alle that 3ow Tornementis do,  
 they scholen ben browht In sorwe & wo.”  
 In this Manere tolde hem the voys that Nyht,  
 Wherthorwh they weren bope Ioyful & lyht;  
 and In more Ioye they weren Also  
 For the tydynges they herden tho.

That same Nyht kyng Mordrayn  
 In his bed At Sarras lay Certeyn,  
 bothe his wyf and he In fere,  
 And of Josephes and Nasciens spoken there,  
 And In here hertes hadden gret Merveillynge  
 that Of hem ne herden they non tydyng,  
 Nethir Of Celidoyne ne his Compeneye,  
 where-Offen they Merveilleden trewelye.  
 For ful fayn wolde the kyng han knowe  
 how with hem It stood vppon A rowe,

thus sone On slepe there fyl the kyng;—  
 him thowhte he sawh to forn him Comeng  
 Oure lord ful Angwischous and Al to-Rent,  
 And al newe wowndid to his Entent,  
 And vppon the Crois Crwcyfyed Ageyn,  
 bothe hondis & fet I-naylled In Certeyn.  
 and whanne the kyng this gan beholde,  
 he wepte and Syhede Many folde,  
 “ha! lord, ho this thyng hath pow I-do?”

And he Answerid Anon Ryht tho,  
 “kyng Crwdelx, Of North gales kyng,  
 Me hath thus put to Crwcyfyeng;  
 forto hym it sufficeth no thing  
 Of my ferste Crwcyfyeng;  
 but newe he Crwcyfieth me Ageyn,  
 As thou myht Sen with thin Eyen pleyn.  
 Arys vp faste Anon now here,  
 And loke thine ArMure Every where,

76 Et ie confonderai tous chiaus en ame  
 qui meteront paine en vous tour-  
 menter.”

Ensi lor dist la vois,  
 dont il furent tout conforte,  
 et plus a aise qu’il n’auoient este  
 80 deuant.

Chele nuit auint ke li rois mordains,  
 qui estoient demoures a sarras,

84 s’esmeruilla mult  
 que che pooit estre qu’il n’ooit nules  
 nouueles  
 de nascien, ne de celidoine, [ne] de  
 chele compaignie,  
 88 si l’en pesa mult durement.  
 Car mult seust uolentiers

comment il le faisoient.  
 Chele nuit meisme, quant il fu en-  
 92 dormis auoec sa feme:  
 li fu auis ke deuant lui venoit  
 notre sires, si angoisseus et si destrois

comme il fu mis de la crois,  
 96 et auoit les mains et les pies claufichies.  
 Et quant li rois le uit si destroit  
 deuant lui,  
 si li dist emplourant.

“Ha, sire, qui vous a che fait.”  
 100 Et il respondoit tout maintenant,  
 “che m’a fait li rois crudens de nor-  
 gales,  
 qui m’a chi cruchefie.  
 Il ne li souuiet mie

104 commen (*sic*) iou i fui mis vne fois,  
 ains m’a mis tout de rechief.

Ore lieue sus,

108

<p>And take thy wyf Onliche with the,          and Nasciens wif In thy Compene,          and the dowhter of kyng label,          whiche Maiden thou knowest ful wel,          and hyeth 3ow faste to the see,          And there I-scheped that 3e be ;          For Into Grete breteygne thou schalt go,          there to Avengen me vppon My fo,          On kyng Crwdelx, that me tormentyth sore.”          Anon kyng Mordrayns Answerid thore,          ‘that ryht gladliche he wolde it do          to Avengen his lord vppon his fo.’</p>	<p>et prent ta feme et tes enfans,          et la fille au roi de label, et la feme          nasciens,          112          et t’ en ua a la mer,          et passe outre          et arriue en la grant bertaigne,          116 et la me uengeras          del roi crudens qui ensi m’a tour-          mente.”          Et il dist          ‘ que che feroit il mult volentiers.’          120          Au matin, quant il fu esuillies, et il li          souuint de che ke notre sires uoloit,          k’ il fust uengieres de son courons.          Lors s’ en ala au moustier,</p>
<p>On the Morwen, whanne he vp Ros,          hastely to Chirche thanne he Gos,          As A man bothe Ioyful &amp; Gladde          For þeke Aviciown I-sein he hadde ;          there herde he Matynes &amp; Masse bothe,          thanne Calde he to hym the provost forsothe,          And told hym his Avyciown          Alto-gederis, bothe hol &amp; som.          thanne whanne he hadde seid Everidel,          Anon that provost Answerid ful wel,          “ Sire, he seide, Make 3e non taryeng,          but faste Somowneth 3oure Ost to gadering,          and that 3e hyen 3ow In Alle wyse          to Avengen Crist of his Mal Eyse,          For it is the fairest demonstraunce          that Evere 3ow happed In Ony chaunce.”</p>	<p>124          et dist a .j. prouoirc          sa vision.          128          Et quant il l’ oi,          si dist au roi.          “ Sire, vous n’ aues que targier.          132 ‘ Semounes vos houmes, et assambblas          vns os,          et ales          venger la honte ihesu crist.          Et sachies, que plus bieie aenture ke          chele que vous m’ aues deuisee vous          auenra.”          136 et li rois crut bien son conseil, si ot          droit.          Si demanda tout premierement la          feme nascien          et la fille au roi de label,          140          et manda ses homes pres et loins          et lor fist a sauoir qu’ il venissent a lui</p>
<p>the kyng ful wel beleved þe provost thenne,          &amp; Aftyr Nasciens wif he sente be his Menne,          &amp; Aftyr the dowhter Of kyng label,          which for a Maide he knew ful wel,          and aftyr al his Meyne both fer &amp; Ny          That to hym Alle they Comen In hy,</p>	

Eche Man Arayed In his beste wyse, with swich harneis As he cowde best devise ;	144	tout apparelliet d' armes et de cheuaus.
and thus to hym they hyeden Anon his Comandement forto don, And to hym they comen In to Sarras, To that Cyte As his wille was ;	148	Et chil fisent son commandement au plus tost ke il puerent.
Eche Man In his beste Aray, To-forn him they Mostred pere þat day. and whanne Nasciens wif pedir was gon, the kyng here took In Cownseyl Anon, And hire there tolde In Confesciown Al the hol Mater Of his Aviciown, “ Wherefore that I knowe ful wel that it is Goddis wyl Everydel that 3e with vs thedir scholen go, and kyng labelis dowhter with vs Also, and Also My wyf the qweene ; So þat Al my lond I shal leuen bedene To Aganore that ful trewe knyht, It forto kepen with Al his Myht. And 3if that Neuere we comen Ageyn, Nothir we ne Owre Eyres In Certeyn, thanne I wile that the lond his be, As next of my kyn ful sekerle. And 3if we Retorne hider Ageyn Agen In pocesciown to ben ful pleyn, And as fre owre owne, the sothe to say, lyk as it now is this same day.” And Evene as the Kyng had I-seyd tho, his comandement he lyhte be do, And seide Anon Aftyr his peple there that behinde hym scholde leuen In Ony Manere, ‘ That they scholden Alle To Aganore Ful sewrte and feith to Maken thore	152 156 160 164 168 172 176	Et quant la feme nascien vint deuant le roi, et il le vit, si le traist a vne part, et li dist a conseil che qu' il auoit veu en son dormant. “ Et pour chou, fait il, qu' il plaist a notre signeur ke vous venes a moi ; si monuerons le matin. Car nos nes sont apparellies. et garnies de quanqu' il conuient. Si enmenrons o nous la fille au roi label, et la roine ma feme. Et lairons ma terre et la notre a ganor, le millour chiualer de chest pais. Et se nous ne reuenons iamais arriere en chest pais, si demourra a lui et a son oir. Et se nous reuenons, aions notre terre en tel maniere comme nous auons eu a tous iours.” Tout ausi comme li rois le deuisa, le fist. Car, a tous chiaus qui deuoient remanoir, fist il iurer, ke ganor, tant com il serroient hors du pais,

and hym to holden As for here lord.'		tenroient il a maistre et a signour.
Thus made he hem Alle ensuren At on word,		
and 3if it happede In Ony degre		Et si auint
That this Aganore dissesid be,	180	c' aucuns li vausist tolir la terre,
Oþer while Riden for to Osteye,		
that 3e hym helpe be Ony weye,		il li aideront
As 3e wolden don 3owre lige lord,		comme a lor droit signour lige.
And þat 3e ben Alle Of this Acord.	184	
Fortheremore, 3if that I deye,		Et s' il auenoit par auenture ke li rois
oþer Retorne neuere A3en Otterlye,		mouroit,
thanne wyle I that 3e Crownen kyng		ou demourast hors de la terre,
Sire Aganore, Ouer Alle thing ;	188	ke ganor fust courounes,
of my lond & my Contre		
I wile þat Aganore after me Kyng be ;		et sires de toute la terre
for I knowe not In Al this lond,		
As far As I can vndirstond,	192	
Non man so worthy A Kyng to be		
As Aganore is In Al degre."		
thus Maden they Surawnce Everichon,		Et autel serement fisent chil qui de-
as Manye as to-fore Mordreyn gonen gon.	196	mourerent en la terre nascien, comme
Vppon the Morwen Aftyr Sewenge,		chil de la terre au roi mordain.
Eche Man to Sarras Cam to his Kyng ;		Le matin, ausi tost comme li rois ot
And so thens departyd they sone,		ordene toutes ses choses au miex
& with hym thre hundred barowns Everichone,	200	qu' il pot,
with-Owten sqwyeris and oþer Meyne,		il s'en parti de la terre auoec ses gens,
And with-Owten footmen ful sekerle.		qui bien pooient estre. .v. escus,
whanne that Owt Of þe Cyte weren they gon		sans les escuiers
king Mordreins and [his] feleschepe Echon,	204	et sans chiaus qui aloient a pie
and whanne that A myle he was past,		
To Aganor he seide þere Anon in hast,		et quant il orent bien ale vne lieue,
"3e behoven to tornen Ageyn,		il commanda ganor
For I have for3eten In Certeyn	208	a retourner, "Sire, fait il, pour quoi."
Princepaly my white Scheld,		"Iou ai oublie, fait li rois,
of wheche I hadde nede In þe feld		mon escu blanc,
		qui iadis m'ot si mestier

whanne that I fawht with Tholome Kyng Of Egipecyans, ful Sekerle. For theke scheld In non Manere degre I ne schal not leven behynden Me, For Everyday that Scheld moste I se In Remembraunce Of my victorye, And of that hye Crwcyfyed kyng that of myn Enemyes 3af me conqweryng.”		en la bataille encontre tholome. 212 Ch'est li escus ke iou en nule maniere ne lairoie deriere moi, Car iou ne m'en porrie souffrir ke iou ne le ueisse chascun iour 216 en ramenbranche de chelui cruchefie- ment qui tant me valut en la bataille.”
Anon A sqwyer tornede Ageyn For þe kynges sheld In Certeyn that In his chombre þe kyng forgat. the sqwyer forth Rod Anon with that, And that scheld browhte to the kyng with Owten Ony long taryeng. So whanne the kyng the scheld þere say, he Made bothe Mirthe, Ioye, and play, And Into the schippe he dide it do that hym Selve scholde In Go. Also his qweene and Nasciens wyf, and kyng labelis dowter, with-Owten stryf. thanne of the peple was þere sore wepyng, Gret lementaciown, and Mochel Morneng.		Li senescaus fist maintenant retourner 220 .j. sien escuier pour apporter l' escu ke on auoit laissiet en la chambre le roi. Et si se hasta tant chil qui i ala, ke il fu reuenus anchois ke li rois 224 uenist au port. Et quant li rois vit l' escu, si eu fist mult ioie. Car a meruelles l' amoit, si le fist metre en la nef 228 ou il deuoit entrer. Après entra dedens, et la roine sa feme, et la duchoise, et la fille au roi de label, et tout li autre apres, si i ot grant noise 232 et grans cris au departir. Quant li rois s'en fu partis de ses homes, li uoile furent tendu, 236 et li maistre sissent a gouernaus, et li autre ki le mester faisoient s' es- pandirent aual la nef. Et ala chascuns ou il deuoit estre. 240 Et quant dieu plot qu' il s' eslongaissent de lor pais, li ueus si feri es uoiles. Et les nes, qui estoient tres bien garnies d' omes et de femes et de tel chose com il lor conuenoit, se partirent du port a tel eure qu' il orent en peu d'eure si 244 eslongiet
whanne the kyng from his Meyne was gon, and Entred the See there anon, and the Seyl was vp I-drawe, where-Offen his Meyne weren ful fawe, and the Maister Marynere Gouvernaunce vppon hym took þere, And putte Every Man to his degre In what Servise that they scholde be ; So that with-Inne A lytel space, As God of his myht wolde graunten hem grace, So fer they weren from the lond, with-Inne A while, as I vndirstond,		



That Non Lond Ne Cowden they Aspye,  
 Nethyr Fer ne faste bye;  
 and whanne they weren A Middes the Se,  
 The Tempest A-Ros ful spetowsle,  
 So gret and therto so merveillous,  
 So dredful and Ek so boystous,  
 that Alle they wenden persched han be,  
 So boistows was the storm ful sekerle.

The tempest was so fowl and strong  
 to the kyng and his peple Among,  
 that In sweche peryl Alle they were,  
 So that they wenden han persched there.  
 they Wepten, and sorweden, and Maden gret Cry,  
 and besowhten god of his Mercy,  
 and seiden "lord, and thi wille it be,  
 let vs not deyen here In this degre,  
 but Respite vs, lord, for thy Mercy,  
 that of Owre Misdedis Openly  
 we Axen the Mown Forȝevenesse  
 Of oure Gyltes & oure wrechednesse;  
 And Sese this tempest And this Torment  
 That we ben now Inne, lord, present,  
 and that we Mowen forth Savely gon  
 Thedyr As thou hast vs Ordeyned Echon."

In the Mene while they Maden here preyere  
 To God and to his Modyr So dere;  
 thanne Aperyd there A voys Anon,  
 that they it herden pere Everichon,  
 "voide the Enemy from 3ow In haste,  
 Owt of 3owre Schippe that he were paste,  
 oper Elles perschen scholen 3e Alle,  
 Swich a Cas is 3ow befallle."

Whanne the kyng this voys so herde,  
 Anon As a Ferful Man he ferde,

qu'il ne peurent terre ueoir  
 ne loins ne pres.

Et quant il furent en haute mer,  
 si leua uns ueus et vns orages  
 si grans

qu'il n'i ot chelui qui n'eust paour  
 de mourir.

La tempeste fu si grans et si orible  
 en la mer, ke che fu merueille a ueoir.

et chil qui se uoient en tel peril qu'i[l]  
 ne seuent conseil d' aus meismes,  
 pleurent dolereusement,

et crient merchi a notre signour,

et disent a haute uois. "peres, s'il te  
 plaist,

ne nous laisse pas chi mourir ne perir.

Mais respite nos vies,

et nous doune espasse d' amender che  
 que nous auons mesfait en chest siecle  
 enuers toi.

Sire, par ta douche pitie, bien nous se-  
 courre et aidier en chest peril, et abaisse  
 cheste tempeste ou nous soumes,  
 si ke nous puissons venir sain et sauf  
 ou lieu ke tu nous as destine."

Endementieres k' il se complaignoient  
 a dame dieu et a sa douche mere,  
 vint vne voiz entr' aus qui loi dist.

"Ostes l' anemi d' entre vous,

ou vous perires ia tout."

Quant li rois mordains oi chest parole

- and knew wel that the Enemy herberwed was  
with-Innen his schippe, swich was his Gras,  
but, for he Cowde not parceyven ho it were,  
Anon holy water thanne took he there,  
And Abowtes the Schippe he it Caste,  
Over Al Abowtes in gret haste.  
And As he wente Abowtes Castynge  
the holy water for here vortherynge,  
In a chambre he herde faste hym by  
An hydows Noyse and A wondyrful Cry,  
that wondirfully þere-Offen Abascht he was  
Of the noyse he herde In that plas.  
And thus sone they seyen there Anon  
The Enemy Owt Of the Chambre gon  
In liknesse of a damysele  
that hadde Fetures Many & fele,  
and A lyveng man with hire sche bar,  
As hem thowhte that they Syen thare,  
And Seyde, hereng there hem Alle,  
“this Is Myn be lot I-falle,  
And þerfore I take hym forth with Me  
As Myn Owne servaunt ful sekerle.”  
Thus sone weren they so fer I-past,  
that the Syhte of hem hadden they lost;  
Of wheche thing they weren Abascht Everichon,  
that Of hem ne speken Cowde neuere On.  
Thanne clepid the king A preest hastely,  
An Old Man that was hym faste By,  
And bad hym Entren the Chambre Anon,  
Of wheche the Enemy was owt Gon;  
“For I wot wel that the Enemy it was  
That Isswed here owt of this plas.”  
Thanne the Goode Man took haliwater Anon,  
and his stole, and gan forth to gon,
- si connoist bien ke li anemis estoit  
entr' aus herbergies.  
280  
Mais pour che qu' il ne peut pas si  
tost aperchevoir,  
ceurt il meismes a li aue benoite,  
et le fist ieter parmi li nef.  
284  
Endementiers qu' il aloit arousant,  
il oi el front de la nef  
288 vn cri si lait et si hideus  
qu' il n' ot ame laiens qui toute paour  
n' eust.  
Apres che ne demoura gaires,  
292 ke, del huis de chele chambre issi  
vne damoisiele en samblanche d' anemi,  
qui portoit .i. home sour son col,  
296 et dist  
“ chist est miens,  
et pour chou l' emport iou.”  
300  
Et tout maintenant se feroit en la mer,  
si en orent tout maintenant pierdu  
la veue.  
De cheste chose furent tout chil de  
laiens esbahi  
304 qu' il ne seuent qu' il doiuent dire.  
Et li rois apiele vn sien capelain  
qui estoit deuant li,  
et li dist qu' il entrast  
308 dont li anemis estoit issus.  
Si uerra qu' il i a.  
Et li preudom prent l' estoile et li aue  
benoite,  
312

And Entred In to the Chambre there,  
 And the kyng him folwede ful Nere.  
 thanne there so stenkenge A savour was  
 that they ne Cowden Entren Into that plas  
 but 3if there hertes scholden han to-broke,  
 so Mochel stench In that Chambre was loke.  
 thanne began this goodman there  
 holy water to Casten Every where,  
 but they ne fownden non Maner of thyng.  
 thanne Axede Anon Mordrayns the kyng  
 Of hem that Abowte hym were,  
 ‘ 3if that Ony Man they lakkede pere,  
 Owther knyht Owthe squyere,  
 Owthe Ony Oþer persone In Ony Manere.”  
 thanne Abowtes hem loked they Anon,  
 And þe Capteyn Of kome þanne was Agon.  
 thanne seide the kyng “ ful Certeynle,  
 It is Ryht now grete Merveil to Me  
 but the Enemy hym haue forth bore  
 that with-Innen vs was herberwed to fore.”  
 Whiles they weren Of spekyng Of this Matere,  
 A lady to þe kyng Anon spak there.  
 “ Sire, ful gret Merveil Mow 3e have  
 Of þat holy Ermyt, So god me Save,  
 that 3e hider browhte with 3ow,  
 how that so sore he slepith now,  
 that neuere ne waketh for non tempest  
 Of Al this storm, Mest ne lest.  
 And I wolde that to hym 3e go  
 to weten how this tempest myhte be do ;  
 For whanne this Enemy was Agon,  
 In Al the See tempest was there non.  
 thanne wente forth the kyng ful faste :  
 This Goodman he fond thanne Atte laste

si entra en la cambre,  
 et li rois apres,  
 et le troeuent si laide,  
 316 qu’ il lor est auis  
 ke li cuers leur doieue falir  
 pour la puour qu’ il i trouerent.  
 Et li preudom commença  
 320 a ieter euwe benoite par tout, a mont  
 et a ual.  
 Mais sans faille il n’ i trouerent riens.  
 Lors commença li rois a demander  
 a cheus qui entour lui estoient,  
 324 ‘ si lor faut  
 chiualer ne sergant.’  
 Et il commençent a regarder,  
 328 si troeuent ke li chastelains de la co-  
 lombe lor faut.  
 “ Par mon chief,” fait li rois,  
 “ iamais ne m’ en kerres  
 se li anemis ne l’ enporte ore-endroit  
 en infer.”  
 Endementiers qu’ il parloient ensi de  
 cheste chose:  
 vne damoisiele vint au roi, et si li dist,  
 “ sire, meruelles poes veoir,  
 336 del preudom hermite  
 ke vous amenes auoec vous,  
 qui se dort deuant le gouuernal de la  
 nef.  
 340  
 344 Et li rois i ua,  
 et troua le preudome

Evere Slepenge In On degre, and ful sore wepyng Euer lay he as they he hadde ben ful wakyng, So sore he wept In his Slepynge.		dormant. 348 et fait en son dormant le grignour duel del monde.
Whanne the kyng Sawh hym slepen so sore, he Made A signe that Abowtes hym wore, “Awaketh hym, he seide ful softly, and by hym Abydeth stedfastly.” and thus he seide In his wakyng, “ha! thow Enemy, thow fowle thyng, why hast thou here boren Away Owt Of Oure schip A man this day?” thane Made he moche More Morneng panne Ony tyme to fore, and More wepyng; and Evere Abod the kyng still there to knowen Of this good Mannes Manere. And so long þe kyng Abod In that plas that þe goodman ful Awaked was, and Nevertheles not for than the water In his Eyen stille was than. “Ha! sire!” quod he to the kyng thanne, Why loketh On Me here so Many A Manne?” “For sothe, sire,” quod the kyng Ageyn, “We han 3ow beholden here In Certayn; For ye han slept so stedfastly, And we In torment, sorwe, and Cry: and 3it woken 3e neuer for non thyng, for tempest, sorwe, ne Cryeng; and In 3owre slepyng so gonnen 3e speke þat for sorwe we wenden Oure hertes to breke.”	352 356 360 364 366	Et disoit. “Ha desloiaus chose, pour quoi as tu fait si grant murdre, et si grant traison, ke tu l' as houni?” Lors recommenche son duel asses grignour ke deuant. Grant pieche demoura li rois illuec pour sauoir se li preudom s' esuillast. Enfin s' esuilla, et ouuri les iex. Et quant il vit le roi, il ne fu mie esbahis, ains tert ses iex que enchore estoient tout plain de larmes.
“Ha! sire!” quod he to the kyng thanne, Why loketh On Me here so Many A Manne?” “Par foi, sire,” fait li rois, “nous vous auons mult regarde, pour chou ke vous plouries en dor- mant, et si dormies quant nous auons ichi este tourmente en tel maniere ke nous quidiens tout auoir este mort et noie, ne onques ne vous esuillastes, ains aues dit tant de paroles en uotre dormant, ke nous nous esmeruillons ke che puet estre.” Lors se lieue li preudom, et dist, “sire, il n' est pas meruelle se ie plour- oie et faisoie duel. Car ie veoie tel chose en mon dormant qui mult me desplaisoit.	370 374	Et puis dist au roi. “Sire, ke faites vous chi.” “Par foi, sire,” fait li rois, “nous vous auons mult regarde, pour chou ke vous plouries en dor- mant, et si dormies quant nous auons ichi este tourmente en tel maniere ke nous quidiens tout auoir este mort et noie, ne onques ne vous esuillastes, ains aues dit tant de paroles en uotre dormant, ke nous nous esmeruillons ke che puet estre.” Lors se lieue li preudom, et dist, “sire, il n' est pas meruelle se ie plour- oie et faisoie duel. Car ie veoie tel chose en mon dormant qui mult me desplaisoit.
Thanne seide this Good Man to the kyng, “Certes, Sire, there-Offen is non Merveillyng; For In My sleping, as I lay style, I sawh a thing that liked me Ille.”	378	

“What may that be,” quod the kyng.

“Sire, I schal 3ow say with-Owten taryeng. 382

“Sire, In Myn Slepynge here I say  
On Of 3owre knyhtes this Selve day,  
wheche I trowe it be Of Come 3oure Capteyn,  
that Is 3owre Castel In Certeyn. 386

and how there-Offen it is betyd  
3e scholen wel heren, and 3e Abyd.

he lovede so sore the lady Nascien  
hot paramours, As I say 3ow pleyn, 390

and Neuere his Wille Myhte he have  
For non thing that he Cowde Crave;  
and Evere Abowtes here faste he lay,  
but he ne myhte spreden be non way. 394

and whanne the Enemy gan this Aspye,  
Towardis him faste Gan he to hye  
In liknesse Of that lady Gent

wheche Flegentyne hyhte verament, 398

and seide ‘And thow wost becomen My Man,  
thy wyl wold I fulfillen than;

what that Evere that thow wilt do,  
3owre wille to haue whanne 3e liken so.’ 402

“thanne he hire Man becam Anone,

and his saviour forsook thus sone,  
and Sethen that tyme In-to this day

hath he ben hire Man verray, 406

Into this Our Of Midday ful Ryht  
that I thus here Slepte In 3owre Syht.

So that it behappede now this Cas  
That this Captein In his Chombre was : 410

thanne Aperede there to hym Anone  
the Enemy In lyknesse Of hire thus sone,  
whiche he wende hadde ben Nasciens wyf,  
whom that he lovede with Alle his lyf; 414

Et iou sai bien, ke tout ausi com ie  
le vi,

auint il del castelain de la colombe.

Et si vous dirai comment il auint.

Il est voirs, et ensi est auenu, ke li  
chastelains de la colombe a ame la  
feme nascien mult longement.

Mais il ne puet auenir

pour chose qu’il peust faire,  
et mult pourcacha durement pour  
faire de li sa uolente.

Et tant qu’il auint, ke li anemis

s’aparut a lui

en la fourme de j. home dedens la chite  
de sarras,

et li dist, ‘ke s’il voloit deuenir ses hom  
il li feroit auoir sa uolente de la feme  
nascien en tel maniere qu’il porroit a  
a li iesir carneulment.

et en feroit du tout sa uolente.’

Et chil deuint tout maintenant ses hom,  
et renoia ihesu crist.

Et che fu hui en chest iour, a eure  
de midi,

ke iou fui en cheste maniere endormis,

ke ie vi ke li anemis li apparut en  
chele cambre la aual

en samblanche

de la feme nascien.

Et chil qui ne conuoitoit riens fors a  
faire sa uolente de chele qu’il amoit:

and as thing On Erthe he lovede so sore, Neper Of Alle thyng he desired More thanne with hire to don Folye ;			
and thus sone he gan to here Aplye,	418		maintenant qu' il uit le dyable qui le resambloit,
And to hire he Ran with A ful gret ber, and his Caytyve lecherie fulfild the, where-thorwh this gret tempest sekerlye, here-Offen it Cam, As 3e sien with Eye.	422		il courut pour acomplir sa caitiuetei de luxure, pour quoi la tempeste et li orages commencha si grans com vous veistes.
“ Whanne this Caytyf thus hadde I-do, Into hire Owne forme thanne torned sche hire tho,			Quant li caitis ot fait sa uolentei, li anemis se demoustra en sa propre fourme,
and seide that she wolde him with hire bere Evene As hire Owne Man whiche was there.	426		et li dist qu' il l' enporteroit comme sien.
thanne so gret drede hadde this knyht, whanne he be-held that fowle wyht, That Nethir On God neper On holichirche he ne Cowde not thenken, ne non good wirche ;	430		Et chil ot si grant paour quant il le uit, qu' il ne li souuint de dieu ne de sa mere.
lo ! thus Sore disceyved he was, thorwh drede and sorwen In that plas. So the Enemy hym there took vppe Anon In hys Nekke, and with him gan gon like As 3e both herde and Sye ; So In My slepe dede I witterlye As it tho plesede the goode lord, he it me schewed be his Owne Acord.	438		Anchois issi del sens, de la grant paour qu' il ot. et li anemis le toursa tantost sour son col, et l' emporta ensi com vous ueistes.
“ And whanne I sawh the Enemy the knyht so bere,			Et la u iou dormoie, viiou cheste chose.
thanne wepte I sore, As 3e syen here, And Into the tyme that I waked was I ne hadde neuere Reste In this plas,	442		et vi ke li anemi enportoit chel pecheour, si commenchai tantost le duel ke vous veistes. Et me dura iusc' a tant ke iou m' esuillai.
Ne 3it ne have for sorwe and drede whanne I say the Enemy the knyht so lede ; For In myn herte I sorwe ful sore That the Devel thorwh sweche deseit thore,	446		Car se iou pleure, ore si m' en poise il tant, qu' il ne m' en puet plus peser.  Car trop me poise

And thorwgh swich Misaventure,  
 bope lost body & sowle, I the Enswre.  
 and this is the Cawse Certeynlye  
 that I slept here so stedfastlye  
 whiles that the tempest dured here,  
 thus Slept I In this Manere ;  
 and thus hath the Enemy deceyved that  
 knyht :

Wherefore, gracious lord, of thy Myht,  
 and it, Goode lord, thy wille it be,  
 So On his Sowle thow have pyte.”

This Aventure Anon Abowten schewed was  
 To Nasciens wif, & Opere In that plas  
 that thike tyme with-Inne þe schippe were,  
 the bettere from Synne to kepen hem þere,  
 and bettere serven here Creatour,  
 and hym better worschepen & honour.

thus the schippe In the se gan to go  
 On day & Oper, bothe two & Fro  
 as the wynd it Gan to blowe,  
 tyl at the laste with-Inne A throwe  
 They Aryveden In gret breteyne  
 At the Castel Of Caleph In Certeyne,  
 whiche that Next to North gales was  
 Of Al that Rem In that plas.

whanne they weren Arevyn Echon,  
 here Osteyowrs they maden forth gon,  
 and Maden Redy here pavylowns,  
 here hors, here Armures, here Akatowns ;  
 & whiles thus besy they weren In Certayne,  
 they lokeden Azens A Mowntaygne,  
 they syen where that Comen two knyhtes  
 On horsbak I-armed Evenene (*sic*) Owt  
 Ryhtes,

ke il par tel mescanche  
 est pierdus en cors et en ame.  
 et ch' est la chose  
 450 pour quoi ie plouroie en mon dormant.”

“ Sire, fait li rois, tout ensi com vous  
 l' aues dit, en est il auenu au chaste-  
 lain.

454 Ore ait diex  
 merchi del l' ame, s' il li plaist.”  
 Cheste aventure fu descouerte

458 a la feme nascien, et a cheus  
 qui estoient es nes.  
 Et che fu vne chose qui mult lor donna grant  
 exemple qu' il se tenissent de pechier,  
 et qu' il s' amendaissent viers lor  
 creatour.

462 Tant errerent parmi la mer  
 .i. iour et autre,  
 ensi com aventure les menoit,

466 qu' il arriuierent en la grant bertaigne  
 de-sous .i. chastiel c' on apieloit  
 caleph.  
 Et che fu pries del royaume de norgales.

470 Quant il furent ariue,  
 et il orent oste lor estouoir,

474 lor armes, et lor cheuaus, et lor  
 pauillons :

li rois regarda par de les vne mon-  
 taigne,  
 et vit venir .ij. chiualers,

478

and hem fayllede non thing, I vndirstonde, Sawf that non Glayves hadden they On honde. and whanne they seyen the knyhtes Comen prikyng so sore,		
Azens hem they dresseden Anon thore, vppon here destreris forto Ride, with tho knyhtes to Meten that tyde. thane Axeden they the knyhtes Anon ' what they weren, & whedir they wolde gon.'	482	et il monte sour vn cheual armes de toutes armes,  et puis en ua vers aus pour sauoir qui il sunt.
' Sire," quod these knyhtes, " Cristened we be." ' Now, goode Sire, quod they, whennes be ze ?" thane Answerid kyng Mordrayn, ' And we ben Cristened, Sire, In Certayn,	486	Et chil dient qu' il sont crestien, et demandent au roi ' qui il est.' Et li dist
And In baptesme Cleped I was kyng Mordrayn, kyng of Sarras."	490	' qu'il a a non mordains, et est rois de sarras.'
Thanne Anon Adown they Alyhte, bothe the kyng and Eke the knyhte, and seiden, " Sire kyng, welcomen ze be Ful sekerly Into this Contre ; For In Many A place we 3ow han sowht zif we myhte happen to sen yow owht."	494	Quant chil oent chele nouuele, il salent ius de lor che[u]aus a terre, et keurent le roi acoler, et li dient. " Ha: sire, vous soies li bien venus.
Anon the kyng seide to hem Ageyn, ' Now, leve Sires, whens Comen ze pleyn ?" ' Sire Nasciens knyhtes forsothe we be, that hider Comen to Meten with the."	498	Ia vous aliemes nous querant."
' Me forto Meten ?" quod the kyng thanne, ' how was there war Offen Ony Manne ?" ' Sikerly, sire kyng, quod the knyhtes tho, here-Offen wisten we longes A-go ; For it is past Sixe dayes In Certeyn Sethen my lord told vs ful pleyn, that this day, Oper to Morwen with-Owten faille,	502	"Moi," fait li rois, " ki estes vous dont." " Sire, nous somes chiualer nasciens uotre serourge, qui uous uient a l' encontre."
Into this same port scholde ze ful saylle."	506	" A l' encontre, fait li rois, et qui li auoit dit nouueles de ma ueneue:" " Par foi, sire, nous ne sauons qu' il a enchore . v . iours passes ke nous quidiemes ke vous deussies auoir arriue en chest port, pour uenir en chest pais."
	510	



thanne spak the kyng with milde speche,  
 “doth Of 3oure helmes, I 3ow beseche.”

And whanne that here vesages weren Overt,  
 he knew hem Openly thanne Apert.

Thanne was the ton Clamacydes, —  
 Of wheche this storry Afor doth Rehers, —  
 and the tothir knyht hyhte sir Naron,  
 which was both kyng and qwenes sone,  
 and therto A worthy knyht,  
 As Often hadde ben proved In fyht.

Thanne dide the kyng Of his helm Anon,  
 And On fote with hem gan to gon,  
 For the grete Ioye that there was  
 Cowde non Man devysen In non plas.  
 And the kyng hem kyste ful Often sithe  
 whethir they wolde oper nolde, he was so blythe ; 526  
 and as gret Ioye Of hem Made trewely  
 As he hadde begeten them with his body.

Whanne the knyhtes pat at þe see side were  
 behelden the Ioye that the kyng Made there  
 to hem that he with Mette so,  
 where-Offen Mochel they Merveillede tho,  
 that the knyhtes wenten forth bedene  
 to weten what this thing Scholde Mene.  
 and whanne Ech Oper gan forto beholde,  
 thanne was pere Ioye ful Manyfolde,  
 Ful Mochel More thanne was be-fore.

but whanne Flegentyne herde tellen thore  
 that they weren hire lordis knyhtes,  
 thanne to hem sche Ran Anon Ryhtes,  
 and hem there kiste ful Often Sythe,  
 So glad sche was, so Ioyful and blythe,  
 that Ne More herte Of non womman  
 Of so Mochel Ioye Cowde tellen than.

et li rois lor demanda  
 a oster leur hiaumes,

et il le font.

514 Et li rois voit

ke li vns est climachides,  
 dont li contes a parle cha en arriere.  
 et li autres auoit a non aaron,  
 518 et estoit flex de roy, et estrais de  
 boins chiualers.

Et quant li rois les reconnut,

522

si en ot si grant ioie  
 ke a paines le vous porroit nus de-  
 uiser.  
 Si osta son hiaume de sa teste, et les  
 courut baisier et acoler,

et lor fist ausi grant ioie

com s'il les eust engenres de sa char.

Quant li autre chiualer le roi

530 voient le feste ke li rois fait

a cheus qu'il a encontres :

il keurent chele part quanqu'il pueent

534 por ueoir ke che pooit estre,

Et quant il les counurent,

lors fu la ioie asses graindre ke deuant.

538 Quant flegentine la duchoise vit

ke li chiualer dont il faisoient tel feste  
 estoient au duc nascien :

542 ele en eut si grant ioie au cuer

ke nus cuers de feme ne pooit  
 estre plus lies. Si [les] courut baisier  
 et acoler pour l'amour de son signour.

- thanne Axede sche affir Celidoyne hire sone,  
 3if Owht they wiste where he was be-Come. 546  
 “ Certes, lady, they Seiden Ageyn,  
 3e scholen hem Sien ful sone Certeyn,  
 both 3owre sone and Ek My lord,  
 Al heyl and qwert, At On word ; 550  
 For he him Ordeyneth with his Compenye  
 hedirward as faste As he kan hye.  
 For he knew wel In ful Certeyn,  
 this day Oþer to Morwen to Meten 3ow pleyn : 554  
 and þere-fore hens scholen 3e not Gon  
 Til he 3ow here visite Everichon.”  
 Of wheche tydinges the king was glad,  
 And Anon his Ostoyours he bad 558  
 ‘ that his pavylouns Alle pyht they were  
 In a faire Medwe besides there,  
 Evene faste be the see side,  
 that sire Nasciens þere he myhte Abyde ; 562  
 And Also that herberwed he myhte be,  
 Sire Nasciens and al his Compenye,  
 and with hym Dewk Gaanor  
 that with hym thedir Cam thor. 566  
 And Anon diden the kynges Comandement  
 Alle his Meyne With good Entent :  
 For so ful of Ioye they weren sekerlye  
 So that for Ioye hem thowhte they flye. 570  
 And as they weren thus In werkyng,  
 They Syen where Nasciens was Comeng  
 Down of An hy Mowntaygne,  
 and with him a gret Compenye In Certaygne. 574  
 Whanne the kyng that gan Aspwe,  
 Anon he horsed hym ful sekerlye  
 And hise knyhtes Everichon,  
 & Faste A3ens this Nasciens gonne they gon ; 578

Si lor demande s'il sauoient nule  
 nouuele de celidoine,  
 et s'il l'auoient ueu.

“ Chertes, dame,

notre signour et uotre fil porres vous  
 par tans veoir, se dieu plaist,  
 sains et haities.

Car nous le lassames chi pres, a grant  
 compaignie de gent,  
 ou il uenoient cheste part au plus  
 droit qu' il pooient.

Car on lor auoit dit  
 ke vous arriueries enchore a nuit ou  
 demain.

Ne ia ne vous couuient remuer pour  
 veoir les.

Car il uenront maintenant chi.”

De cheste nouuele est li rois mult lies,  
 et tout chil de sa compaignie.

Et li rois commande a ses gens  
 qu' il tengent tres et pauillons

en la prairie ki estoit

de-sour la riuaigne,

si ke nasciens si puisse logier quant  
 il uenra,

et chil fiseut son commandement.

Si n'orent pas bien atorne che com  
 lor ot commande,  
 quant il uirent sourdre

d' une mo taigne

nascien, et le duc ganor, et lor com-  
 paignie, qui amenoit auoec lui cheual-  
 erie grant et biele.

Quant li rois les voit uenir,

si monte, entre lui

et ses chiualers.

Si uont encontre nascien

Al so faste As they myhten Ride,  
 Eche Man his hors prekede At that Tyde.  
 thanne to-gederis Gonnen they Mete,  
 and ful Often they kisten ful swete,  
 and wepten for Ioye bothe harde & sore  
 Alle the Compenye that there wore.  
 But of the teres and of the Wepying  
 that the dewchesse Made Ouer Alle thyng  
 whanne hire lord & hire Child sche say,  
 for Ioye sche swowned ten sithes that day ;  
 so Everichon wenden þat there was,  
 for Ioye sche wolde han deid In that plas :  
 ful gret Ioye was that Nyht  
 that the kyng made of Nasciens, I plyht.  
 and whanne they hadden sowped Al In fere  
 as to sweche Lordis belonged there,  
 thanne þe kyng Axed Of Nasciens Certeyne  
 how he fond his sone Celydoynge.  
 and he told hym Al In fere  
 "how In the Castel Of Galafort he fond hym  
 there  
 dispwteng Azens the Sarrasynes  
 Maistres Of the lawe tho wethirwynes ;  
 but how that he thedir tho Cam  
 3it Enqwered he not Of non Man,  
 but with this dewk I hym fond,  
 As I do 3ow to vndirstond."  
 Thanne Axede the kyng Of Celidoyne  
 Anon  
 how Into that Contre he gan gon,  
 "I schal 3ow tellen, quod Celidoyne than,  
 how that I Cam to this good Man,  
 and 3e welen lestene and herkene to Me,  
 and Ek Al 3owre hole Compeyne.

si grant oirre com il pooient des che-  
 uaus traire.  
 Si les veissies quant il s'entrecon-  
 trerent  
 582 baisier et acoler.  
 et demener si grant ioie com nus cuers  
 porroit penser.  
 Mais a la ioie ke la dame fait  
 586 a son signour et a son fil, ne se prent  
 a nule autre ioie.  
 Car ele fu si lie et si ioians k'ele se  
 pasma plus de . x . fois.  
 Et tant en fist ke tout chil qui le voient  
 590 disoient ke ch'estoit meruelle k'ele  
 ne mouroit de la ioie k'ele faisoit.  
 Chele nuit fuit mult grant la ioie  
 ke li baron s'entrefisent.  
 Et quant il orent soupe  
 594 si richement com il lor couuint :  
 li rois demanda a nascien  
 et a celidoine, comment il s'estoient  
 entretrouue.  
 Et nascieus li dist  
 ' qu'il auoit trouue celidoine el chas-  
 tiel de galafort  
 598 ou il desputoit encontre  
 les clers de la loy paiene.  
 Mais che ne vous sai ie pas a dire  
 comment il i uint, et comment che  
 602 pooit estre.  
 Car li dus estoit si bien de lui ke nus  
 plus.  
 Et li rois demande tout maintenant a  
 celidoine  
 606 comment il i uint.  
 Et il li respont.  
 "Sire, puis k'il vous plaist ke ie le  
 vous die, ie le vous dirai,  
 or m'escoutes.  
 610

“ Certeyn, from 3ow whanne I gan gon  
 Into that vessel to-forn 3ow Echon,  
 he tolde me that the same Nyht  
 Cristes peple Ower the Se wente Ryht  
 drye vppon here feet As On the grownde,  
 As I telle 3ow this Ilke Stownde,  
 So paste I long thorwh the See,  
 day and Other, with-Owten Compene  
 Of Ony worldly Erthliche thyng  
 sauf A brid that browhte me my lyveng :  
 Every day Ones with-Owten les  
 that brid to Me so gan pres.  
 thus wente I forth bothe day & Nyht,  
 tyl it liked Oure lord Of his grete Myht  
 that at þe laste I Cam to Galafort,  
 and to that Castel I gan Resort ;  
 but I hadde ferst longe ben In þe se  
 Aftir goddis wille, as it scholde be.  
 “ Whanne þe schippe was Comen to the lond,  
 A man to me Anon there gan fond,  
 ‘ Go thow Owt Of this Schippe here ;’  
 but I hym not knew In non Manere,  
 So that Owt Of þe schip I wente Anon,  
 his Comandement Only for to don ;  
 and me thowhte he was A good Man,  
 For to-wardis the Castel wente he than.  
 and whanne to the Entre that he gan go,  
 Anon his fynger took he tho,  
 And vppon the 3ate A Cros he Made,  
 where-Offen gret Merveille thanne I hade ;  
 for the Cros becam blod Red  
 vpon the 3ate In that sted.  
 thanne seide this Man to Me trewlye,  
 “ wost þou what this doth signefye ?”

Uoirs fu, ke quant ie fui entres  
 en la nef, ou chil me mist  
 qui me dist k' en autrestel nuit  
 614 passeroit li pules ihesu crist  
 a pie sec la mer.  
  
 Et quant ie m'en fui partis, si errai  
 parmi la mer  
 618 lonc tans sans compaignie  
 de chose terriene,  
 fors d'un oisiel qui chascun iour  
 m'aportoit a mangier .  
  
 622 .  
 Et erra tant en tel maniere  
 ausi comme a notre signour vint 'a  
 plaisir,  
 ke diex m'amena au chastiel de galafort.  
  
 626  
 Mais anchois oi grant pieche demoure  
 en la mer.  
  
 Et quant la nef fu uenue a riue, si ke iou  
 m'en puisse bien aler a terre :  
 630 si me dist vns hom.  
 ‘ Is hors de chele nef, et si me sieu,’  
  
 et ie sali hors de la nef,  
 634 et fis che k' il me commanda.  
  
 Et il s'en ala tout droit viers le  
 chastiel de galafort.  
 Et quant il uint a la porte,  
 638 il i mist son doit,  
 et fist vne crois,  
  
 qui vraiment deuint vermelle.  
  
 642  
 Et il me regarda et dist.  
 ‘ Ses tu ke che senefie.’

<p>“Nay, sire, forsothe, thanne quod I, I knowe not þe Signefyaunce trewly.”</p> <p>“thanne vndirstonde thou Ryht wel that I have thus Markyd this Castel After the Signe Of holychirche, For they with-Inne so scholen werche Ferst of Ony In this Contre holy chirche to worschepen In Eche degre. And vndirstonde that this Cros here Ne schal not faille In non Manere, But hem Availen It schal Algate that it beholden, bothe Erly and late, and thertò ne scholen haven non sodeyn deth that it doth worschepen, and be the gate geth ; and to the lord Of the Castel he may ben Sure to faren ful wel.</p> <p>“Thus the goode Man tolde Me that Cros there Made ful Sekerle, thanne be the hond he took me Anon, and In At the 3ate he Made Me gon, and browht Me Into the Castel fer with-Inne, and tyl Into A gardyne I Cam he wold not blynne,</p> <p>the wheche vndir the hyghe towr was ; and there A welle was In that plas, whiche was ful delitable and fayr to se, and swete and delicious In Alle degre ; And there fownden the dewk Gaanor, In whom the Enemy hadde Entred thor The same day In the Morwenynge, and bereft hym Clene his Mynde to Maken hym don thyng that was vnkynde ; For his Eldest Sone there took he Anon, And In that welle wolde han drenched hym son.</p>	<p>646</p> <p>650</p> <p>654</p> <p>658</p> <p>662</p> <p>666</p> <p>670</p> <p>673-74</p> <p>678</p>	<p>‘Sire, fis iou, nenil.’</p> <p>‘Ore sachiez uraiement, fait il, ke i’ ai saignie chest chastiel du signe de sainte glise (<i>sic</i>), pour chou que creans sera a sainte glise essauchier plus tost ke en nul lieu en chest pais. Et sachiez que cheste crois ke i’ ai chi faite, vaura tant a chest chastiel com ele i sera desoremais, ke ia nus crestiens qui morra chaiens. ne morra de mort vilaine tant com il soit en chest chastel. Ne ia li sires de chest chastiel ne charra en subiection dont il li poist.’</p> <p>Ensi dist li preudom qui la crois fist en la porte, et me prist par la main, et me mena ens. Et me mena iusc’a la maistre forte- reche. et tant que nous uenimes en .i. gardin pries d’une tour grant et merueilleuse. En mi chel gardin auoit vne fontaine mult biele et mult delitable a ueoir.</p> <p>Et quant nous i fumes venu : nous .i. trouames le duc ganor, en qui li anemis estoit entres el cors au matin, et li auoit ia tout tolu le sens qu’il deuoit auoir.</p> <p>Car il tenoit .i. sien petit fil qu’il auoit sour la fontaine, et le voloit noier dedens.</p>
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<p>whanne the goode Man beheld Al this That so fowle wolde han don Amys, he bereft the Child Owt Of his hond, and blew In his Face, as I vndirstond. thanne thus sone he Cam to his wyt Ageyn As I 3ow sey, Sires, now In Certeyn. “ thanne this Goodman Riht Anon, Er he ferthere thens wolde he gon, he spreynthe that welle Alle abowte, and the Child there-Inne wesch with-Owten dowte, and whanne he hadde thanne thus I-do, thanne þe Child In Clothes he lappede tho, and seide to dewk Gaanor, “there, behold this Child that thow sixt here Is now browht Owt Of the develis servage whiles he is A Child of 3ong Age, For Cristendom he hath Resceyved here ; therefore I Charge the In Alle Manere that now from this day forward Of Celydoyne and hym thou take good Garde. and troste the wel Now In Certeyn that I wole not leven the, Celydoyn, but for to bry[n]gen the Only in Creawnce, And thy Creatour to knowe with-Owten Vari- aunce ” “ thus Cristened the Child þe good Man there, And Me to Gaanor be-took Al in fere : thus dide this Goode Man, with-Owten dowte, that the Croys On the 3atc Mad with-Owte. and sethen that tyme 3it hiderto he<sup>1</sup> ne wolde Neyther Gon to ne fro</p>	<p>682</p> <p>686</p> <p>690</p> <p>694</p> <p>698</p> <p>702</p> <p>706</p>	<p>Et quant li preudom qui auoec moi estoit uenus, vit qu' il voloit l' enfant faire perir, il ala au duc, et li osta des mains, et li souffla maintenant en mi le visaige. Et maintenant li dus reuint en son boin sens. Et li preudom commença l' enfant et la fontaine a pour-saignier. Puis bouta l' enfant en li aue, et le rosta. Quant il ot ensi fait, si dist a ganor. “ Or saches ke chis enfens est ostes del seruage al auemi. Garde des ore en auant lui et celidoine. Et sachies que iou ne le te baille fers ke pour chou qu' il t' aprenge commeut tu dois metre t' entention a chelui creatour qui fourma toute crea- ture.” Ensi fu li enfes baptisies de la main a chelui preudome qui fist la crois en la porte del chastiel, et si me laissa en tel maniere en la main au duc ganor. Et sans faille, des dont en auant me fu il si compaignables et si deboin- aires</p>
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<sup>1</sup> *i.e.* Gaanor.

- but 3if he hadde Me In Compenye,  
 So mochel Evere Aftyr he gan In me Affye. 710
- Thanne Everyday I gan hym Schewe  
 The poyntes Of beleve vppon A rewe,  
 and ful knowlechinge and verite  
 Of the Ryht beleve ful Sekerle,  
 and Of Cristendom Everydel  
 As I haue herd told be holy Gospel.
- “Thanne seide dewk Gaanor Anon to Me,  
 That In gret Ese scholde he Neuere be  
 Tyl he knewe the sothe verray  
 whiche were to holden the better lay,  
 whethir the Cristene lawe, Oper Sarazine;  
 thus faste In his wittes he gan devyne. 714  
 Thanne Made he there A gret Semble  
 Of Alle the Maistres Of Sarrasene,  
 what they Cowden seyn to Cristen lawe,  
 Owther it depreven In Ony Sawe.  
 And Thus Maden We Manye Asemble  
 for that same Cause ful Sekerle;  
 and tyl it happed vppon A day  
 that theke dispetison 3e Comen & say. 718
- “Now haue I told yow Al my destene,  
 In what Manere it hath happed with me  
 Sethen the tyme I parted 3ow fro,  
 How that Into this castel I gan go.  
 Now telleth me, And it 3ow plese,  
 Of 3oure Aventures & Of 3oure Ese.” 722
- Thanne began the kyng to preye  
 To Sire Nasciens that he scholde seye  
 what Aventures that hym come to  
 Sethen the tyme he wente hem fro.  
 “Sire, be 3owre leve, quod Nasciens thanne,  
 I schal it Neuere tellen it to non Manne. 726
- qu’ il ne voloit aler nule part sans  
 moi.  
 Et iou sans faille li commenchai a  
 demoustrer de iour en iour  
 la verite  
 de la creanche  
 de la loy crestiene  
 et de le wangile ensi com iou l’ aueoie  
 oi deuiser. Si li apris si grant partie  
 de che ke iou auoie oi dire as relas de  
 sainte eglise, qu’ il dist  
 qu’ il ne seroit iamais a aise  
 deuant che qu’ il seust  
 laquele loys estoit mieudre a maintenir,  
 ou chele des paiens ou chele des cres-  
 tiens. 728
- Lors fist assamblar  
 tous les haus maistres de la loy en-  
 contre moi,  
 pour oir comment  
 il desproueroient la loy crestiene,  
 si s’ assamblarent li plusour tout  
 pour cheste chose.  
 Et tant ch’ a .i. iour auint  
 ke en chele desputison ou nous estiemes as-  
 samble, me trouuerent li menistre de loy ihesu  
 erist.  
 Ore vous ai conte mon errement,  
 et comment il m’ auint  
 puis ke iou me parti de vous. 730
- Or poes conter uos auentures, s’ il  
 vous plaist.” 734
- Et li rois requiert  
 a nascien qu’ il li cont (*sic*)  
 tout chou qu’ il li auint  
 puis qu’ il s’ en parti de son pais.  
 “Sire,” fait nasciens, “sauue uotre  
 grace.  
 Je ne le vous dirai pas ore. 738

but 3if it In Confessiown be,  
 sweche thinges ben Many per-Offen sekerle ;  
 but Of A Ieawnt I schal 3ow telle,  
 swich A Cas with hym Me beFelle,  
 Of wheche there ben In the Mowntayn  
 Thre Grete towris I-mad Certayn :  
 this, quod Nasciens, I kan welle telle,  
 Alle the Cas how it be-Felle ;  
 This is the sothe as I 3ow say :

“ whanne from Belik I Rod the ferste day,  
 and to the Mowntayn whanne I was gon,  
 thanne with this Ieawnt I Mette Anon  
 that lay there and Abod his pray,  
 as it was his Custom Every day,  
 that from A port Cam Of the se,  
 weyfareng men to wayten sekerle ;  
 and hem wolde he slen Anon,  
 Owther to his presown with him scholden gon.  
 and Anon As he me Sawh Comen there,  
 he me Gan to Assailen In his Manere.

Thus lasted longe that ilke Melle  
 be-twene hym & Me full Sekerle,  
 tyl that I was so forfowhte  
 That non lengere stonden I Mowhte.  
 Thanne Cam Nabor, that was my knyht,  
 and fond me there So wery In fyht,  
 that me Cam forto seken there,  
 and Slowh the Ieaw[n]t In Esy Manere ;  
 and aftyr wolde he me han Slayn,  
 For with him I wolde not tornen Agayn ;  
 but Owre lord it Suffren Nolde  
 that me there so slen he scholde,  
 but thorwh that grete lordis Myht  
 he fyl ded at my feet Anon ryght.”

Car maintes choses me sont puis auenues qui  
 mult doiuent estre chelees, et ne doiuent estre  
 contees fors en confession.”

746 “ Au mains, dist li rois, nous dites  
 vous del gaiant  
 ke vous ochesistes  
 en la montaigne : la u vous com-  
 mandastes  
 c' on fesist les trois tombes.”  
 “ Che vous dirai iou bien, fait nasciens,

750

[i]l fu uoirs, ke quant ie m' en parti de  
 bellic le chastiel,  
 ke ie cheuauchai iusc' a la montaigne,  
 et trouuai le gaiant, qui estoit de-sous  
 vn ourme.

754

Et chil gaians i estoit tous iours acous-  
 tumes  
 de uenir del port de mer ou ses ma-  
 noirs estoit.

758

et gaitoit illuec en tel maniere les  
 trespasans,  
 ke se nus i uenoit, il l' ochioit,  
 ou enportoit en sa herbergerie, et le  
 metoit en prison.

762

Et quant il me vit,  
 si me vint a l' encontre, et m' asali,  
 et ensi commencha la meslee de moi  
 et de lui, qui dura si longement

ke iou estoie en aenture de mort,

766

quant nabor, vns miens chivalers, vint  
 chele part,

770

et ochist le gaiant.

Mais apres me uaut il rendre chele bonte mult  
 cruelment,  
 pour chou ke iou ne m' en uoloie retourner.  
 C' ausi com il disoit, il m' eust ochis tout ou-  
 treement.

774

Mais notre sires ne le vaut souffrir,

ains i mist si grant conseil

qu' il chai mors deuant mes pies.”



and After he tolde he tolde hym Everydel  
 Of the deth Of the lord of Tarabel,  
 how that with thondir I-slayn he was,  
 and how that ded he lay In that plas.  
 but of Alle his Othere aventure  
 he nolde not tellen, I 3ow Enswre,  
 For non thing they Cowden do,  
 tyl there-Offen that he knew Mo.

Après li conta

778 le mort an signour de karabel,  
 comment il fu fourdrijes.

Mais d' autre aeventures qui auenues  
 li furent,

782 ne lor vaut riens dire. Et nepour-  
 quant il lor en eust conte, mais il ne  
 uoloit pas ke on parlast des choses  
 anchois k' eles fuissent auenues.

## CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND, AND TURNS HERMIT;  
AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprisoned by King Crwdelx, Mordreins summons him to give them up (p. 211), and, on his refusal, harries his country (p. 211). Crwdelx collects a host of 5000 men at Legwetone (p. 212), marches against Mordreins, and the battle begins (p. 213). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 213-14). They wound him and throw him to the ground (p. 214), but Gaanor unhorses Crwdelx (p. 215). Nasciens charges them, and the North Wales men flee (p. 215). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 215). He attributes all his power to God, and delivers Josephes out of prison (p. 216). Thanksgivings are made before the Graal (p. 217), and, as Mordreins presses near to see "that blessed Seint Graal" (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 218). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 218). This is promised him, and that then he shall have his sight restored (p. 219). He says he shall go back to Galafort, and marry Celidoyne to King Label's daughter (p. 220). As he cannot ride, he is carried in a litter (p. 221): the marriage is solemnised, and an heir, Nasciens, engendered (p. 221). By Josephes's counsel (p. 222-3), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 223-4), retires to a hermitage to serve God (p. 224). An Abbey of White Monks is founded there, and many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 225), as affirms myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496-500),—and Holy Church (p. 225).

Thus spoken they longe of this Matere,  
and Gret Comfort to hem it was there  
that hem god schewede so his Myht,  
that departed weren Many A Nyht,  
And so sodeynly to-Gederis I-Comen Alle,  
Gret Ioye Amonges hem was be-falle.

Thanne Axede the kyng After Iosephes Anon,  
Into what partyes that he was gon.  
8  
thanne ansswerede Nasciens to hym ful sone,  
& seide, kyng Crwdelx hadde hem in preson done.

Chele nuit se recorderent en aus  
meismes  
de che ke notre sires les auoit recon-  
fortes si.

4 Et les auoit departis si loins, l' un de  
l' autre,  
et ore les auoit si assambles.

Lors demande li rois a nascien de  
iosephe,

8 et il li dist

' ke li rois crudent le tenoit en prison.'

thanne answerid kyng Mordrayns Agayn,  
 “ that vppon him wolde he werren ful pleyn,  
 And distroyen bothe Rente And lond,  
 and Al that Ewere he kepith In hond,  
 but 3if he deliuere Owt Of preson  
 Iosephes and His Meyne Echon.”  
 and to this they Cordeden Alle,  
 what so Ewere there-Offen myhte befalle.  
 vppon the Morwen, whanne it was day,  
 he Comanden his payylouns to ben taken Away, 20  
 And Comanded his Ost Anon  
 to Maken hem Redy Everichon ;  
 and so Ryden they forth In Compenye  
 Tyl to Northgales Comen they Sekerlye.  
 thanne sente he to kyng Crwdelx In haste,  
 ‘ that the Crestene be deliuerede faste  
 wheche he kepte In his preson  
 with-Owten Skele Other Ony Reson ;  
 and, but my bidyng he do, Certeyne  
 It schal hym Greven In Every veyne,  
 Other I schal hym putten In swich a place  
 thens Owt to Comen schal he neuere han grace.” 32  
 whanne these Messengers forth weren gon,  
 and to kyng Crwdelx Comen thus son,  
 and tolden him Clene his Message,  
 which took he In pryde and In Rage,  
 ‘ and Nolde ryht nowht don for his sonde,  
 but Charged hym to gon Owt Of his londe.’  
 whanne kyng Mordrayns here-Offen herde telle  
 that kyng Crwdelx was so fekel and felle, 40  
 Anon kyng Mordrayns gan to Owtraye,  
 and Al the Contre gan for to Afraye,  
 and brend bothe Castel and town,  
 & there dide he mochel distrocciown. 44

Et li rois mordains dist  
 ‘ qu’ il moueroit l’endemain, et iroit  
 a ost sour le roi crudel,  
 et le desireteroit du tout,

s’ il ne li rendoit ches qu’ il’ tenoit en  
 sa prison par sa desloiaute.

A cheste chose s’ acorderent tout chil  
 qui illuec estoient.

et a l’ endemain, quant il fu aiourne,  
 destendirent tres et pauillons,  
 et mut li rois a toute s’ ost,

et cheuacha  
 tant qu’ il vint a la chite de norgales,  
 si manda au roi crudel  
 ‘ qu’ il li rendist les crestiens  
 qu’ il auoit en sa prison.

Et s’ il ne li rendoit,  
 bien seust il qu’ il li tanroit sa terre,  
 et le metroit en prison en tel lieu  
 dont il n’ istroit iamais iour de sa uie.’  
 Quant il oi le message,

il li tint a desdaing,  
 et manda au roi mordain ‘ qu’ il n’ en  
 feroit riens.  
 Mais il issi hors de sa terre.’  
 Et quant li rois mordains oi che,

si commencha

a ardoir le terre, et a essillier le pais  
 entour.

whanne kyng Crwdelx herde Of this,  
 that kyng Mordrains dide so mochel Amys,  
 after Alle his peple thanne sente he pere  
 Into Alle Contres bothe fer & Nere,  
 that to hym they scholden Come faste  
 to the Cyte Of legwetone In haste.  
 and whanne thedir Assembled they were,  
 be Acomptes .v. thousand wren there,  
 what On horsbak and On foote,  
 as here kyng dide hem boote.  
 and On the Morwe atte Owr Of pryme  
 he him buskede forth betyme  
 vpon the Cristene forto Ryde,  
 So he hym Ordeynede At that tyde.

and whanne they weren Owt Of þe Cite  
 the Mowntawnce Of half here Iorne,  
 thanne Cam A paynem to þe kyng Anon,  
 “Siker vs behoveth Everychon  
 to vs forto taken Oure Armure,  
 and þat Every man In him self be sure.  
 Lo, behold the peple Of Cristiente,  
 how faste On vs the gynnen comen fle,  
 A thowsend On ward here Mown 3e se,  
 Of Men wel harneyse[d] In Alle degre.”

Whanne these tydynges to kyng Crwdelx Come,  
 It was past pryme to-wardis the None ;  
 and anon he axede A paynem ful Certainle  
 what peple there was Of Cristiente.  
 “3e, sire, trewly, quod the Messenger,  
 Of Cristene is Gret peple ther.”  
 anon the kyng to Armure wente,  
 and Ordeyned his batailles veramente,  
 and to Euerich Ordeyned A governour,  
 whiche him thowhte nedful In that stour.

Et quant li rois crudens seut chou,

si manda sergans pres et loins,

48

tant qu'il assambla mult grant gent  
 en la chite de galatoute.

52 Et furent bien .V.<sup>M</sup>. ou plus,  
 ke vns ke autres.

Et l'endemain, a eure de prime,

56 se partirent de la chite  
 pour aler sour les crestiens.

Et quant il orent erre

60 vne iournee forte,

si vinrent pres des crestiens,

si s'armerent,

76 et deuiserent lor batailles.

and In the Ordeyneng Of his bataille  
the Cristene Of A Mowntayn discended sauns  
faille,

harneysed Clene In Alle degre :  
this behelden the Paynemis sekerle,  
and sire Nasciens here ledere was,  
A worthy knyht, and ful of Gras.

whanne bothe batailles Asembled were  
Atte Erthe was feld Many paynem there,  
And a gret Cry Anon there Was  
Of bothe Ostes In that plas.  
There A man Merveilles Of Armes Miht se,  
Of sire Nasciens In Many degre,  
And Also Of þe dewk Gaanor ;  
So Manie Merveilles wrowghten they thor,  
that wondir it was forto se  
Of tho two worthi knyhtes sikerle.

Thus tho two Batailles I-sembled were,  
as to-forn 3e herden rehersen here :  
there slowne they paynemis Manion,  
that lyen there as dede As ston.  
thanne Entrede In to bataille kyng Mord-  
rayn,  
with Many A knyht and Many A swayn ;  
and so On bothe Sides fawht he sore,  
and tawhte the Sarrazines Of Cristene lore,  
& swithe stowte strokes 3af he Abowte,  
that Many paynem he Made to lowte.

thanne kyng Crwdelx beheld Al this,  
hym thouhte that pley wente Al Amys ;  
thanne kyng Crwdelx gan hym to discrye,  
And Comanded his Men Anon In hye,  
“ werre 3e faste vppon this Man ;  
And that he ne skape 3if 3e kan,

Et anchois qu'il lesorent bien deusees.  
virrent il sourdre les crestiens hors  
d' une montaigne.

80

deuant aus tous uenoit nasciens, a qui  
li rois auoit [doune] le premiere  
baitaille a conduire.

84

Quant les deus os furent venues en-  
samble, des crestiens encontre les  
sarrasins,

si i ot grant noise et grans cris. et  
grans froisseis de lanches, si i peussies  
ueoir chiualers uerser par terre, qui  
n'orent pooir de releuer.

88

Et nasciens commencha tant a faire d'armes,  
ke nus ne le veist qui ne le tenist au millour  
chiualer du monde.

Et si le faisoit tant bien li dus ganors en-  
droit soi  
ke nus ne le ueist ke a preudome ne  
le tenist.

92

Ensi assamblèrent les batailles d' une  
part et d' autre.

96

Mais si tost ke li rois mordains vint,  
ki mult estoit boins chiualers,

100

si commencha a ferir de l' espee tren-  
chant a destre et a senestre.

Et ensi com il aloit desrompant la  
presse de ses anemis,

104

si encontra le roi crudel de norgales,  
qui bien veoit comment li rois mor-  
dains aloit ses gens ochiant.

Et quant il les vit,

108

si escri a ses homes,  
“ prendes moi chestui,

et gardes k' il ne vous escape.”

but him 3e sle, & saveth hym Me  
that he not Askape In non degre.”

112

Whanne they herden here lord sein so,  
A3ens kyng Mordrains Gonne they go,  
and what with swerdes and with spere  
they huntten kyng Mordrayns ful sore there,

116

and so Manye woundes On hym he bar  
that Merveylle was they ne hadde slayn him thar ;  
and Evere he defended him As A man

So Merveillously, that it was wondir than  
that Evere Ony man Of his Age

120

Scholde haven half so moche Corage ;  
3it Sekerly slayn scholde he han be  
Ne hadde dewk Gaanor ben Sekerle,  
that thedir Cam be Aventure,  
to Rescu goddis knyht, I the Ensure.

124

And whanne that he say kyng Mordrayn  
On the Erthe liggten In Certeyn,  
and vnder-nethen here hors feet,

128

Into that part he prekede Also skeet,  
and his swerd On leftte he lyft vppe there,  
& Mette with kyng Crwdelx In Evel Manere ;

132

so he smot hym On his helm An hy,  
and sore hym wowndid & bitterly,  
that Owt Of his Sadel he fel ful son,  
and Rescu hadde non oper for hem Echon ;  
but Atte Grownde As A ded Man lay,  
which was to hym A sory play.

136

and whiles the dewk Gaanor fawht so,  
Sire Nasciens In to that part gan go ;  
There As kyng Mordrayns was holden down,  
Amonges hem he prekede As A fers lyown,  
and disparpoilled that Meyne Anon.  
Into that pres he gan forth gon,

140

Quant chil l'oient le commande-  
ment lor signour :  
il les laissent tout enuers le roi mordain,  
si le ferirent, li un de lor lanches, li  
autre de lor espees.

Et le fisent tant de plaies  
ke il ne l'ochisent.

Et il se deffendi

tant merueilleusement

c'onques nus hom de son eage  
tant bien ne se deffendi.

Et ne-pour-quant il l'eussent entr'aus  
ochis,  
se ne fust li dus ganors,  
qui aventure amena chele part.

Et quant il voit le roi mordain,

ke si anemi voloient ochirre,  
et le tenoient ia entre les pies de lor  
cheuaus.

Si laisse courre chele part,  
l'espee en la main drechie contremont,

et fiert le roi de norgales si durement,  
ke arme nul ke il eust ne le pot  
garandir  
qu'il ne li fache plaie grant et mer-  
ueilleuse,  
si qu'il ne se peut tenir en siele.

Ains uole a terre si destrois qu'il ne  
quida ia ueoir la nuit.

A chel point ke li rois fu cheus,

vint nasciens chele part,

et se feri entre cheus qui le roi mor-  
dain tenoient, et lor commencha a  
donner si grans caus, et a esparpellir  
les si durement comme li leus espar-  
pelle les aigniaus.

144

and On bothe Sides leide On so faste,  
that Made the fir owt of here Eyen breste.

and whanne they of North gales gonne be-holde  
that here Lord At the Erthe lay Colde, 148  
and wovnded Evene to the ded,  
and Myht not Remwen owt of þat sted,  
thanne dismayed weren they Everychon,  
and to here hors they fledden Anon, 152  
and homwardis gonnen to flen wel faste,  
whanne Owt Of þat Ost they myhten breste.

And thus As 3e han herd now here,  
They of Northgales Scomfited were. 156  
thanne whanne kyng Mordrains sawh hem fle,  
Thanne Riht Anon Comanded he  
That Of hem scholde Asckape not On,  
but Into the Cyte After hem Gon, 160  
and that with-Inne with hem 3e be,  
what so befall In Ony degre.

they fulfilden the kynges Comandement,  
and aftir they preken verament, 164  
Tel they Comen to that Cyte,  
and In with hem Entrede Certeynle,  
So that there Amyddes the stretes,  
Of paynemis they Maden ful gret hepes, 168  
that non Man non grownd ne myhte Sen there,  
but Al keverid with blood Every where ;  
For there was so gret Mortalyte,  
and Of paynemis ded so gret plente, 172  
For so sore that day they fowhte,  
that of miscreaunt ne paynem they ne Rowhte ;  
but long Er that it was Eve that day  
Neþer paynem ne Miscreant þere left In fay, 176  
but dede they weren Everychon,  
That on lyve ne left not On.

Et quant chil de norgales aper-  
cheurent  
lor signour a terre,  
si naure qu'il n'ot pooir de soi releuer.

Il en furent si esmaiet qu'il ne misent  
en aus nule deffense. ains tournerent  
le dos,  
et s'enfuirent si grant oirre com il  
peurent des cheuans traire.

Ensi com vous aues oi,  
furent desconfit cil de norgales. 156  
Et quant naciens uit qu'il se misent  
a la fuite:  
si dist  
" ore, apres aus,  
160 et les sieues iuse' a la chite,  
et vous metes ens auoec aus."

Tout ausi com naciens l'ot com-  
mende, le fisent. 164

Car il se misent en la chite auoec aus,  
si k'en mi les rues  
168 fu l' ochisions si grans, et la mortalites  
des sarrasins,  
Ke vous n'i peussies ueoir rue  
qui ne fust toute plaine de sanc.

Et dura mult longement chele meslee. 172

Si exploitierent tant chelui iour  
qu' il ne remest laiens paiens ne mes-  
creans,  
ke tout ne fuissent detrenchiet et  
ochis.

- At Even, whanne Mordrayns Cam to his Ostel,  
 his Meyne that he trosted ful wel 180  
 Seiden, "Of 3oure Age was neuere Man non  
 that swiche Merveilles myhtewerken As 3e han don."  
 thanne seide to hem the kyng agayn,  
 "It was neuere I, lordinges, In Certeyn, 184  
 For he that alle strengthes ben herberwed Inne  
 Me hath deliuered from Paynemis Gynne,  
 and 3if 3e supposen it In Me trewelye,  
 Sekyr the thinken On me folye." 188  
 thanne On-armed they hym Anon,  
 And On hym fownden wowndes Manion,  
 So that Abascht the weren ful sore ;  
 So many woundes he hadde thore. 192  
 Thanne gonnen they Axen Of his Chere,  
 and how that he felte his herte there,  
 he seide that harm felte he Non  
 Of As Many woundes As hym weren vppon. 196
- Thanne took he Iosephs Owt of preson Anon,  
 and with hym his feleschepe Everychon.  
 whanne Iosephes was Comen to þe paleys,  
 A3ens hym the kyng Ran & wolde not ses, 200  
 and for gret Ioye Often hym kyste,  
 for wel he loved him, and that he wyste.  
 thanne Iosephes Axede hym Anon  
 what Made him Into tho partyes gon, 204  
 and the kyng hym took On Syde  
 Fer from his Meyne At that tyde,  
 and tolde him Al his Aviciown  
 that be Nyht he hadde In Sarras town ; 208  
 "this Of My Cawse was the comenge,  
 I sey 3ow, Iosephes, with owten lesenge."  
 "how is It thanne Of Crwdelx the kyng  
 that vs putte In to presowneng ?" 212

Et lors desarmerent le roi mordain.  
 Et quant il fu desarmes,  
 si chierkierent ses plaies, et en trouerent  
 mult de grandes et de parfondes,  
 si en furent mult esmaiet,

et li demanderent  
 comment il se sentoit,  
 et il dist, qu'il ne sentoit ne mal ne  
 douleur.

Lors fist oster iosephe et sa com-  
 paignie de la u il estoient en prison.

Et quant il vinrent el palais,  
 et li rois vit iosephe,  
 si fist mult ioie.

Et iosephes li demanda  
 qui l' auoit amene chele part.  
 Et il le traist d' une part,

et li conta che qu' il auoit veu  
 en son dormant.

"Et che fu l' ocoisons, fait il, qui m'i  
 amena."

"Et ou est li rois crudens," fait  
 iosephes.



“Sire,” quod kyng Mordrayns to hym Agayn, “This day In bataille was he slayn ;” and told hym Of Al the victorye That God hadde sent hem sekerlye.	216	Et li rois mordains li conte comment il s'estoit combatus au roi crudel et as pajens, et comment il en auoient eu la vic- toire.
thanne seide Iosephes to hym ful sone, “Lo, Sire, how the goode lord kan done, how goodly he schewet his powere Amonges the Cristene that so fewe were, Azens þe kyng of Northgales to han victore, and he In bataylle to be slayn sekerlye.”	220	Quant iosephes oi chou, si en fu mult lies. Et dist au roi mordain. “Sire, ore a bien notre sires moustre, quant si petit de gent comme li cres- tien sont, ont uencu le roi de norgales en bataille.”
that Nyht In the Cite weren Esed Everichon, Alle the Cristene be On and be On ;	224	Chele nuit furent li crestiene mult a aise en la chite de norgales,
And vppon the Morwen they Resen alle, And on knes there gonne they falle To-fore the table of Seynt Graal ; there Maden they here preyeris, bope gret and smal,	228	et la nuit alerent a la table du graal
And thankede Owre lord god of his Seignorie Of that he hadde sent hem victorye ; And of the Conqwest of Northgales kyng, thus to god maden they here thankyng.	232	pour rendre grasces a notre signour de che ke si bien les auoit secourus encontre le roi de norgales.
and Iosephes, that of the Cristene Maister was, him gan to Reversen In that plas, and to-fore the holy vessel he wente To sein his Masse there presente,	236	Et a l'endemain, quant iosephes fu reuestus pour aler deuant le saint uaissiel, et il ot commenchie le seruiche ensi com il l'auoit a coustume.
As he was wont with devocowyn with Manye an holy Orysown. thanne kyng Mordrayns, þat longe desired hadde he		Li rois mordains, qui tous iours auoit desire
Apertly the Seint Gral forto se þif it Ony wyse ben Myhte, the Nerre he dressed hym to haven A syhte, Nerrere than he scholde han do, & Anon A vois Amongs hem cam tho	240 244	a ueoir le saint vaissiel apertement, s'il peust estre, se traist plus pres qu'il ne deust. Lors descendi vne vois,

That Openly seide to the kyng,		qui li dist.
“ Go thou non ferthere for no thyng ; ”		“ Rois mordains, ne va plus auant,
but 3it Cowde þere neuere tonge telle,		car tu ne le dois pas faire.”
Ne herte Nethir thinken ne spelle,	248	Et il en fu si ardans,
the gladnesse and þe desir Sekerle		et si ardans et si desirans
that blessed Seint Graal for to se ;		del veoir,
So that he drow hym Ner and Ner,		ke il se traist auant plus et plus.
whiche Sore him Aftyr for-thowhte ther ;	252	
and thus sone there descendid On		Et maintenant perdi il la veue des iex,
that his syhte benam hym Anon,		et le pooir du cors, en tel maniere
and Ek his power and his Myht Also,		qu’il ne se peut onques puis aidier,
that myht hadde he neyther to stonden ne go.	256	se petit non.
Ne Onnethis Ony membre to Meve ;		
lo, what he dyde his God to greve.		
whanne he Sawh Oure lord Avenged so be		Quant il vit ke notre sires auoit pris
On hym for his trespas there Openle,	260	si grant venianche
For he hadde broken his Comandement		de lui,
A-forn Alle the peple ; he seide present,		pour chou qu’il auoit son commande-
“ A Iesu Crist, ful swete lord,		ment trespasse,
thou hast me Schewed thorwh thy word	264	si dist, oiant tout le pulle.
that A fool I am thorough my trespas ;		“ Biaux dous peres ihesu cris,
A, swete lord, I beseche the Of gras ;		qui en tel maniere m’ aues moustre
and, good lord, that thou hast me sent,		ke folie est de trespasser vos com-
It pleseth me ful wel In myn Entent.	268	mandemens,
Now, worthy Iesus, lord of gret Renown,		si uraiement comme chis flaiiaus me
that 3e wolden graunten me for my Gerdoun		plaïst, et m’ atalente, biaux sire,
For my symple and powre Servyse,		ensi m’ otroies vous, par vostre saint
that I ne deye not In non wyse	272	plaisir,
Tyl that þe goode knyht of þe Nynthe degre		ke ie ne muire
Of Sire Nasciens that I Myht se,		deuant che ke li boins chiualers
whiche þe Merveilles of Seint Graal schal do,		nueuimes
that I mowe sen hym to-foren me go,	276	del lignaige nasciens me viegne visiter,
that I myhte hym boþe Clippe & kisse,		
And that were mochel of my worldly blisse.”		si ke ie le puisse acoler et baisier.”

whanne the kyng hadde mad this preyere  
 Anon A vois he gan there here,  
 And seide “dismaye the not, sire kyng,  
 For God hath herd thin Askyng,  
 and thy wil fulfild schal be  
 Of þat thou desirest ful Sekerle.  
 For deyen schalt þou nowher here  
 Tyl that knyht to-foren the Apere;  
 and what tyme he Cometh to the,  
 thy sihte A3en schal 3olden be  
 that thou schalt se ful Openly  
 Alle Manere Of thing þat is the by;  
 Ek thanne Of thy woundes heled schalt þou be,  
 and not to foren, sire kyng, Sekerle.”  
 thus the vois to hym seide there,  
 and him thus be-hyte In this Manere,  
 that theke knyht he scholde se  
 whiche that so moche desired he.  
 and as Only the vois there Mente  
 It were foure persone veramente,  
 Of Iosephes and his fadir Iosepe,  
 Nasciens and Celidoyne An hepe.  
 And whanne the servise Was Al I-do,  
 the holy vessel they worschepeden Alle tho;  
 and whanne they hadden so I-don,  
 To kyng Mordrayns they Comen Anon,  
 and axeden how it stood with hym  
 Of Alle hise woundis so sore & Grym.  
 thanne he Answerid hem Anon,  
 “Certes, he seide, my sihte is gon,  
 and Al my power Is me bereved  
 that Onnethe may I steren membre ne heved,  
 For þe gret Forfet that I haue do  
 sethen to this place that I gan go,

Quant li rois ot faite cheste proire a  
 notre signeur,  
 maintenant descendi vne vois,  
 et li dist, “rois, ne t'esmaie mie.  
 Car ta volentes sera acomplie.  
 280  
 Car tu uiras  
 iusc' a chele eure ke li boins chivalers  
 ke tu demandes, te uendra veoir.  
 Et al terme qu' il sera deuant toi,  
 284  
 te sera ta clartes rendue,  
 si ke tn le venras (*sic*) apertement.  
 288  
 Et lors seront tes plaies sanees,  
 qui deuant che ne reioindront.”  
 292  
 Chele parole ke la uois ot dite,  
 ne fu oie fors d'aus quatre,  
 che fu de iosephe, et de ioseph,  
 et de nascien, et de chelui a qui ele  
 auoit este dite.  
 300  
 Et quant il orent fait le seruiche ensi  
 com il auoient a coustume,  
 et li uaissiaus fu el lieu ou il deuoit  
 estre.  
 304  
 Il en uient au roi,  
 et li demandent comment il li est.  
 Et il lor dist :  
 308  
 “qu' il auoit perdu la ueue  
 et le pooir du cors  
 pour le fourfait de che  
 312

- For that I desirede forto se  
 thing that nowht belonged to me,  
 therefore this veniawnce here sekerly  
 On me Oure lord hath taken Openly. 316  
 And I to 3ow here now make surawnce  
 that there nas neuere thing so mochel to my  
 plesaunce  
 as that is now this sonde ful sikerle,  
 For now wel seker here may I be 320  
 that me Oure lord for his Child doth holde  
 that Of My sinnes me Chastiseth Manyfolde.”  
 Thanne Gonne they wepen Alle In fere  
 For the repentaunce the kyng hadde there ; 324  
 thanne axeden they him what he wolde do.  
 he seide ‘ that to Galafort thanne wolde he go,  
 For he wolde maken that Maryage  
 Of Celidoyne and þe Maiden Of high parage, 328  
 which was the kynges dowhter label,  
 An Onest Mayden, and I love hire wel ;  
 for this is be Goddis Ordenance  
 that it thus scholde be with-Owten vari-  
 aunce ;’ 332  
 and that liked hem Alle ful wel to do ;  
 Thanne forth to galafort gonne they go.  
 Anon whanne that Sarracynte the qwene  
 knew how it stod al be-dene,  
 Gret sorwe & deol þere gan sche Make 336  
 Anon Ryht for hyre lordis Sake,  
 and so diden al the Baronage  
 that Ouer weren Comen at þat passage ; 340  
 For the kyng so hadde lost his syht,  
 and therto Of Alle his Membres the Myht ;  
 so deden Nasciens & dewk Gaanore,  
 For his deseise wepten they ful sore. 344
- qu’il uoloit ueoir  
 che qu’il ne deuoit mie ueoir.
- Mais  
 onques mais ne m’ auint chose qui au-  
 tant me pleust  
 comme cheste  
 Car ore uoi iou bien,  
 ke notre sires me tient a son sergant,  
 quant il me repret si tost de mon  
 pechie.”  
 Lors commenchieient a plourer tout  
 chil qui cheste nouiele oient,  
 pour le repentanche ke li rois auoit en soi.  
 Si le demandent, ‘ qu’ il ueut ke il  
 fachent de lui.’  
 Et il dist, ‘ ke il ueut c’ on le maint a  
 galafort,  
 pour chou qu’ il ueut c’ on fache les  
 nueches  
 de celidoine et de la fille au roi de  
 label.’
- Et il disent ‘ ke de cheste chose sont il  
 tout prest, puis qu’ il le ueut.’  
 Quant la roine sarraquite, la feme au  
 roi mordain,  
 sot ke ses sires estoit si atournes qu’ il auoit  
 perdu le veue des iex et le pooir du cors.  
 Si commencha a faire .i. duel si grant  
 ke nus ne porroit grignour faire :  
 et ausi fisent li autre  
 qui laiens estoient.

<p>and In Middes Of Al here Morneng  they browhten An hors to the kyng,  And An horsbak Setten hym there ;  but power to sitten hadde he In non Maner.</p>	<p>348</p>	
<p>and whanne the Barownes behelden this Syht  that On horsbak to Sitten hadde he non Miht,  A lyter they maden there Anon  that the kyng mihte forth Inne gon,  and Evene thus In this Manere  the kyng to Galafort ledden they there.</p>	<p>352</p>	<p>Et nasciens fist faire vne litiere biele  et cointe,  et le misent dedens,  et l'enportèrent en tel maniere  au chastel de galafort, et illuec le  descendirent.  Chil iour</p>
<p>that Same day, Schortly to telle,  Celidoine to this maide was wedded ful snelle  whiche was the dowhter Of kyng label,  and 3oven hem p[o]cesciowns Manye &amp; fel,  and sesid hem Into North gales lond,  kyng of that Rem As I vndirstound ;  So that .viij. dayes lasted this Mariage  Of the two Children Of high parage,  and ful gret Ioye there was to se ;  but not so mochel as there scholde han be  as 3if the kyng hadde ben In hele ;  Of Iustes ne pleyes nowher ny so fele.</p>	<p>356</p>	<p>donna nasciens son fil  a la fille au roi de label,</p>
<p>and whanne this Mariage An Ended was,  As there it happede thorwgh goddis gras,  whanne tyme Cam, As god it wolde,  an Eir they Engendreden bothe faire &amp; bolde,  which A myhty man was In tyme Comenge,  and Of A foreyn lond he was Mad kyng,  and Aftyr his Graunt-fadyr to fore,  Nasciens was he Clepyd thore,  lik As be the devyn Schewenge  was browht to Nasciens In his slepyng,  lyk As he sawh In that wryt there  which was hym browht In preve Manere.</p>	<p>360</p>	<p>et les reuesti ambedeus du roiaume  de norgales,  et furent les nueches au witisme iour  apres.</p>
<p>and whanne this Mariage An Ended was,  As there it happede thorwgh goddis gras,  whanne tyme Cam, As god it wolde,  an Eir they Engendreden bothe faire &amp; bolde,  which A myhty man was In tyme Comenge,  and Of A foreyn lond he was Mad kyng,  and Aftyr his Graunt-fadyr to fore,  Nasciens was he Clepyd thore,  lik As be the devyn Schewenge  was browht to Nasciens In his slepyng,  lyk As he sawh In that wryt there  which was hym browht In preve Manere.</p>	<p>364</p>	
<p>and whanne this Mariage An Ended was,  As there it happede thorwgh goddis gras,  whanne tyme Cam, As god it wolde,  an Eir they Engendreden bothe faire &amp; bolde,  which A myhty man was In tyme Comenge,  and Of A foreyn lond he was Mad kyng,  and Aftyr his Graunt-fadyr to fore,  Nasciens was he Clepyd thore,  lik As be the devyn Schewenge  was browht to Nasciens In his slepyng,  lyk As he sawh In that wryt there  which was hym browht In preve Manere.</p>	<p>368</p>	<p>Quant li enfant furent mis ensamble,  et il plot a notre signour,  si orent .i. oir  qui puis fu de mult grant ualour,  et fu rois de la terre foraine.</p>
<p>and whanne this Mariage An Ended was,  As there it happede thorwgh goddis gras,  whanne tyme Cam, As god it wolde,  an Eir they Engendreden bothe faire &amp; bolde,  which A myhty man was In tyme Comenge,  and Of A foreyn lond he was Mad kyng,  and Aftyr his Graunt-fadyr to fore,  Nasciens was he Clepyd thore,  lik As be the devyn Schewenge  was browht to Nasciens In his slepyng,  lyk As he sawh In that wryt there  which was hym browht In preve Manere.</p>	<p>372</p>	
<p>and whanne this Mariage An Ended was,  As there it happede thorwgh goddis gras,  whanne tyme Cam, As god it wolde,  an Eir they Engendreden bothe faire &amp; bolde,  which A myhty man was In tyme Comenge,  and Of A foreyn lond he was Mad kyng,  and Aftyr his Graunt-fadyr to fore,  Nasciens was he Clepyd thore,  lik As be the devyn Schewenge  was browht to Nasciens In his slepyng,  lyk As he sawh In that wryt there  which was hym browht In preve Manere.</p>	<p>376</p>	

whanne this Maryage was Al I-do		
thanne seide kyng Mordrains to his barowns		Lors manda li rois mordains
tho,	380	
that non lengere with hem wolde he dwelle ;		
“ what is thanne, Sire, to don, 3owre wille ? ”		
“ that Schal I sein here right Anon		
to 3ow lordynges now Everychon ;	384	.
and affir Iosephes that 3e sende		iosephe.
that me may Conseillen Into good Ende.”		
thanne to Iosephes gonne they gon,		
& preiden hym to Come to þe kyng Anon ;	388	
and he forth Cam with-Owten taryenge		Et li i uint tout maintenant.
to weten the wyl Of Mordrains the kynge.		
and whanne þe kyng hym herde there,		
he him Axede In this Manere,	392	
“ Sire, of Cownsaill I wolde 3ow pray		“ Sire,” fait li rois mordains, “ ie me
what is best to don In Ony way,		uoloie consillier a vous
for I wolde that 3e wolden Conseillen Me		de che
Where I myht ben In place preve,	396	
Away from this peple here		‘ ke iou fuisse en lieu mult priueement
that scholen ben trowbled In diuers Manere,		tant com ie uineraï,
whiche that were gret Noysaunce to Me		hors de cheste gent
Amonges hem thanne forto be,	400	qui plus entenderont as enuoisensres
for to me scholde it not elles do		del monde ke ie ne ferai.”
but Angwisch, peyne, & Mochel wo.”		
“ Sire, quod Iosephes to hym Ageyn,		“ Sire,” fait iosephes,
Of this Cownseil I wele 3even 3ow fayn ;	404	“ de che vous sarai iou bien consillier.
For besides in this forest here		Car chi pres en vne forest
An hermyt newliche is herberwed there,		si est herbergies vns hermites preud-
which is A Man bothe holy and Able,		om,
and with him to be, for 3ow it were Covenable.”	408	la qui compaignie vous seroit mult
whanne the kyng this word herde		boine et mult conuenable.”
ful joyfully thanne he ferde,		Quant li rois mordains oi cheste
		parole,
		si en fu mult lies,

and to Iosephes seide thanne certeinle,  
 “Sire, my pastour, I wot wel 3e be,  
 that my sowle schal defende from my fon ;  
 Now, good Sire, lede me thedir Anon  
 where I may Enden my Servise  
 to my lord god, that high Iustice,  
 Is As mochel as that I may  
 wit my tonge him serven from day to day ;  
 For of All myn Othere myhtes and power  
 ful clene hath he me berefte here.  
 lord, I-worschepid mot thou be  
 Of Al that Evere thou hast sent Me ;  
 and whanne thy wille is, me to Restore  
 to myn Syhte As I hadde to fore.”  
 Thus ful longe spak kyng Mordrayn  
 To Alle his barowns In Certein,  
 and took leve of dewk and knyht ;  
 for on the Morwen he wolde forth Riht.  
 and to hem he saide Everichon,  
 “be me taketh Ensamplle Alle Anon,  
 that 3e offenden not 3owre Creatour  
 be day, ne be nyht, neþer In non Owr ;  
 and 3if 3e don As I 3ow say,  
 than seker mown 3e ben Everyday,  
 Into what partie where so 3e gon,  
 3e scholen han victorye of 3oure fon.  
 And 3if In ony peryl that 3e be,  
 he well 3ow deliuere ful sekerle ;  
 and as Of Sarracynte, my qweene & wyf,  
 which that I holde a ful good womman Of lyf,  
 I 3ow alle preie ful hertyle  
 that to hire good kep taken ye,  
 and hire to don worschepe In Alle Manere  
 As to 3owre worldly lady here ;

et dist a iosephe  
 412 “ Sire, tu ies mes prestres et mes  
 paistres, tu me dois conduire ausi  
 com li paistres fait s’oelle,  
 maine moi en tel lieu  
 ou ie puisse vser le remanant de ma  
 vie en seruir  
 416 notre signour  
 de tant com ie porrai,  
 ch’ est de loenge.  
 Car de tous autres pooirs  
 420 m’ a il dessaisi,  
 soie merchi,  
 si me resaisira quant lui plaira.”  
 424 A chest ensengement parla li rois  
 a ses barons.  
 puis prist congiet a eus,  
 428 et lor dist chertainement qu’ il s’ en  
 iroit a l’ endemain,  
 ‘ et pensassent de bien faire, et sour  
 toutes riens se gardaissent de cou-  
 rechier lor creatour.  
 432 Et se vous le faites ensi com ie vous di,  
 ia ne uenres en lieu n’ en plache  
 436 ke vous n’ en aies l’ onour et la vic-  
 toire.  
 Et s’ il i a peril,  
 il vous deliuera uraiement. Car il ne laisse  
 nului perillier qui le sert, ains le conduist et  
 garde comme le sien fil :  
 Et ma feme la roine saraqute,  
 440 qui mout est boine dame et vaillans,  
 vous pri iou  
 ke vous gardes comme uotre dame  
 terriene,  
 et le chierissies  
 444 ensi

For therto ben 3e bownden Echon  
 be the legaunce 3e han me don.  
 and 3e, sire Nasciens, my brothir dere,  
 that Of Alle othere to me most chere,  
 I 3ow herteliche now beseche  
 for my wyf, with mylde speche,  
 whiche that your Owne Soster Is,  
 that be non wyse sche fare Amys ;  
 and þat 3e loven hire wel & hertyly  
 As A good womman and a worthy ;  
 and 3if Evere 3e lovede me,  
 so loveth hire In Alle degre ;  
 and that 3e welen kepen In worschepinge  
 My scheld, þe which I with me gan bringe ;  
 wheche scheld, as 3e wel knowe,  
 In bataille I bar ful Many A throwe,  
 and specyally that ilke day  
 whanne Tholome we token In fay ;  
 and loketh that this scheld 3e kepen as trewly  
 as 3oure herte with-Inne 3oure body ;  
 for ho so Evere In bataille it bere,  
 he schal have vittorie Every where ;  
 and for this cause, brothir sire Nascien,  
 I 3ow it betake A-forn Alle Oþer men,  
 For 3it In tyme Comeng scholen 3e se,  
 Many myracles þerby wrowht scholen be.”

And In this Manere Mordrains the kyng  
 his wif and his scheld betook In keping  
 To sire Nasciens, his brothir dere,  
 and remwed on þe Morwe, Alle In fere,  
 To the Ermytage, to that good man  
 of whiche that Iosephes to him spak than ;  
 so that for love of kyng Mordrayn,  
 with-Inne schort whille þere In Certayn,

com vous deues faire.

Et vous, biaux dous amis nascien,

448

ie uous pri sour tous

de uotre serour,

452

ke vous le tenes chiere.

Et si vous pri, pour l' amour de moi,

456

ke vous gardes

chest escu

que

460

ie portai en la bataille

le iour

ke nous eumes la victoire sour tho-  
 lomer.

464

Chelui escu vous baille iou a garder  
 comme le cuer de notre uentre.

Et sachiez, que nus preudom ne le  
 portera ia en bataille

qu' il n' en ait l' ounour et la uictoire.

Et pour che vous pri iou

468

ke vous gardes chel escu.

Car chertes enchore en auenront

maintes meruelles, et chi et ailleurs.”

Ensi laissa li rois mordains

472

a nascien son escu et sa feme a garder

et l' endemain se fist porter

a chel hermite

476

dont iosephes li ot fait parole.

Et essaucha si le lieu



- A fair Abbey I-mad there was,  
and a ful gret, In that plas ;  
so I-fowndid was it there  
with white Monkes in faire Manere ;  
For Often sethen Entrid was þe kyng,  
thedir to him cam Many A lordyng,  
and manye of his barowns Also,  
with him to dwellen for Evere mo ;  
so that in theke Abbey dwellede stille þe kyng  
Al so longe As he was blynd,  
Tyl that Galas to forn was bore,  
(Of wheche we spoken of here-to-fore,  
whiche scholde comen of Nasciens lygne,  
the Nynthe, as 3e herden Of told to fore tyme,) 492  
which that A worthy knyht scholde be,  
& to þat Abbey Mordrains scholde comen to se ;  
and ek to visiten, as it seith here,  
the story of Sank Ryal In this Manere ;  
and also as myn sire Robert of Borron,  
Whiche that this storie Al & som  
Owt Of the latyn In to the frensch tornd he,  
be holy chirches Comandement sekerle ;  
and as holy chirch Afermeth Also,  
how longe king Mordrains lyvede þere tho,  
Two hundred 3er & More Aftir sire Nascien,  
As this holy storye Reporteth then,  
Tyl that Cam the Nynthe persone yn londe  
Of Nasciens kynde, now 3e vndirstonde,  
of wheche that Galaaz was his Name,  
a ful worthy knyht, And of gret fame. 508
- Thus lefte the king In that Abbey,  
And Nasciens In Galafort Sekerly  
dwelllyng with dewk Gaanor,  
and mochel Cristene peple with hem thor, 512
- qu'il i ot fait vne grant abeie, et bieie,  
anchois ke li ans fust passes.  
et fu chele relegions  
de blans moines.  
Car tout maintenant ke li rois i fu  
entres:  
si rendirent  
vne partie des plus haus barons.  
Ensi fu establie chele abeie pour le  
roi mordain. et i demoura  
lonc tans en itel point com il estoit,  
tant ke percheaus le vit tout aperte-  
ment, et galaad  
li nueuismes del lignaige nascien,  
si comme  
li contes del saint graal le deuisse ke  
il le vit, et tint entre ses bras,  
Ensi remest li rois en l'abele,  
et nasciens demoura au chastel de  
galafort.  
Et ot auoec lui grant partie des chival-  
ers crestiens

bothen of dewkes and of Chevalrye,  
 and of worthy men a gret Compenye,  
 that weren ful Redy for to fyhten  
 For the love of Crist god Almyhten,  
 A3ens the Miscreantz bataille to bede  
 where so they weren In Ony stede.

qui hardiement oserent lor cors liurer  
 a mort  
 516 pour l'amour de notre signour, et  
 pour la loy ihesu crist essauchier et  
 desfendre encontre les mescreans.

## CHAPTER XLVII.

## OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH.

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crowned (p. 228). He preaches the Name of God, and converts 1,050 Saracens (p. 228), at which their king Agrestes is so grieved that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 229), the Devil being closed up in his heart (p. 230). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 230). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, kill every one who will worship it, but let the deniers of it go free (p. 231). On pain of death they make many deny it, and kill those who won't (p. 232). Then Joseph's twelve relatives are stripped, dragged through the streets, and their brains battered out on a Cross (p. 233); a wooden Cross is also dragged through the City (p. 233); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 233), and then dies (p. 234). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 234), and is called *The Red Cross* (l. 240, p. 234). Josephes orders all paynim temples and images to be destroyed (p. 235), has a Church built to St. Stephen, brings the people back to Christianity, and then leaves them (p. 235).

whanne Iosephes say þat Mordrains þe kyng  
 was I-browht to his dwellyng,  
 And Nasciens belefte with Gaanor  
 that Of Galafort was dewk thor,  
 than Iosephes departed thenne In hye,  
 and with him his Compenye  
 and Of his kynnes men Also,  
 Abowtes In the Contre forto go,  
 the holy Ewangelye forto preche,  
 and the peple Of Christendom to teche.  
 anon from Galafort gonne they go  
 & at Nasciens and þe qwene here leve token  
 tho,

Et quant iosephes vit ke li rois  
 se fu rendus,  
 et nasciens fu remes auoecle duc ganor,

4

si s' en parti de galafort,

8

et il ot pris congie a nascien

12

and At Alle Othere knyhtes In fere.

thanne forth here weye wenten they there  
 Into Manye A stronge Contre,  
 to prechen the peple ful certeinle.  
 thanne to a Cyte they comen, God wot,  
 which was tho Clepid kaAmalot ;  
 and this the Richest Cite was  
 Of Alle breteygne In Ony plas,  
 and Ek it was of sweche bownte  
 that Alle kinges weren crowned þere Sekerle,  
 whiche that weren of paynem londe,  
 In þat Cite As I vndirstonde,  
 For it was more had In worscheping  
 thanne ony oþer Cite with-owten lesyng.

In wheche tyme whanne Cristene thedir come,—  
 Iosephes and his Compenye Alle & some,—  
 there was A lord, And Ek was he kyng,  
 the moste fers Man In this world levyng,  
 and his Riht Name was with-Owten les  
 properly there was he Clepid Agrestes ;  
 and whanne Iosephes was Entred there,  
 & his Compenye with him Alle In fere,  
 ful faste gan he preche ful sekerlye  
 the Name & þe power of God Almyhtye.  
 And thike tyme Abowtes kamaAlot þere Nere  
 but Miscreawntes Every where,  
 That, so as Goddis wille it was,  
 thike day Conuertyd was In þat plas  
 A thowsend & Fifty Sarrazines  
 that to fore tyme weren wethir-wynes,  
 and Torned to the Cristene lay,  
 & forsoken Sarrazines for Evere & ay,  
 and Al here false Miscreaunce  
 that to fore they kepten with Mischaunce.

et as autres chiualers.

Il errerent tant

16

qu' il vinrent a vne chite

c' on apieloit kamalot.

et ch' estoit li plus riche chites ke li  
 sarrasin eussent

20

en la grant bertaigne.

Et estoit de si grant auctorite,

ke li roi i estoient couroune,

24

et i estoit la mahoumerie plus grans  
 et plus haute

que en nule autre chite qui el roi-  
 aume fust.

Et a chel point

28

ke iosephes i uint,

en estoit sires

.vns hom mult fel et mult creuus,

et auoit non

32

agrestes.

Quant iosephes fu en la vile uenus,

il commencha a prechier

36

le non du haut signour.

et a chelui tans n' auoit, ne a kamelot,

ne en toute la contree, se mescreans non.

Si auint en ichelui iour ke iosephes i nint, ke  
 par la volente de ihesu crist, ke par la parole  
 de iosephe,

40

se conuertirent

mil. ct .v. sarrasin,

et furent atourne a la loy crestiene,

44

et guerpirent

la mauuaise creanche

qu' il orent lonc tans maintenue.

whanne that this kyng Agrestes  
 beheld his peple with so gret pres,  
 and that so Many Conuertyd were,  
 where-Offen ful Sorweful was he there ;  
 þerfore so gret sorwe thanne took he,  
 that to Mannes herte non grettere myhte be,  
 For he was the falsest Creature  
 That In this world lyvede, I the Ensure.  
 Thanne thus bethowhte hym this fals kyng  
 of a fals tresown Anon be Coniectyng,  
 and thus to him self he gan to say,  
 “ how may I best werken this ilke day ?  
 For so mochel peple I-torned there Is  
 From my lawe now with-Owten Mys,  
 that I ne wot how to do,  
 so manye of hem ben now Ago ;  
 For Of hem ben More than we,  
 therfore Cristened now wil I be  
 In semblaunce and In significaciown,  
 Cristened to ben be fals Assumylaciown.”  
 and whanne þat Iosephes thens was gon,  
 thanne supposid he sone Anon—  
 what be preyere and Manasyng—  
 his peple A3en to his lay to bryng,  
 & what for drede Of deth and veniaunce  
 to bringen hem to here ferste Creauce.  
 And thus On the Morwe I-crystened he was  
 Of Iosephes In that Same plas,  
 In distroction Of his Owne lif  
 To Endles peyne with-Owten stryf.  
 thanne ful glad was the peple tho,  
 For In goodnesse they wenden he hadde it do,  
 and wenden he had ben trewe Cristen Man ;  
 but Al for falsnesse was It than,

Quant li rois agrestes  
 48 vit ke ses gens  
 se conuertissoient si espesement,  
  
 si en ot si grant duel  
 52 ke curs morteus ne le porroit penser.  
 Car il estoit li plus crueus hom du  
 monde.  
 Lors s' apensa d' une grant traison,  
 56 et dist a soi meisme.  
  
 “ Par foi, ie voi bien ke chis plu es  
 60 qui conuertus est,  
 ke ie ne le porroie atourner a notre  
 loy.  
 Car il ont ia autant de gent, ou plus,  
 64 comme iou ai.  
 Et pour chou est il boin ke ie fache  
 samblant  
 de moi conuertir.  
 Et quant iosephes s'en sera ales,  
 68 ie quit tant faire  
 par manechier et par paour,  
  
 ke iou les ferai tous repairier a la  
 72 premiere creanche,”  
 Tout ensi comme il le dist, il le fist,  
 et rechet l' endemain baptesme  
  
 al destruisement de s' ame, comme chil  
 76 qui ne baot fors a desloiaute et a  
 felonie.  
 Et lors furent mult lie tout li crestien.  
 Car il quidoient bien ke il deuenist  
 crestiens teus com crestiens doit estre.  
 80 Mais non fist.

and As A fals Crestene Aperid he there		Car onques miex n'en ualut, ne ne
The peple to disceyven Everywhere,		canga sa desloiaute, et fu adies faus
For the devel was Closed In his herte		crestiens
that from hym nolde neuere asterte,	84	comme chil qui en son cuer auoit en-
and lette hym from Alle dedis goode,		uolepe le dyable,
& torned hym from God þat deyde On Roode ;		qui boines œuvres ne li laissoit faire.
So that the peple Cowde not Aspye		Ne li pules ne quidoit pas qu'il beaist
his Falsnesse nethir his trechorrye ;	88	a eugien ne a decheuanche.
that 3it so b'encheson Of the kyng Anon		Et lors
thorwgh þe lond weren Cristened Everychon.		se crestienèrent tout chil du pais, li
thus Iosephes .viij. dayes Abod there		poure et li riche.
Til Al that Cite I-Cristened they were,	92	Et quant iosephes ot laiens demoure
and Of his Cosynes he lefte there twelve :		.viij. iours,
So that thens he wente hym selve,		si s'en parti d'iluec,
and Charged theke .xij. Alle In fere		et il laissa .xij. de ses parens
the peple Of Cite to Enformen there,	96	pour sarmouner chiaus de la chite
and to techen hem In Swich degre		chascun iour.
that In hem the devel non more Entren		Car il sauoit le fragilitei du monde si
scholde he,		grant, qu'il auoit paour ke li anemis
hem forto torne to here Olde lay,—		ne mesist paine en aus decheuoir,
thus bad he hem prechen Every day.	100	si qu'il reuenissent a lor premiere
And whanne thens whanne he was gon,		creanche. Et pour chou laissa il ses
Iosephes & his fadyr & his Meyne Echon		parens laiens, tous les plus sages.
Into the partye of scotland Sekerlye ;		Et quant il fu ales
thanne this Agrestes, ful of Envye,	104	vers les parties d'escoche:
vppon a fryday ful Sekerle		li rois agrestes
Sente Abowtes Al his Contre		semonst au matin
For Alle the grettest of his lond,		tout ses homes, les plus haus k'il
that faste to hym scholden they fond.	108	auoit.
For so mochel he knew Of hem Anon,		
that fals Cristene weren they Everychon.		
thanne whanne they weren Comen with-Owten		
faille		
to hem he discurede his Cownsaille.	112	

thanne was pere On that Landoyne hyhte,  
 A ful fals man, & Of gret Myhte,  
 And to hym thus seide this Agrestes  
 "3e mosten me helpen In My deses."  
 "Sire, quod this Landoyne thanne,  
 þe knowen I am 3oure Owne Manne,  
 þefore to me seith what Evere 3ow liste,  
 For Onlych to me Mown 3e Triste ;  
 and, be It wisdom, Other be it folye,  
 I Schal It don, Sire, sekirlye."

Thanne seyde the kyng to hym Ageyn,  
 " My purpos schal I tellen 3ow pleyn,  
 and what I thenke forto don  
 Of myne liges now Everichon,  
 Only to Maken hem tornen Ageyn  
 to Owre ferst lawe, Sire, In Certeyn.  
 for the lawe þat I have Resceyved nowe,  
 In manye partyes it doth me Rewe,  
 but I hate it More now Certainly  
 thanne Ony Worldly thing trewely ;  
 and for I se wel that it stont so  
 that my peple I may not Ouergo  
 with-Owten strenkthe Of myn baronye,  
 þefore Aftir 3ow sente I In hye.  
 thus werken wile I ful previle,  
 And senden Aftir this Meyne  
 Into My Chambre be On And On,  
 thus prevyly Alle scholen they gon ;  
 And there A Cros scholen we Make  
 Onlyche for the Cristene sake ;  
 and wheche Of hem hit worschepe do,  
 be-twixen vs we scholen hem slo ;  
 and tho that welen forsaken hyt,  
 Of here dethes scholen they gon qwytt."

si en traist vn a vne part  
 qu'il saucoit bien qu'il estoit faus  
 crestiens,  
 et il li dist.  
 116 "Lancoine, il conuient ke vous  
 m'aidies vne partie a faire de che  
 que i' ai enpris."  
 "Sire," fait chil,  
 " dites.  
 120  
 Car iou [sui] tous aparellies de faire  
 che ke vous voles,"  
 " Or vous dirai iou," fait li rois,  
 124 " chou ke ie voel faire.  
 I' ai en talent  
 ke ie ferai tout no gent reuenir  
 128 a notre loy.  
 Car cheste lois ne me plaist mie ke  
 nous auons nouuelement prise.  
 132  
 Et pour chou  
 ke ie ne porroie mie mon pulle  
 conuertir,  
 se a forche non:  
 136 ai iou mande tous mes haus homes,  
 si les voel faire venir  
 en ma cambre, l' un apres l' autre,  
 140 chacun par soi,  
 et ferai d' une part la crois  
 as crestiens, dont il dient qu' il seront  
 sauf.  
 Et a cheus ki plus se vauront tenir a  
 la crois ke as diex,  
 144 si les ochirrons, moi et vous.  
 Et chil qui nos diex vauront aorer,  
 seront quite, mais vous en prendres les fois et  
 les creanches qu' il nous aideront a accomplir  
 notre uolente."

herto Acordede landoyne Anon,  
 “Sire, 3oure wille schal be don,  
 For I Acorde to 3owre Cownsaille ;  
 and, sire, I trowe it schal Availle.”

Anon they senten ful Certainle  
 Aftyr the grete Men Of that Contre,  
 and thus, be here fals purposing,  
 tho that to hem not wolden ben Assentyng  
 beheveded On Aftyr Anothir,  
 As wel the soster as the brother,  
 thus tyl Manye they hadden Ouergon  
 Of goddis peple ful gret won ;  
 & Manye Opere that weren but of tendre Age  
 Taken A3en to here ferste homage  
 for drede of deth, to here ferste miscreAunce ;  
 this was to hem A fowl Meschaunce.

and whanne the kyng thus hadde Ido,  
 the xij goodemen thanne took he tho  
 which weren Of Iosephes kynrede,  
 and towardis þe deth he dyde hem lede,  
 and seide to hem pleyedly Anon  
 ‘that ded scholden they ben Everychon ;  
 but 3if here Goddis worschepen they wolde,  
 distroyen he wolde hem bothe 3onge and Olde.’

thanne they Answerid him Ageyn,  
 ‘that wolden they neuer don In Certeyn ;  
 for drede Of deth, neþer Of othir thing,  
 Neuere wolden they forsaken hevne kyng.’  
 and whanne the kyng herde here talkynge,  
 Anon with-Owten More taryenge  
 he dispoilede hem Everichon,  
 and hors Comanded to bryngen Anon,  
 and hem drowh thoruh that Cyte  
 atte hors Ars ful sekerle,

Et lors dist chil qui mult bien s' estoit  
 pourpenses,  
 148 ‘ke uolentiers s' acordoit a chest con-  
 seil,’

Lors manda li rois  
 152 ses haus homes .i. et vn. deuant lui.

Chil qui ne voloit croire en ses diex,  
 pierdi maintenant la vie.  
 156

Mais il en i ot de teus qui ne se vaurent pas  
 laisser oehirre. Car il n' estoient pas bien  
 ferme en la crestiene loy, anchois repairierent  
 a lor premiere folie,  
 160 pour le paour qu' il auoient de mourir.  
 Si atournerent si le menu pule, qu' il  
 retournerent a lor premiere creanche  
 a fine forche.

Quant li rois ot che fait,  
 164 si fist prendre tous les .xij.  
 compaignons iosephe,

et lor dist

168 qu' il aouraisent leur dieus ke lor  
 pules aoure,

et il dient

172 ‘ke che ne feroient il ia,  
 pour pooir ke il eust,’

Et quant li rois oi chou,  
 176 si les fist despoillier tous,

et trainer aual la uile  
 180 a keues de cheuaus,



To A Cros that Josephes Ordeyned there  
 At the Entre of the Cyte In his Manere ;  
 and took On Of hem pere Ryht Anon,  
 & to that Cros bond him thus son,  
 and with grete Malles Of Irne tho  
 Mochel sorwe he dyde hym do ;  
 and so there beten hym vppon þe heved  
 that On þe Cros Al his Brayn beleved :  
 And thus I-Martered Alle xij they were  
 At thyke selve Cros Evene Ryht there.  
 So that It happede With Here blood  
 and with here brayn that there stood,  
 the Cros Everowned was Abowte,  
 that it to be-holden it was gret dowte ;  
 So that the Cros be-Cam Al Red  
 Of þe blood [þat] was sched In that sted.

thanne the kyng Agreed he was  
 Of the veniawnce In that plas.  
 thanne to the Cyte he Entred Agayn,  
 and Of tre he fond a Cros ful pleyn ;  
 thanne Camanded (*sic*) he Ryht Anon  
 that Cros Awey forto be don,  
 and ben drawen thorwgh þat Cyte  
 bothe Openliche And Ek preve.

and thus sone As this was don,  
 Owt Of his wyt he wente Anon,  
 And On his hondis he gan to frete,  
 and pere A 3ong Child gan to meete,  
 wheche same Child he strangelede Anon,  
 and Ek his Owne wyf there-Afty son ;  
 Ek his Owne brothir he slowh Also.  
 thanne forth In the Cyte gan he to go  
 Cryeng and belwenge As A fend,  
 For that the Cristene he dide thus schend,

puis les fist mener a vne crois que  
 iosephes auoit fait drechier,

et i fist le premier

184 atachier,  
 puis li fist [battre] eu mi le front  
 d'un grant mail,

si ke

188 on l'esceruella tout contreual la crois.  
 Eu tel maniere furent il martyriet,  
 tout li .xij. compaignon iosephe.

Si auint ke del sanc

192 et de la cheruele qui d' aus issi ;

deuint toute la crois uermelle.

196

Et lors s'en ala li rois ariere, qui  
 bien se fu uengies, che li fu auis, et  
 laissa les cors deuant la crois.

200 Et quant il reuint en la chite,  
 il trouua d'une chimetiere vns crois ke  
 iosephes i auoit fait drechier.  
 Si commanda

k'ele fust arse,

204 mais k'ele fust anchois trainee parmi  
 la uile,

et si tost com il eut che dit,

si fu hors du sens,

208 et commencha a mangier ses mains,  
 et la u il encontra .i. sien petit fil,

i le prist par la gorge, si l'estranla,  
 et ausi fist il sa feme  
 et .i. sien frere.

212 Et lors en ala par toute la uile  
 criant et brian.

and Evene In Middles Of that Cyte  
In ful gret myschef þere deide he.

Of this Manere Of deyenge  
hadde þe peple gret Merveillynge,  
and senten after Iosephes In gret haste  
' that to hem he scholde hyen hym faste,  
For Nede they hadden Of Cownsaile  
what thing þat myhte hem best Availle.'

whanne Iosephes here-Offen herde telle,  
Faste þedirward hyede he hym snelle  
with wepyng Of teres, And sorwe of herte,  
with strong Angwisch, and sorwes smerte,  
Alle xij Martires be berrede there  
with hevyn herte and hevyn Chere,  
To-forn the same Cros Al in fere  
there As his Cosines I-Martired were.  
and that same Cros Abod stille Red  
Many wyntres Aftyr In that sted ;  
for there Crist so gret Miracles wrowhte  
for theke Martires þat hevene so bowhte,  
thike Cros chonged nevere the Colowr,  
but Algates Red In Everich Owr,  
In remembraunce Of the martires twelve  
that suffrede deth for god hym selve ;  
and that was the Cause, I sey 3ow pleyn,  
that þe Rede Cros was it Called In Certeyn ;  
and thus it dured Evere Mo  
Tyl kyng Arthowr gan forth to go,  
and that the Ende Of Sank Ryal  
fullich be Ended with gret and smal.

Whanne Iosephes had thus I-do,  
and I-beryed the Martyres tho,  
Anon he Ordeynede In Alle haste,  
and Comaunded the Cristen Al so faste

216 et trouva au bout de la maistre rue .i. four ou  
on avoit mis le fu, si sailli tout de maintenant  
ens, comme qui estoit esragies, et fu illuec mors.

De cheste aventure furent chil du pais mult  
espoente. Car bien se furent apercheu ke chil  
estoit esragies par le pechie qu' il avoit fait, et  
seuren[t] bien ke notre sires s' en estoit cou-  
rechies,  
220 si enuoierent .j. message a iosephe,  
et li manderent comment il lor estoit  
aueu.

Et quant il le seut, si en fu mult  
dolans.

224 et i uint  
o plours et o larmes,

et fist prendre les cors des martirs,  
qui devant la crois estoient, et les fist  
tout .xij. metre en vne capiele.

232 puis commanda a lauer la crois del  
sauc. Car, che set on bien, ke sans  
noirchist plus et plus.

Mais de cheste chose moustra notre  
sires si grant miracle,

236 ke onques la crois ne canga puis de  
coulour,  
ains fu tous iours noire<sup>1</sup> [!'?rouge.]  
en la ramenbranche del sanc qui avoit  
este respandus,

et pour chou  
240 fu ele apielee de tous la crois noire<sup>1</sup>.

Et li dura chis nons  
iusc' a dont ke li rois artus regna,  
et iusc' a dont ke les aventures del  
saint graal

244 furent menees a fin par le boin chival-  
er qui de lancelet del lac issi.

Quant li cors furent entiere des preud-  
oumes qui ensi avoient este martiriet,  
iosephes

248 commanda

Alle the temples to breken Adown  
 that In þat Cyte weren In-virown,  
 and the ymages to breken Everichon  
 that þere weren Mad Of tre other ston ;  
 and al that Evere belonged to paynem lawe  
 Anon riht he dide hem down drawe ;  
 And In Middis Of that Cyte there  
 A chirche Of seint stevene he dide Arere.  
 and whanne the Chirche I-Rerid was,  
 and the peple I-stablisched In that plas,  
 and to Cristene lawe I-browht Agayn,  
 thanne wente he thens In Certayn.

a abatre le temple as paiens  
 qui estoit fondes en la chite de kamelot,

252

et fist en mi lieu de la uile  
 vne eglise de saint esteuene le martyr.

256

Et lors se parti du pais, quant il vit  
 ke il fu acoisis, et ke il furent reuenu  
 a la crestiene loy.

260

## CHAPTER XLVIII.

## OF MOYS'S PRESUMPTION AND ITS PUNISHMENT; AND OF BRONS AND HIS SONS, AND ALEYN THE GROS.

Josephes leaves Galafort, and one of his company, Brons, goes by (p. 236). They sit at the Graal-Table, with a seat for one between them, and Peers asks that some one may fill it (p. 237). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filled by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 237), consider as fable (p. 238), and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 238). So they go and ask Josephes (p. 239), who warns them that Moys is a sinner, and not fit for it (p. 239); but still he gives leave (p. 240). Moys next day sits in the seat (p. 241), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 241-2). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 242). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 243). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 243), which Josephes promises him, and then marries the eleven brothers (p. 244). Josephes then sets out through the country, converting Paynims (p. 245). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 245-6); but the good livers go to service, and are fed by the Holy Graal (p. 246-7). The sinners, not being fed, beg Josephes to pray for them (p. 247-8); and he orders Brons's twelfth son, Aleyn the Gros (p. 248), to take the net from the Graal-table, and fish with it in the pond (p. 249.) Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 249); however, Aleyn, having prayed to God, feeds the whole of the men with the fish (p. 250), and is christened by them "Aleyn the Rich Fisher" (p. 250, l. 472), the pond being named "Aleyne's Stagne" (p. 251).

whanne Owt Of þat Contre he was gon  
 and his Compene with him Echon,  
 In to A place he Cam pleynty,  
 And On hylte Bron wente hym by,  
 a good Man, & An holy lyvere,  
 algates with Iosephes wente þere.

Et quant il fu eslongies .ij. iournees  
 a toute sa compaignie,  
 il vint a .i. tertre en haut, ke on  
 apieloit le tiertere au gaiant.

So happede it vpon a Fryday  
 as to-gederis they wente be þe way,  
 and happede that theke day bothe In fere  
 at the table of seint Graal seten there,  
 but betwene hem two sekerly  
 was a gret spas left Openly,  
 the spas Of A Mannes sytteng  
 betwene hem with-Owten fayllyng ;  
 and Amyddis the table was this spas,  
 where-Offen they merveilleden In þat plas.

thanne was pere On þat hihte Peers,  
 Cosyn to Iosephes, thus gan Rehers,  
 "Sire, why ne Clepen 3e som Man here  
 that In that place myhte sitten there,  
 For so streite here, sire, we Sitte,  
 and Other goode men At Owre Mete,  
 In distresse And In Mal Ese,  
 and þat voide place myhte vs plese."

"Peers, quod Iosephes thanne Agayn,  
 This place, I schal telle the In Certeyn,  
 Is Ordeyned here for non Man  
 that here I knowe Oper Asprie kan ;  
 but it is don for signefyance,  
 Peers, I the telle with-Owten variAunce,  
 whanne that Iesus his Sene Made  
 Among his disciples to Maken hem glade,  
 and In the Middes Sat he there,  
 þat signefieth that this Is voide here,  
 and but þe holyere man he be þat I konne wit,  
 Elles schal there non Man here syt."

Tho that At thike table were,  
 these wordis to presomcioun token there,  
 and tho that weren dwellyng In synne  
 After here Mete ne Cowden not blynne,

et che fu a .i. venredi.

8

En chel lieu fu assis bron de les  
 iosephe  
 a la table del saint graal.

Mais entr' aus deus

12

auoit si grant espasse  
 comme le siege d' un home.

et che fu en mi lieu de la table.

16

Et quant bron,  
 parens jusephe, vit chel lieu, et il uit qu' il  
 n' i auoit aine (*sic*). Lors dist a iosephe.  
 "Sire, pour quoi n'eslissies vous au-  
 cun predoume  
 qui sieche de les vous en chel siege:  
 Ia i a il chi tant de predoumes qui  
 sient a destroit."

20

24

"Bron," fait iosephe, "biaus dous  
 amis,  
 chis lieus  
 si est establis ke nus ne s' i assieche  
 s' il n' est plus preudom que autres,  
 ne si n' est pas uis pour noient,  
 mais pour grant senefianche.  
 Car bien sachies qu' il senefie chel  
 lieu meisme  
 ou notre sires s' assist au iour de la  
 chaine a la sainte table ou il manga  
 auoec ses apostles.

28

32

Si est ausi chis lieus com s' il atendist  
 son maistre ihesu crist, ou chelui ke  
 il i enuoiera."

36

Ceste parole tinrent chil ki estoient  
 a la table,  
 a orguel et a presumption,  
 meismement chil qui estoient en  
 pechie mortel.

40

but Ay talkeden Of this Mater, and seiden ‘ it was fable, In here Maner, and that A lesyng Iosephes <sup>a</sup> had I-mad ;’ thus with-Owten faille they seid :		et disent aucun qui i orent mangiet, ‘ ke che n’ estoit se fable non,
“ for As Esely A man Myht sitten there as In Ony place with-Owten fere, Nethir non more peryl scholde he have thanne In Anoper place, but sitten as save.”	44	et ke menchoigne lor faisoit iosephes entendant. Et disent ke ausi legierement se porroit on asseoir en chel lieu com en .i. autre, ne nul peril n’ i aroit.’
To this word Assentyd ful foure & twenty that of Iersualem weren Only, Of wheche tweyne gret spekeris were, that Symon <sup>b</sup> and Moys weren Cleped pere, & seiden, “ lordynges, howe semeth 3ow here Of Owre bischoppe that thus vs doth lere, that thiike place voide scholde be In signefiaunce Of An hy degre, And that folye it is to sitten there but 3if a passing holy man he were ; how thinkyth 3ow be this qwestiown ? Ys it Owther trowthe, Owther Ony Resown ? For he seith it is folye gret, Ony man to sitten In that set.” “ Now, Certes, quod the tothir tho, It is ful lik for to ben so, Rathere a leseng than Owht Elles, thus vs thenketh as he spellis. but Is it not for the beste that we 3it not breken Iosephes heste, Ne non Man forto Sitten there tyl we knowen more Of his Manere ?” “ In the Name Of god, quod Moys thanne, And 3e welen hym preye not-for-thanne	48	A cheste parole dire furent il .xiiij. tout de la chite de iherusalem, et li doi qui plus en auoient parle, 52 si furent simeu et moys. Et disent chil as autres, “ signours, ke vous en samble de notre eueske, de che qu’il a hui dit a la table. 56 Il nous samble ke il dist ke nus ne s’ asseroit qu’ il ne fesist folie, fors chil qui notre sires i enuoiera.”
	60	“ Chertes, ” font li autre 64 “ nous quidons miex ke che soit menchoigne ke uerites, Mais il ne conuient pas 68 ke nous le repreuons a chascune parole qu’ il dist. Et nepourquant nous vauriemes bien ke aucuns si assesist, pour sauoir se ch’ est vous ou non.” “ Et non dieu, ” fait moys, 72 se vous uoles proijer iosephe pour moi.

<sup>a</sup> MS. Iosep̄.<sup>b</sup> So in MS., but *Syme* afterwards.

that to Morwe I myhte sitten there,  
 I wele It don with Ryht good Chere."  
 "Now, certain, quod these Othere tho,  
 And we wisten 3e wolden don so,  
 we wolden him preien with good wille,  
 to weten what he wile sein vs tylle."  
 so to Iosephes<sup>c</sup> they Comen Anon,  
 and preiden him faire Everichon,  
 & seide "A man we han Amonges vs here  
 that Is worthi to sytten there ;  
 wherefore we preien 3ow for Cherite,  
 and for Al Ouþer worschepe sekerle,  
 that him 3e wolden let sitten there  
 To Morwen, sire, At his dynere."

thanne Iosephes Axede hem Anon  
 "3if that Amonges 3ow be swich On  
 that desireth forto sitten there,  
 and is not worthy In non Manere?"  
 "3is, forsothe, they seiden Alle,  
 swich grace Amonges vs is befalle :  
 Moys it is, sire, sekerly,  
 3oure Owne Cosin and Owre, sothly."  
 "A, quod Iosephes, how may this be,  
 what tyme Nether his fadir ne he  
 Ouer the se myhte not vs sewe,  
 but leften behinde Al the rewe  
 Among the tothere that hadden Miso,  
 that for sinne with vs myht not go ?  
 and now 3e sein that he is so good a man,  
 and worthy is to sytten there than !  
 I May it not leven In non degre  
 that so holy A man he scholde be,

76 iou m' i asserrai demain sans contredit, et me  
 mettrai en auenture. Et ie quit tant anoir  
 serui notre signeur puis ke ie m' en parti de  
 mon pais, ke ie ne quit pas ke ie i eusse garde."  
 "Par foi," font li autre, "et nous l' en  
 prierons uolentiers, se vous nous  
 creantes que vous vous i asserrres."  
 Et il lor creante.

80 Et il en uient a iosephe, et li disent.  
 "Sire, en uotre table a vn lieu wit,  
 dont nous nous meruillons mult. Et  
 nous auons trouue entre nous .i. preud-  
 oume de mult boine vie,  
 qui bien est conuenables qu' il s' i  
 assieche.  
 84 Si vous prions, sire, ke pour l' amour  
 de nous  
 li laissies asseoir."

Lors demanda iosephe,  
 88 " qui est chis preudom  
 qui dignes est del asseoir el lieu  
 ou nus n' ose seoir."  
 " Sire," font chil,  
 92  
 " ch' est moys,  
 li uotres pareus et li notres."  
 " Moys," fait iosephes :  
 96 " ia remest il au passage de la mer  
 apres les autres, entre lui et son pere,  
 pour chou qu' il s' estoient mesfait  
 vers lor creatour.

100 Et vous me dites ore qu' il est si  
 preudom  
 qu' il s' i doit asseoir.  
 Che ne di iou mie  
 104

but that it so plesse to Oure lord  
Of A wikked man to Maken A good.”

“Sire, what liketh 3ow forto sein so?  
we knowen him worthy with-Owten Mo  
to sitten In that same place,  
3if it so be 3e 3iven him grace ;  
and þerfore we preien 3ow Everychon  
that In that place he myhte sitte Alon :  
and þere schole 3e preven goddis wille,  
whethir that he be goodman Oþer ille.”

“I wele wel, quod Iosephes tho,  
that Goddis wille were fully do ;  
but I ne kan trowen for non thing  
that he scholde ben so good Of leveng ;  
3it neuertheles suffren wele I  
that he sitte there trewely.”

And they him thankede Everichon,  
and forth to Moys they wenten Anon,  
& þere Al to-gederis tolden hym It,  
how In þe voide place he scholde syt.  
thanne he saide ‘ he wolde it do,  
And þat riht fayn he was þerto.’

Thus Al that Nyht Spoken they no More  
tyl On the Morwen at Midday thore.  
thanne Comen they to Moys, his felawes Echon,  
and seiden “ Moys, now mown 3e gon,  
and sitten as 3e Ryhten 3isterday,  
& Ek as to vs alle 3e gonnen say.”

thanne Mois seide he wolde it don ;  
and to that part he wente Anon  
where that Iosephes & bron seten In fere,  
and thus to Iosephes he seide there ;  
with so pytows chere to hem he wente,  
Semenge a good man As be his Entente.

fors pour tant seulement ke vns pe-  
chieres est tost amendes par la grasse  
notre signour.”

108 “Sire,” font il,  
“ nous sauons bien qu’ il est conuen-  
ables  
au lieu.

112 Si vous prions  
ke vous le souffres  
pour sauoir se diex l’ en osteroit.”

116 Et il dist “ qu’ il vauroit bien  
ke diex l’ en otriaist l’ ounour, et k’ il  
fust teus.

120 Et nepourquant ie seufre bien  
qu’ il s’ i assieche puis ke vous le loes.”  
et chil l’ en merchient mult.

124 Puis viennent,  
et li dient  
qu’ il a congie de seir el lieu wit.  
Et il dist ‘ ke dont s’ i asserra il sans  
doute.’

128 Ensi souffrirent il chele nuit. ke  
plus n’ e tinrent parole.  
A l’ endemain, a eure de miedi, quant  
il furent assis a la table du saint graal.  
si vinrent a moys,  
et li disent, “ Or vous poes  
asseoir la u vous desistes ier.”

132 Et il dist qu’ il s’ i asserroit.

Si vient chele part  
ou iosephes seoit,

136 faisant grant samblant de simpleche.



thanne to him quod Iosephes there,  
 “loke be non weye thou sytte not here  
 but 3if thou knowe þe Man worthy,  
 Oþer ellis it schal þe Repenten trewly.  
 For troste the, Moys, now In Certeyn,  
 that here non synnere may sitten pleyn ;  
 for this place doth signefie  
 the place Of goddis sene sekerlye,  
 þefore, be war Er þou here Sitte  
 that þou best worthy thi self wyte  
 Of Alle this general Compenye ;  
 and ellis here to sitten, it were folye,  
 and 3if Oþer wise with the it be,  
 I drede þou wilt ben lost Certainle.”

Whenne that Moys this word herd,  
 as A man afrayed, riht so he ferde ;  
 3it neuertheles he Answerid Ageyn  
 ‘ that worthy he was þere to sitten Certeyn,  
 and þerto he trosted In his degre  
 þat Owre lord god not wroth wolde be.’  
 “ Come forth anon, quod Iosephes thanne,  
 and sit dowun here as a worthy Manne ;  
 & 3if it so be as thou dost schewe,  
 we scholen it knowen sone Al this rewe.”

þanne Came forth Moys Anon,  
 betwene Iosephes & bron he gan to gon,  
 and þer adoun he gan to sitte ;  
 but ful sone he repented itte.  
 Moys hadde not longe I-seten there,  
 that from hevene Cometh In A wonder Manere 168  
 Sevene hondis, to Alle here syht,  
 Eche brenneng as brond so bryht ;  
 but the bodyes that weren Of tho  
 they mihte not se for what to do,

Et iosephes li dist.

140 “ Moys, ne t’i assie pas  
 se tu n’es teus com tu dois estre.  
 Car tu t’en repentiroides mult male-  
 ment.  
 Ne quide pas  
 144 ke li lieus soit establis pour che ke  
 pechieres s’i assieches.

Et pour chou ne t’i assie pas  
 148 se tu n’es li preudom de nous tous.

Car bien saches tu, ke che serroit li  
 destruisemens de ton cors et la per-  
 durable paine a t’ame, si com ie croi.”

152 Quant moys ot cheste parole,  
 si en est tous effrees.  
 Et ne-pour-quant il respont.  
 156 “ Sire, ie quid bien estre dignes de  
 moi asseoir dedens,  
 et ke notre sires ne s’en courchera  
 point.”  
 160 “ Or vien dont, fait iosephes, auant,  
 et si t’i assie.”

Et lors vint moys auant,  
 164 et s’asist entre iosephe et bron.

Mais il n’i orent mie grantement sis,  
 quant il virrent ke deuers le chiel  
 uinrent  
 mains iusc’ a .vij.,  
 toutes enflammees.  
 Mais les cors dont eles issirent  
 172 ne virent il point,

but this alle they behelden ful wel  
 how fir and flambes they Casten Echedel  
 vppon Moys there that he sat,  
 there Alle the peple sawh wel that ;  
 And þat as lihtly be brende there  
 as a drye busch whanne it is On fere.  
 and vp him lifte tho handes Anon,  
 & with him In to þe eyr gonne they gon  
 Al so brenneng as he was,  
 and boren him Into a ful fer plas.

whanne they that at thike table were  
 Syen the hondes Awey hym bere,  
 they weren Abasched Everichon,  
 and to Iosephes they seiden Anon,  
 “ A, sire Iosephes, now knowen we wel  
 that þou seist trowthe Everidel.

For a gret synne it is to do,  
 that Sege to Neyhen Ony mo ;  
 For we knowen non Man worthy here  
 In that place to sitten there.  
 Now, goode sire, and it be 3owre wille,  
 whedir that he is, 3e wolden vs telle ;  
 and whethir he saved Other dampned be,  
 that 3e wolden vs tellen for Charite.”

“ here-Offen Certein scholen 3e be  
 whanne tyme Cometh Sekerle,  
 3e scholen him sen where þat he Is,  
 Apertly to 3owre Eyen with-Owten Mys ;  
 thanne scholen 3e knowen In Certeyn  
 whethir he be In Ioye Other peyn.”  
 Aftyr this they wolden no More  
 Of that Mater Axen Iosephes thore ;  
 for Alle Abasched ful sore they were  
 Of that Syhte they Syen there.

Mais sans faille il virrent  
 ke eles ietoient fu  
 sour moys,

176

si ke il commencha a ardoir et a  
 esprendre  
 ausi comme vne busse.

et ausi com il ardoit, les mains le present, et  
 le leuerent de la u ou il estoit,

180

et l'en porterent parmi l'air

iusk'en vne forest grande et meruil-  
 leuse, qui pries d'illuec estoit,  
 Et quant chil qui seoient a la table

184

virent [chele] meruelle,

si n'i ot chelui qui n'en fust espoentes.  
 si en disent a iosephe.

“ Ha, sire, ore en poons nous bien dire  
 et veir,

188

ke quankes vous disies de chest sieges  
 est uoirs.

pechie fisent chil ki loerent a moys  
 qu'il s'i assesist sour votre deffense

192

Pour dieu,  
 dites nous, se vous sauues,  
 se il est sauues ou peris.”

196

“ De che, fait iosephes,  
 seres vous assure mult par tans.

Car ie vous mousterrai ou il est mis,

200

si ke vous le verres apiertement,

et lors porres veoir

se il est sauues ou peris, ou s'il est a  
 aise ou a malaise el lieu ou il est.”

Après cheste parole ne fu nus qui  
 plus

204

en demandast.

<p>and whanne I-Eten they hadden Echon,          thanne seide Bron to Iosephes Anon,          " Sire, Of thing that I schal Axen the          I preie 3ow þat 3e welen Conseillen Me."          " Seith on, Bron, quod Iosephes thanne,          and I wele Cownseillen 3ow As I kanne."          " Sire, .xij. sones I have, quod he,          that alle 3oure Cosines seker they be ;          Do hem Comen to-fore 3ow Echon,          and thanne axeth hem be On and On          what Maner Of Men that they welen be,          Owther wedded men, Owther speritwalte."          " this schal I wel don, quod Iosephes thanne : "          So let he sende Aftyre Every Manne.          whanne to-forn him, Iosephes, weren Comen Echon,          thanne he E[n]qwered Of Ech be his On          ' what Maner Of Man he wolde be.'          So that .xj. Acorded Into On degre,          ' that wedded wolden they ben Alle,          what Aventure so that hem be-falle ;'          but the .xij. brother Answerid not so,          For ' Operwise he thowhte to do,          and that Neuere wedded wolde he be,          but Al his lyf Chast virgine sekerle ;          and Alle dayes tyl he<sup>1</sup> gan to sterve, [MS. to]          that holy vessel wolde he Serve.'          This Ches that brother, as I 3ow telle ;          lo, what grace that hym befelle !          and his xj bretherin I-wedded to be,          for that Chosen they ful Sekerle.</p>	<p>208 212 216 220 224 228 232 236</p>	<p>Et quant il orent mangiet,          bron dist a iosephe.          " Consillies moi, sire,          de che ke ie vous demanderai."          " Or dites " fait il.          " Sire, iou ai .xij. fiex,          tous vos parens prochains,          si vous pri ke vous les mandes tous          deuant vous.          Et quant il i serront venu, demandes lor          vous meismes          comment il se vauront maintenir d' ore en          auant,          et s'il vauront marier ou non."          " Che vous ferai iou bien," fait          iosephes.          Lors manda tous les enfans bron.          Et quant il furent venu,          iosephes les traist a vne part,          et lor demanda s'il marieroient ou non.          Si disent li .xi.          ' qu' il marieroient et auroient femes          ausi com leur lignaige auoient eu.'          Mais li dousimes ne se vaut acorder          a cheste chose,          ains dist outrement          ke iamais feme n' aroit,          ains seroit virgenes tous les iours de          sa vie,          et seruiroit le saint vaissiel ke on          apiele graal, tant comme li ame li          bateroit el cors.'          Cheste chose eslut li dousimes des          fiex bron a son oes, a garder virginite,          et a estre ministes del saint vaissiel.</p>
<p>And whanne Iosephes beheld this On brothir,          what he hadde Chosen Afor Alle the tothir,          he gan him to Clippen and to kysse          ful Often sithes with-Owten Misse,</p>	<p>240</p>	<p>Et quant iosephes vit          qu' il auoit voue virginite,          si le commencha a baisier,          et a faire la grignour ioie du monde.</p>

and to the xj seide he thanne,  
 “ Of 3ow han Chosen Ech Manne  
 that A wif wedden wele he.  
 3e scholen it haven ful sekerle,  
 For I schal Maryen 3ow Everichon,  
 Swiche as 3e desire here Anon ;  
 and God grawnte 3ow grace þat 3e so do,  
 trewe wedlok to kepen for Evere Mo.”

To the xijthe brother seide he there,  
 “ Tweyn things han 3e chosen here :  
 the ferste to kepen virginite,  
 þe secund A Servaunt Axen 3e to be,  
 Forto Serven this holy vessel  
 which that is here, Seint graal.  
 On Of these I graunte 3ow wel ;  
 þe Grete god þe toper 3ow gr[a]unte Ech del, 256  
 That 3e Alle dayes Of 3owre Lyve That Mown be,  
 and him Only worschepen In alle degre ;  
 and that 3owre flesch ne tempted be,  
 To non Maner lust Of lecherye,  
 but that 3e flen alle maner of fole ;  
 therto preyeth God Enterlye.  
 and for that 3e han Chosen virginite,  
 and Mynestre to þe holy vessel to be,  
 Of On thing I sey 3ow In Certeyn,  
 Aftyr my deth scholen 3e ful pleyn  
 the lordschepe Of that vessel have,  
 It forto kepen bothe sownd and save. 268  
 and whanne Owt Of this world þat 3e scholen go,  
 loke 3e thanne to whom 3e deliueren it to,  
 that he be A man ful Of grace  
 & ful Of Goodnesse In Eche place.  
 this 3ifte, my frend, 3eve I to the,  
 For that thow Axest virginite.”

et dist as autres .xi.

244 “ vous ares'che ke vous aues voue,

et diex le vous laist,  
 248 si loiaument tenir comme preudoume  
 doivent faire en mariage.  
 Et vous,” dist il au dousime,

“ aues voue a tenir deus choses,  
 a estre menistres de sainte eglise

252 et del saint vaissiel.

L'un vous otroi iou :

256 et dieus vous otroit l'autre, qu'il  
 vous doinst  
 ke vous, tous les iours de notre uie  
 soies virgenes en volente et en oeure,  
 en tel maniere ke uotre chars ne soit  
 malmise  
 260 ne cunchie par luxure.

Et ie vous otroi deboinairement a  
 estre menistres del saint graal.

264 Et enchore pour chou ke vous aues  
 voue si haute chose a uotre oes comme  
 virginite,  
 vous otroi iou ke vous aies

la signourie du saint vaissiel ke vous  
 m' aues demande, si ke vous en soies  
 sires apres ma mort.

268 Et quant vous deures trespasser de  
 chest siecle,  
 chil [a qui vous] le laires en sera sires. et il,  
 et si oir qui de lui istront. Si lor vaura  
 tant la grasse del saint [vaissiel], ke ia iour  
 de lor vie ne seront deserte, qu'il ne soient  
 repeuple pleniement, tant com il viueront  
 en cheste vie. Et che don vous doune iou,  
 biaux dous amis, pour le haut don ke vous  
 aues voue et requis.”

- and pere Anon he knelide A-down,  
 and thankid Iosephes with good devociown, 276  
 there anon ful sore wepynge  
 as he to-forn him was knelynge ;  
 So that after the deth Of Iosephe  
 the holy vessel dide he kepe. 280  
 thanne Iosephes to his bretherin retourned Anon,  
 and hem Maryede Everichon,  
 Eche man Aftyr his Owne wille,  
 thus here Mariages he gan fulfillle. 284
- Whanne that Iosephes thus hadde I-do,  
 forthere Into breteygne thanne gan he go,  
 and with him his Compenye,  
 Into swich place as god wolde him gye. 288  
 and non day pere was þat he forth wente  
 that his Compenye Encresede veramente,  
 Som day be xx, and some day be Mo,  
 barefot Aftyr hym gonnen they to go,  
 and forsoken here Richesses Everichon,  
 and forth with Iosephes gonne they gon.  
 for 3it Cam he neuere In non plase  
 but þat be him gret peple I-torned wase,  
 and hem Cast Owt Of Miscreaunce  
 be his wordis, swich was his chawnce ;  
 and be the vertv Of the holy gost,  
 whiche þat is lord Of myhtes Most, 300  
 The strengest paynem þat Evere was,  
 he dide him torne be goddis gras,  
 So that thoruh his goode preching  
 Every day his Compenye was Encresing. 304
- Vpon a day as they forth wente,  
 In a wastable Contre veramente,  
 where that was scars of vyaunde,  
 as this storie doth vs vndirstonde :— 308
- Et chil s' agenoille,  
 et l'en merchie  
 tout en plourant.
- Et iosephes le reuesti del saint vais-  
 siel apres sa mort.
- puis fait as autres chou qu'il auoient  
 requis.  
 Car il les maria mult hautement  
 la u lor volentes lor adouna.
- Quant iosephes ot ensi ouure des fiex  
 bron,  
 si commencha a errer, entre lui et sa  
 compaignie, par mi la grant bertaigne
- si comme auenture les menoit.
- Et chascun iour croissoit lor com-  
 paignie  
 de .xx. homes ou de .xxx.,  
 qui les sieuoient nus pies, et en langes,  
 et laissoient lor terres et lor yretages  
 pour faire lui compaignie.
- Ne il ne vient en nule plache
- ke il ne conuertisse mult grant pule  
 a la loy notre signour,  
 et les ostoit de la loy sarrasine.  
 Sa parole ostoit de tel forche,  
 par la grasce del saint esperit qui  
 i ouuroit, 300
- ke a paines trouuoit il nul mescreant  
 ke il ne conuertist legierement.
- Et par cheste chose
- croissoit lor compaignie de iour en iour. 304
- A vn iour auint qu' il enuinent  
 en vn tertre gaste et deserte,  
 ou il ne peussent pas legierement  
 trouuer a mangier. 308

and vndirstondeth 3e now verament  
 that Al the Compenye that with him went  
 Ne weren not worthy Sufficed to be  
 Of the holy vessel Sekerle;  
 but Manye of hem pat with him wente  
 weren holy lyveris, and Of good Entente;  
 and Oper that leveden In lecherye,  
 and In Oper dedly synne witterlye,  
 & that here lyf nolde Chongen there  
 For Sermown ne for non preyere,  
 but lyveden aftyr lust of here body,  
 wheche torned hem to gret foly.

Thyke day, whanne they Entred were  
 Into the valey that I Rehersed Ere,—  
 whanne Into the Middis that they weren gon,  
 A gret stanke foWnden they Anon,  
 And At the hed of thike stang  
 they fownden A vessel As they gonne gang,  
 And A Net per-Inne o fysch forto take:  
 thus wrowhte Only god 3it for here sake;  
 and whanne that they to the stang weren gon,  
 they Casten Of here Clothes riht Anon  
 For the strong hete that there was,  
 As theke day happede be Cas.  
 thanne be-gan Iosephes his servise Anon  
 As he was wont forto don,  
 and with him Othere Of his Compenye  
 that goode lyveris weren trewlye.  
 and tho that to thike Servise vsed not were,  
 here preyeres they seiden Amonges hem there,  
 and preiden to god, for his grete grace,  
 hem forto bringen Into swich a place  
 where they myhte haven here sostenance  
 For here leveng, and to his plesaunce.

et ne quidies pas ke tout chil de lor  
 compagnie

uesquissent

312 du saint vaissiel.

Mais li au quant

qui estoient de sainte vie en viuioient.

Mais chil qui estoient en pechie mortel,

316

et ne se uoloient chastoier

pour parole ne pour sarmon.

viuioient de che qu' il trouuoient.

320

Chelui iour qu' il furent entre en  
 chele terre dont ie vous parole.

lor auint que il vinrent en vne vatee  
 [grande] et parfonde.

Et quant il en vinrent en mi lieu

324

il trouuerent .j. estanc mult grant,

et au chief de chel estanc

328

si s'asissent pour reposer,

et osterent lor reubes de teus i ot,

pour chou que mult faisoit caut,

332

et fu atains li sains vaissiaus,

si commencha iosephes le seruiche  
 entre lui et ses meistres,

tel com il le faisoit chascun iour.

Et li autre

336

preudome

fisent lor proieres et lor orisons,

' ke notre sires par sa douche pitie

340

les menast a sauuete,

et ke il de sa grasce lor enuoiait souffi-  
 sant soustenanche

a lor cors.'

<p>Theke day Alle the Cristene were          In Worschepinge Of the holy vessel there ;          and whanne they hadden don what they wolde,          Anon they Seten vppon that Molde,          and spredden Abrod vppon here knees          Towaylles and Empty dowbleris,          as men that wolden here fast breke          down In that Medwe þere they sete,—          For Othere tables weren there non          but þat weren mad Of flesch and bon.          and whanne A-down that they weren set,          Thanne Cam On peers with-Owten let,          that Cosin there to Iosephes was,          and browhte seint Graal Into þat plas ;          and so þat be vertw of thike holy vessel          Al the table was fulfild wel          Of Alle Manere Of vyawnde          that herte cowde thenke Oþer vndirstonde.          thus there As Alle these good men sete,          Fulfylled they were with Alle Manere of Mete ;          but in place as the Synneris were,          Non Multiplicacion was not there ;          Of theke forseid holy vessel          Fulfild weren they neuere A del ;          So ne wiste the Synneris what to do,          For non vyaunde ne hadden they tho.</p> <p>Afty Mete, whanne vppe Resen they were,          The synful to Iosephes Comen there,          and seiden “ sire, what scholen we do ?          but zif ze zowre Cownseyll putten vs to,          Elles ben we ful Evele be-gon,          For nethir mete ne drynk haue we non ;          therefore for vs mosten ze preye          that we for hunger here ne deye ;</p>	<p>344</p> <p>348</p> <p>352</p> <p>356</p> <p>360</p> <p>364</p> <p>368</p> <p>372</p> <p>376</p>	<p>Chelui iour fisent li menistre de la          loy crestiene che qu'il apartenoit al          seruiche.          Et quant il l'orent fait,          si s'asissent de-sour li augue,          et commenchièrent a metre          lor napes          comme chil qui se uoloient desiuner a          eure de midi.</p> <p>Et quant il furent ensi atourne por          mangier,          perrons,          vns parens iosephe,          porta parmi les reus le saint vaissiel.</p> <p>Lors furent li renc raempli          de toutes les boines viandes          ke cuers d'omme porroit penser          la u li preudome estoient assis.</p> <p>Mais li pecheour          n'auoient ke mangier.          Et apres chou qu' il se furent leue,          li pecheour envinrent a iosephe,          et li disent, “ Ha, sire, que porrons          nous faire          se vous ne metes conseil en nous :          nous soumes mal bailli.          Car la grasce du saint vaissiel ne nous          repaist mie si com ele seut.          par quoi il conuient ke vous prenes          conroi de nous          se vous ne voles ke nous muirons de faim.”</p>
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For the vessel vs repleynscheth not here,  
 þerfore 3e mosten In Other Manere.”

thanne Answerid Iosephes to hem Ageyn,  
 “ Now Mown 3e knowen In Certeyn  
 that 3owre God han 3e forsake ;  
 and whiles that 3e to God diden take,  
 thanne was he to 3ow[re] fadyr ful kynde  
 whiles that 3e him hadden In Mynde,  
 and sethen that stepchildren that 3e ben,  
 he hath þow forȝeten ful Clen.

Now þerfore Ensample mown 3e take ;

It Nis not Good hym to forsake.

And 3if stulle With Hym Wolde 3e han be,  
 Non thing 3ow scholde han lakked Sekerle ;  
 and 3it not-withstandyng Al this

I schal 3ow Cownsayllen with-Owten Mys,  
 b’encheson that 3e han non Relevyng  
 at this tyme here In Etyng.”

Thanne Anon Iosephes gan forth Calle  
 the xijthe sone of Bron, as gan befallē,  
 wheche he hadde Chosen to the seint Graal,  
 where-Offen Maister he made hem with Al ;  
 whos Name was Cleped Aleyn the Gros,  
 A ful holy man And Of gret loos ;  
 (but 3it this was not that Aleyn  
 That of Celidoyne discended pleyne,  
 for that Aleyn, kyng Crowned he was,  
 and so was this Neuere In non plas.)

Whanne that Aleyn to-fore Iosephes gan gon,  
 to hym he seide to-forn hem Echon,  
 “ Alayn,—that Of this world shalt be  
 the Moste gracious Man Of thy degre,—  
 Go thou to this stange Anon ;  
 and Into that vessel that 3e gon,

380 Et iosephes respont, “ Il me poise qu’il  
 est ensi: Ore vous pert uotre boine  
 fois,  
 vous aues dieu laissie, et diex vous.

384 Car tant com vous fustes fil dieu,  
 vous fu il peres. Et tant com vous le ser-  
 uistes loiaument, vous donna il quanques  
 mestiers vous fu.  
 Et or l’ aues vous commenchiet a seruir  
 comme a parastre,  
 et il vous donra a mangier comme a  
 fillastre.

388

392 Mais nepourquant,  
 pour la mesaise ke vous aues, mettrai  
 iou en vous tout le millour conseil ke  
 ie porrai. Si ne le fessise ie pas en  
 nule maniere, se ie ueisse ke vous  
 trouuissies chi pres viande.”

L’Ors apiela iosephes

396 le dousime des fiex bron,  
 chelui qu’il auoit esleu a estre maistres  
 du saint graal,

400 et chil fu apieles ‘ alains le gros.’

Mais che ne fu pas chil  
 qui descendi de la branche de celidoine.  
 Car chis ne fu onques rois, ne onques ne  
 porta couroune. Mais li autres ki descendi  
 de celidoine fu rois, et porta couroune, et  
 tint terre riche et biele.

404 Quant chis alains vint devant iosephe,  
 si li dist iosephes.

408 “ alain, qui enchore serres  
 des plus gracieus homes de tout uotre  
 lignaige, si com ie croi,  
 ales a l’estanc,  
 et entres en chele nachiele,



& take the Net that 3e finden there ;  
 Into þe water it Caste In 3owre Manere,  
 and taketh fisch for this Meyne  
 wherby sosteyned that they Mown be.”  
 This Child dide his Comaundement,  
 and to þe water wente with good Entent,  
 and Into the stangne the Net þere Caste,  
 and to londe drow yt Atte laste.  
 Whanne they that stooden vpon þe lond,  
 And there Abyden Goddis sond,  
 the Net to þe lond they drowen wel faste,  
 and there-Inne to loken hadden they haste ;  
 and but On fysch fownden they Sekerly,  
 but it was ful gret trewely.  
 and they boden him ‘ Asayen Eft sone  
 3if Ony bettere he myhte done ;  
 For the tenthe part Of theke Meyne  
 with that fisch suffised not scholde be.’  
 and he seide þat he wolde no More  
 Into that stangne Comen thore.  
 This fysch began he to Cutten Anon,  
 and Into Certein pecis it don ;  
 Ek there soden Anon it was,  
 and Comaunded hem sitten In þat plas.  
 thanne so diden they Ryht Anon  
 lik as they hadden Mester Echon.  
 thanne Iosephes seide to Aleyn tho,  
 “ Wost þou now what þou schalt do ?  
 Departe this fisch As I schal þe telle ;  
 vppon here table thou do it ful snelle,  
 At Ech Ende thou sette A Mes,  
 At the Myddes Another, & not thou ses.  
 thanne preye to God ful devoutly,  
 that he wolde Of his grete Mercy

412 et ietes le reis en l' aigue,  
 et prenes poissons  
 dont cheste gent viuechent humais.”  
 Li enfes fist le commandement iosephe.  
 416 Car il entra en la nachiele iusc' a la  
 riue.  
 Et quant il est venus, chil qui estoient  
 a la riue  
 420 regarderent en la reis,  
 et n' i trouerent c' un seul poisson.  
 424 Mais sans faille il estoit grans.  
 Et lors li disent “ qu' il voust as  
 autres,  
 car il ne porroit pas souffire a la  
 disime partie de cheus a qui il estoit  
 428 fali :”  
 Et iosephes dist qu' il n ira plus.  
 si commenche le poisson a depechier,  
 432 et le commande a quire,  
 Et quant il fu quis,  
 il commanda que chil qui n' auoient  
 mangie s' asesissent maintenant.  
 Et chil si fisent,  
 436 car il en auoient grant mestier.  
 Et lors dist iosephes a alain.  
 “ Prenes chel poisson, et en faites  
 440 trois parties,  
 et en metes les deus as .ij. chies de la  
 table,  
 et la tierche en mi lieu.  
 Et proies a notre signour,  
 444 ke il, par sa douche pitie et par sa  
 grasce,

for the schewen grace In this Manere  
to tho Synful that weren there ;  
that thoruh thi preiere fulfild myht be  
thike sinful peple thoruh his pyte,  
as thou his servaunt wylt Evere be  
to þe holy seint Graal In alle degre.”

Thanne began Aleyn forto preye  
with teres and with wepyng Of Eye  
Aforne the holy vessel A ful gret spas,  
Evere beseching God Of his Gras.

Whanne he hadde I-don his preyere,  
thanne Iosephes Comaundement fulfild he þere,  
and sette this fysch In thre partye  
Oppon the Cloth ful Sekerlye.

thanne þere Owre lord wrowhte Miracles Anon  
for Aleyn his chosyn, Amonges hem Echon.  
that with that fysch fulfild they were,  
Al the hole Compenye that was there,  
as they Al the world Of Mete  
to hem be Ordenaunce hadde ben gete ;  
and lefte there ful gret plente  
Of Relief of that fisch ful sekerle.

thanne to aleyn token they Ageyn  
the leveng Of that fisch In Certeyn ;  
and there-with 3oven him A name  
Of wheche Evere After he hadde þe fame ;  
For Evere after I-Cleped was he  
“ Aleyn the Riche Fischere ” sekerle ;  
and so Cleped they him Everychon,  
Alle þo þat with þe holy vessel gonne gon.

nous moustreche combien il s'eslargira  
enuers vous,

et de combien il vous sera deboin-  
aires,

448 puis ke vous seres saisis  
du saint graal.”

Lors commença alains

452 a plourer mult durement,  
et vient devant le saint vaissiel, et  
demoura vne grant pieche  
en prieres et en orisons.

Et quant il ot faite sa proiere,  
si fist del poisson che que iosephes li  
auoit commande.

Car il en fist trois pars, et les mist en  
.iiij. lieus  
sour la table.

Et maintenant qu'il ot che fait, i  
moustra notre sires si grant miracles  
en senefianche de la bonte del enfant.

ke li poissons fuisouna tant, ke chil  
qui estoient souffraiteus de uiande  
furent raempli  
ausi bien comme toutes les boines  
viandes del monde

464 lor fuissent abandonnees,  
et plus monta

li relies, ke li poissons n'auoit fait.

Et pour la grant plente qu'il i auoit  
del poisson ke li dous alains auoit  
peschie:

468 li misent il le non

qui onques puis ne li chai.

Car il l'apielerent

472 ‘ le riche pescheour.’

Et pour l' amour ke notre sire li mous-  
tra en chele iournee,  
furent puis tout chil apiele riche (a)

(a) pescheour qui seruirent del saint graal. Mais sans faille chil qui en seruirent apres, orent plus de grasse qu'il n'ot. Car il furent tout roi couroune. et il ne fu mie rois.

and from that day aftyre for Ony thing  
 It was Clepid "aleynes stagne" with-Owten  
 lesing. 476

thane so gret Ioye Amonges hem they made,  
 that be Aleyn they weren so glade  
 that non tonge ne Cowden it telle,  
 Nether Of here Ioye halfendel Cowde spelle. 480

Et pour icheste chose  
 fu puis apieles chis estans: li estans  
 alain.

De chest auenture fisent chil a qui  
 cheste hounour fu auenue, sigrant ioie.

ke grignour ne vous porroie ie mie  
 conter.

## CHAPTER XLIX.

## OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A DEAD MAN BACK TO LIFE.

How Joseph has a "talent" or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight, whose brother is badly wounded (p. 253), and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 254). Joseph says, of course not, because they are made with men's hands; but he can cure the brother, though only by God's help (p. 254); on which the Saracen threatens him with death if he lies (p. 255); but instead, a wild lion kills the Saracen as soon as they reach his "Castel of Roch" (p. 255-6). The men of the Castle bring their dead lord's brother to Joseph (p. 256), who promises to cure him if he will believe on God (p. 257), for the Saracens' idols can help no one, and neither move nor go (p. 258-9); try them, and see if they can cure the dead knight (p. 258). Joseph is unbound, and the corpse put before the idols (p. 259). Joseph prays, and thunder and lightning burn and smash the idols (p. 260). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 261), and says that he will believe the Trinity if it will bring his brother to life (p. 261). Joseph prays to Christ, the brother, Argon, comes back to life (p. 262), and all turn believers, and are baptized (p. 263). With part of the steward's sword Joseph heals Mathegrans (p. 264), and then, putting it to the point left in his own thigh, he draws the point out clean as if no flesh had touched it (p. 264), and says that the pieces of the sword shall not join till Galahad comes (p. 264). Wherefore the sword is held in great honour (p. 264).

Whiles they spoken Of this Mattere,  
Iosephe to his sone Iosephes seide there,  
"Swich a talent Is comen to Me  
that I moste gon Into Another Contre,  
thedyr As God me wele lede,  
and there I hope ful wel to spede ;

Endementiers qu'il parloient de cheste  
chose,  
si dist ioseph a son fil iosephe.

"Il m'est," fait il, "talens uenus  
4 ke ie m'en parte de vous, et ke ie  
m'en aille la u auentures me menra.  
Car si grans talens m'en est pris, ke  
ie ne quit que mult grant hounour  
m'en uenra,

and to 3ow schal I Retornen ageyn  
as hastely as I may, In Certayn."

Thanne Iosephe from hem departed Anon,  
and his weye forth gan he to gon,  
as it happede vppon A fryday  
To the forest Of Brooklond he took þe way.  
and as he walkede In that forest  
he say A sarrazin that was ful prest;  
vppon An hy hors he gan ryde,  
And Salwed Iosephe that ylke tyde.

& a while to-gederis they hadden gon,  
thanne Axede the Sarrazin Of Iosephe Anon  
' Of what Contre that he was,  
and where he was born, and what plas.'  
"Sire, I Am Of Armathie, In Certain,  
and thus I walk In Many A pleyn."  
"how Come þou here," quod þe Sarrazin thanne;  
"Sire, be hym that mochel good kanne,  
that ladde the Children of Israel  
thorw þe Rede se bothe drye & wel:  
he Into this Contre hath me browht,  
whiche þat knoweth Eche Mannes thouht."  
"What Maner Of Mester Man Art thou?"  
"Sire, I am A leche, I telle 3ow now."  
"A leche, quod the Sarrazin tho,  
Canst þou Ony leche-craft do?"  
"3e, sire, quod Iosephe In Certain;  
I can helen Alle woundes pleyn."  
"thanne with me schalt þou gon this tyde  
vnto my Castel here besyde;  
there haue I A brothir bothe sik & sore,  
that sore I-wondid lith he thore,  
and al this 3er there hath Sik I-be  
Of A wounde In his hed sekerle.

et sachies ke ie reuenrai a uous

- 8 au plus tost ke ie porrai.  
A tant s'en part iosephe de sa com-  
paignie,  
et s'en ua tout seus. et erra tant par  
ses iournees qu' il vint .i. iour
- 12 en la forest de bronceliande a eure de  
prime.  
Et ensi com il erroiten .i. estroit sentier,  
si l'encontra vns sarrasins armes de  
toutes armes.  
Et fu sour .i. grant cheual montes.  
16 Et quant il ot ataint ioseph, il le salua,  
et ioseph lui.

Si demanda li vns a l'autre

- ' de quel pais
- 20 il estoit nes.'
- "Ie sui, fait ioseph, d' arimathie."
- "Et qui te conduist, fait li sarrasins,  
cheste part."
- 24 "Il me conduist, fait ioseph, chil qui  
seit toutes les droites voies, et qui est  
voie de vie."
- 28 "Et quels menestreus es tu," fait li  
sarrasins.  
"Ie sui mires," fait ioseph.

- 32 " puis ke tu seis plaies garir, fait li  
sarrasins,

tu t'en uenras

- 36 a .i. mien chastiel qui est chi pries,  
ou il a .i. mien frere qui malades est
- plus a d' un an,
- 40 d' une plaie qu' il a en la teste,

3it Cowde I neuere fynde leche Non  
 That him Ony Recur Cowde don.”  
 “ In the Name of god, quod Iosephe tho,  
 and he affir me wil do,  
 and beleven that I wyl say,  
 he schal ben holpen with-Inne schort day :  
 Onlych thorwh my goddis Myht  
 I schal hym keueren Anon Ryht.”  
 “ Of wheche god ? quod the Sarrazine,  
 we han foure Goddis, bothe goode & fyne,  
 Mahownd and Termagaunt, goddis so fin ;  
 Anothir hihte Iubiter and Appolyn,  
 and non Of these him helpe Conne do ;  
 How Cowdest þow thanne helpen him so,  
 and be wheche God Of Alle these fowre  
 Cowdest þou my brothir don socowre.”  
 “ be non Of these fowre, quod Iosephe tho,  
 Cowde I neuere thy brothir Socowr do ;  
 for here myht may nowht availle  
 him to helpen with-Owten faille ;  
 and þefore disceyved art þou wel Clene  
 3if Ony socour In hem thou wene.”  
 “ That am I not, quod the Sarrazin, certainly,  
 For they ben Goddis Endelesly.”  
 Whanne Iosephe herde the Sarrazine so speke,  
 Anon to hym thanne he gan Reke,  
 and seide “ wheche goddis ben now tho  
 that sweche Maistries Connen do ?  
 thi Goddis ben Mad with Mannes hand,  
 I do the wel to vndirstand :  
 Non more power hauen they Ouer the  
 thanne thow Ouer hem, ful sekerle.”  
 “ 3is, quod þe Sarrazin, In Certain  
 My goddis ben Of power ful pleyn,

ne onques  
 n' en peut garir.”  
 “ Et non dieu, fait ioseph  
 44 s' il me ueut  
 croire,  
 ie le garirai  
 a l' aide de dieu.”  
 48 “ De quel dieu me dist tu, fait li  
 sarrasins.  
 Ia auons nons quatre dieus.  
 teruagan, et mahoumet,  
 52 apolin, et iupiter.  
 ne il n' i a nes un qui aidier li voelle.  
 Et par quel dieu  
 56 li donras tu garison.”  
 “ Nus de cheus,” fait ioseph,  
 “ ne li aidera ia.  
 Car lor aide ne li porroit riens valoir.  
 60  
 Et se tu crois qu' il li puissent ualoir,  
 tu i es decheus.”  
 “ Decheus, fait li sarrasins, chertes non sui, ia  
 ne serai decheus tant com iou en aus croire  
 fermemet.  
 64 Car il sont dieu poissant et regnant  
 tant com li sicles durra.”  
 Quant ioseph entent cheste parole,  
 si en fu mult courrechies, et rougi de  
 mautalent,  
 et respondi tantost. “ Que est che,  
 68 dist il :  
 dist tu ke vne ymagene, ke li houme  
 terrien font de lor mains, sont dieu,  
 et ke il aient plus poissanche sour toi  
 72 ke tu sour aus.”  
 “ Oil, fait li sarrasins, uoirement di iou  
 k' il ont poissanche,

- Not Only be here Owne feigure,  
 but after hem þat ben Mad, I the Enswre ;  
 For I wot wel the ymages Mown not do,  
 but they wheche aftir they ben Mad so  
 Mown helpe and Socouren Every Man,  
 Sikerly, Sere, I telle the Can,  
 So Every God aftyr his ymage  
 Socoureth the peple that ben Of Age.”
- “ In the Name of God, quod Iosephe tho,  
 and with the to thy Castel do me go,  
 I schal the schewen al and som  
 that Alle they han power non,  
 Nethir to Meven neþer to Go,  
 Ne thy broþer to helpe neuer the mo ;  
 and therefore deseyved ful Clene Art thou  
 that so in hem belevest now.”
- “ Wel Anon, quod the Sarrazyn thanne,  
 be myn hed, As I am A trewe Manne,  
 and thou hast mad me Ony lyenge  
 thou schalt be ded with-Owten taryeng.”
- Thus to-gederis forth they wente  
 al that Morwenyng veramente  
 til It were the Owr Of þe Midday.  
 Atte the laste that Castel he say ;  
 ful hye vppon A Mownteyn  
 that Castel þere stood In Certeyn ;  
 ‘ the Castel Of Roch ’ I-Called it was,  
 ful wel walled In Every plas,  
 and therto þe diches depe Inowh,  
 deppere Abowtes A Castel neuere man ne sawh. 104
- whanne Iosephe and the Sarrazin Entred were,  
 Anon A wylde lyown Metten they there,  
 and to that Sarrazin he went Anone,  
 and Of his hors pulde him thus sone, 108
- non mie par eus  
 76 mais par chiaus de qui il ont sam-  
 blanche.  
 Et puet chascune aidier par la grasce  
 de chelui pour qui ele est faite.”  
 80
- “ Et non dieu, fait ioseph,  
 84 se tu me maines iusc’ a son chastiel,  
 iou te ferai enchore a nuit sauoir  
 ke eles ne te puent,  
 88 ne muire ne aidier :  
 et ke tu as toudis este decheus  
 quant tu onques les creis de rien.”  
 “ Et ie vous i merrai, fait li sarrasins  
 92 Mais, par mon chief,  
 se vous m’ aues de riens menti,  
 vous n’ en poes mie vis escaper.”  
 A ches paroles errerent.  
 96 toute la matinee,  
 et tant ch’ a eure de tierche  
 aprochierent d’ un chastel  
 qui seoit en vne montaigne,  
 100 et auoit non ‘ li chastiaus de la roche :’  
 et fu tout entour clos de fosses par-  
 fons. et fu trop bien garnis de toutes  
 choses.  
 Et quant ioseph i fu entres, entre lui  
 et le sarrasin,  
 si encontreient .i. lyon tout descaine  
 qui acouroit en mi le rue.  
 Et la u il vit les sarrasin, illi courut seure.  
 et l’ abati de son cheual,

and there him strangeleden with-Owten dowte  
 For Alle his Meyne that stood Abowte.  
 and whanne they Syen here lord so ded,  
 Mochel sorwe they Maden in that sted.  
 thanne taken they Iosephe there Anon,  
 and to preson ladden hym thus son,  
 and þerto his handes Ibownden him behynde :  
 thus diden the Sarrazines so fals & vnkynde.  
 and Anon the false Stewarde  
 with his swerd smot Iosephe ful harde  
 Into the thygh a ful gret wownde,  
 that his swerd to-brak In that stownde ;  
 So that half þe swerd lefte In his thygh,  
 the wheche to-broken was þere trewly.  
 Thus with Iosephe ferden they there  
 wel falsly In here Manere.  
 thanne seide Iosephe to hem tho,  
 “ Sires, why faren 3e with me so ?”  
 “ For we ne haven non Other Encheson,”  
 thus they seiden to him Echon.  
 “ and whedir thinken 3e me to lede ?”  
 “ Into A place þere thou shalt be dede.”  
 “ Ha, Sires, quod Iosephe tho,  
 whanne In prisown 3e ban me do,  
 Alle the sike Of the Castel bringeth to Me,  
 And I schal hem helen ful sekerle.”  
 “ what Artow thanne, quod they, A leche ?”  
 “ 3e, Sire, he seide with schort speche,  
 I schal hem helen full Certeynle  
 3if that they welen beleven On Me.”  
 thanne browhten they þere lordis broþer In þat sted,  
 that sore was wownded In the hed  
 that non leche to-foren helen Myhte.  
 and whanne that he Cam In Iosepis (*sic*) Syhte,

et l' estranla.  
 Et quant chil du chastiel  
 virent lor signour mort :  
 112 si en commenchièrent mult grant due  
 a faire,  
 et present ioseph,  
 et li loierent les mains derriere le dos.  
 116 En che ke il le menoient vers la tour,  
 si traist li chastelains s' espee  
 et en feri ioseph  
 parmi la cuisse, si qu' il li embati  
 iusc' au heut,  
 120 et en remest la moitie en la cuisse  
 ioseph.  
 124 Ensi fu ioseph naures. Et chil qui  
 loie l' auoient, l' enmenerent en prison.  
 Et quant il vinrent a l' entree, si parla  
 ioseph, Et lor dist.  
 “ signour, pour quoi m' aues vous ensi  
 loijet,”  
 “ pour chou, font chil, pour chou que  
 nous le uolons.”  
 128 “ Si n' i aues autres occoison, fait  
 ioseph, et ou me metres vous,” fait il.  
 “ Nous vous metrons font il, en tel  
 lieu dont vous n' istres iamais.”  
 “ Ha, biau signour,  
 132 anchois que ie i soie mis,  
 m' amenes tous les malades de chest  
 chastiel.”  
 “ pour quoi, font chil, estes vous  
 mires.”  
 136 “ Oil,” fait il,  
 “ teus que iou les garirai enchore a  
 nuit tous,  
 s' il me voelent croire.”  
 “ Par foi, font chil, che verrons nous par taos.  
 Lors alerent, et si li amenerent tout primerain  
 le signour du chastiel qui estoit freres au mort,  
 qui auoit tele plaie  
 dont il ne pooit garir.  
 Et quant ioseph le vit,



- thanne Axede him Iosephe riht anon,  
how fern his hurt was Agon.  
he seide 'more thanne An hol 3er ;'  
thus gan he tellen to Iosephe ther ;  
"and 3if that 3e to me Conne do socowr  
I schal 3ow Maken A man Of gret honour." 144
- thanne Iosephe gan to lawhen Anon  
Afore the sarrazines Everichon,  
"how myhtest pou A Riche man Maken Me ?  
thou Nart but pore In alle degre." 148
- "3is, that I have, quod the sarrazin Agein,  
plente Of gold & Sulver In Certeyn ;  
and therto Manye stones ful precious,  
and manye Riche Clothes, and delicious." 152
- "Nay, quod Iosephe, this Richesse is nowht,  
and that schalt pou wel knowen In thy thowht ;  
For I wolde weten now Of the,  
thowh thou have Richesse so gret plente  
and ley it to-forn the both toppe an taille,  
& let se what it can the Avaylle." 156
- "Certes, quod the Sarrazin ful snelle,  
per-Offen soth thou dost me telle." 160
- "thar myhtest pou se, quod Iosephe thanne,  
that thou Nart but A pore Manne,  
For In this world Is tresour non swich  
that Maketh A man half so Riche  
As doth helthe, I telle it the ;  
how thinketh þe, sire, telle pou Me ?  
for Sethen that be Richesse hele might pou not have,  
therefore aftir helthe that thou do Crave." 164
- "that wolde I fayn, quod the Sarrazin tho,  
and I wyste how Evere to do." 168
- "In the Name Of God, quod Iosephe thanne,  
I wele the techen now as [I] Canne." 172
- si li demanda  
' des quant il est ensi atournes,  
et il li dist " qu' il i a plus d'un an, ne  
onques puis n' en poch garir.  
Et se vous fesissies tant que vous m' en  
peussies garir,  
ie vous feroie riche home a tous iours  
mais."  
Lors s' en commenche ioseph a gaber,  
et li dist  
" comment me feroies tu riche home,  
ia ies tu si poures ke tu n' as rien."  
" Si ai, fait cil,  
or, et argent,  
et pierres precieuses, tant ke plus n' en  
voel.  
N' est che mie grant rikeche."  
" Nenil, fait ioseph, ains est grans  
pouertes,  
si le pues ueoir par toi meisme.  
Or me di  
se ces [rikeches], et tes argens, et ta vaissele-  
mente, et tes pierres precieuses,  
estoient deuant toi, et vns hom venist  
d' autre part qui te peust douner sante :  
ne li otrieroies tu mie tout, pour sante  
auoir."  
" Chertes, fait il,  
oil, sans contredit."  
" Dont pues tu bien dire, fait ioseph,  
que tu n' as riens, quant pour vne  
seule chose donroies tot ton auoir.  
Or saches que li auoirs que tu as  
n' est mie si boins  
comme santes.  
Et il couient que tu le pourcaches  
par autre chose, se tu le vieus auoir :"  
" voirs est," fait li sarrasins,  
" se ie sauoie comment ie le porroie  
auoir, ie le pourcacheroie."

“Telle me how, quod the Sarrazin, and I wele it don wel and fyn.”		
“3if thou wilt On god beleve, To Alle helthe thanne schalt þou preve.”	180	“Se tu veus croire en dieu, fait ioseph, ie te feroie bien garir.”
“In God, quod the Sarrazin Agein, I beleve ful wel In Certeyn, and Not Only Oppon On lord, but On Alle my Goddis with On Acord.”	184	“Et non dieu, fait li sarrasins. ie i croi bien, et ne mie seulement en .j. dieu, mais en quatre.”
“In fowre goddis, quod Iosephe ful hastile ; whiche foure ben tho, telle thou me ? ”		“En quatre,” fait ioseph : “sont il dout .iiij. dieu.”
“that schal I do, quod the Sarrazin Agein, Mahownd and Iubiter Certein, Appolyn And Ek Termagawnt, these fowre Goddis holiche ich hawnt.”	188	“Oil, fait li sarrasins. Teruagans. Mahoumes. Apolins et Jupiter. En ches .iiij. dieus crois iou bien.”
Anon Iosephe to him spak thanne, and seid, “thou art the more Folisch Manne ; For these goddis that þou belevest vpon, Nether helthe ne bote mown don the non, Neþer to non Oper Creature, ful sekerly I the Ensure,	192	“De tant i es tu plus hounis, fait ioseph. Car chil quatre que tu dis : ne puent aidier toi ne autrui.”
And that schal I proven the here Anon.”	196	
“let se,” quod þe Sarrazin, that it were don.”		“Coument,” fait li sarrasins.
“Take 3e that dede body Anon, and tofore 3oure Goddis 3e him don ; and 3if that to lyve he rere him Ageyn thanne ben they myhty In Certein ; and 3if that they Mown not don so, Elles ben they false for Evere mo, and thou to blame for thy beleve. haveth do ; let se Anon this 3e preve.”	200	“Che te dirai iou bien, fait ioseph. Or fai prendre chelui que li lyons a estranle, et le fai porter deuant tes dieus, et s’il ne le puent resusciter par aus,
“Trewly, quod þe Sarrazin thanne, that herde I neuere speken Of non Manne ; that Ony God myhte do, from deth to lyve a man bringen so ;	204	tu pues bien dire dont qu’ il n’ont ne forche ne poir. Et tu i es hounis et decheus quant tu creis onques en aus.”
	208	“Par foi, fait li sarrasins, du resusciter ne seroit pas legiere chose a faire. Car ie n’oi onques parler de dieu qui fesist gens resusciter.

3it Neuertheles Asayen scholen we  
to fulfillen thy wil ful Sekerle."

Thanne let this Sarrazin Iosephe vnbynde  
his hondis that bownden weren behinde,  
but Of his hurt non thing he ne wyste  
that þe steward him hadde so thryste  
Into the hype with his sward,  
where-Offen he was non thing Aferd.

and whanne the Sarrazines thus hadden I-do,  
here lord to-forn here goddis browht tho ;  
Everichon they knelede A down,  
and preiden to Iubiter And Mahown.

whanne thus longe hadden they preid there  
and Of his lif weren neuere the Nere,  
thanne Iosephe Gan hem Ascrien Anon,  
" ha ! 3e Cursed peple Everychon,  
why worschepen 3e so this Mawmetrye  
that nowht ne may Availlen Sekerlye ?  
weten 3e not wel they mown not Go,  
Ne speken ne Meven Neuere the Mo ;  
behold how faire this ded Man here  
Riseth here vppe for Alle 3oure preyere."

Thanne Iosephe knelid þere down Anone,  
And there to God he Made his bone,  
" A thou Iesus God, ful myhty lord,  
that hider me sentest be thin Owne Acord  
thin holy Name forto declare  
In Eche Contre and Every whare ;  
Now, lord, herteliche I the preie  
Openly forto declaren thy feye,  
That thou Woldest here, lord, scheWen thy Myht  
Openly here In these paynemes siht,  
this Caytevous peple that deceyved ben  
thorwgh mysbeleve, lord, As 3e wel sen."

Et nepourquant ie le ferai  
212 esprouer, puis ke vous le me loes."  
Lors fist li sarrazins desloier ioseph,

ne nus ne sauoit enchore qu' il eust la  
216 plaie en le cuisse  
ke li senescaus li auoit faite.

Lors en vont a la mahoumerie,  
220 et li sarassins ot fait aporter son frere  
deuant les mahoumes,  
si s'agenoilleerent tout ensamble li  
sarrasin, et proierent a lor diex qu' il  
eussent merchi du mort.

Et quant il orent grant pieche este en  
orisons,  
224 et ioseph les ot vne grant pieche re-  
gardes, si lor escrie.

" Ha, gent decheue,  
pour quoi estes vous si fol ke vous  
228 crees en ches ymages  
qui ne vous puent aidier ne nuire.  
Ne saues vous mie bien ke eles ne  
puent aler,  
ne parler, ne entendre.

Or regardes comme chis mors  
232 est resuscites pour aus."

Lors s'agenoilla ioseph,  
et dist,  
" dous peres ihesu cris,  
236 qui en chest pais m'enuoias :  
ie te pri, non pas pour moi :

mais pour ta sainte creanche essau-  
240 chier,  
ke tu moustres orendroit,

a chest caitif pule.  
244 comment il sont decheu d' aourer  
ches maufes."

- Thanne Anon Iosephe the Erthe gan kysse,  
and vpwardis he dide hem dresse,  
and seide, "lordinges, beholde 3e here  
Of 3owre Goddis here the powere,  
and here strenkthes Anon Ryht,  
For they ben nethyr of power ne Myht."  
thus sone with-Inne A lytel spas  
Iesus Crist pere schewede his gras ;  
for pere the hevene Openede Anon,  
and As sparkelis Of fyr pere Owt gonne gon,  
and þe Erthe be-gan to qwake,  
and Al the firmament to wexen blake ;  
So that the Sarrazines Everichon  
wenden to han deid there Anon.  
thanne Cam there thondir & lyhteneng A-down,  
and brenden Alle tho ymages In virown ;  
and ek hem On smale peces to-brak,  
& so they stonken with-owten lak,  
that alle they thowhten ded they were  
For þe grete stench they felten there ;  
Except Iosephe there Only  
Alle ouercomen they weren Sekerly.  
And whanne they were comen to memorie Ageyn,  
Thanne Iosephe In this Maner gan seyn,  
" Now the sothe here mown 3e se  
what myltes 3oure goddis han sekerle,  
For there Nis non may helpen Othir,  
Nethir non Of Al this fothyre ;  
and lik As brend here they be  
So scholen 3e Alle ful sekerle ;  
but 3if 3e tornen 3owre CreAunce,  
Elles to 3ow schal Comen Mischauce."  
Thanne seide he that hurt was  
to Iosephe, there in that plas,
- Maintenant baissa ioseph la terre,  
et se leua,  
et dist en haut si ke tout l' oi. " Or  
uerres  
248 la proueche de uos diex."  
Et apres cheste parole ne demoura  
mie grantment  
252 ke vns tounoires commencha grans,  
et prist li chieus a espartir,  
et la terre a trambler mult durement,  
256 si ke li sarrasin qui erent en la plache  
quidierent tout mourir.  
Et lors descendi vns effoudres  
260 sour toutes les ymages, qui les arst  
et crauenta.  
Si en issi vns fumees si grant,  
k' il ert auis a tous chiaus qui le sen-  
264 tirent ke lor cuer deussent partir. Si  
se pasmerent tot chil qui la estoient  
fors seulement ioseph.  
Et quant il oient vne grant pieche este en  
pamisons, et il furent reuenu en lor me-  
moire,  
268 si parla ioseph, et lor list.  
" Signour, or poes veoir  
la poissanche de uos diex.  
Sachies vraiment ke tout ausi vous  
272 puent aidier.  
Si vous di ke chil qui ensi les a cra-  
uentes,  
vous destruira  
se vous n'amendes uos vies, et se vous  
ne cangies uotre creanche."  
276 Apres che ke ioseph ot ensi parle,  
respondi mategrans, li freres au signour  
du chastiel qui li lyons auoit estranle,

- “ Sire, he seide, how hyhtest thou ? ”  
 “ Sire, quod he, Iosephe am I clepid now.” 280  
 “ what, art þou not a sarrazin thanne ? ”  
 “ No, quod Iosephe, I am A Cristene manne,  
 and beleve On fadir, sone, and holy gost,  
 wheche is but On god of mytes most.” 284  
 “ thanne, quod this Mathegrans þe sarrazin, tho,  
 In thre Goddis thou belevest Also ? ”  
 “ Nay, quod Iosephe, that may not be,  
 For but On god they ben Alle thre ; 288  
 And þerto so myhty and so ful of powste  
 that the dede to lyve Areren welen he,  
 and ek Alle tho that false be,  
 Trewe he kan maken hem sekerle ; 292  
 and there Nis sinnere non so gret  
 that he ne will hem Clensen As sket,  
 and As myhty god he will him preve,  
 To Alle tho that On him beleve ; 296  
 for wel mown 3e sen be 3oure goddis here,  
 that he is lord Of so gret powere.”  
 “ Sertes, quod Mathegrauns thanne,  
 Sire, I hold the for a trewe Manne, 300  
 and 3if he my brothir to lif wele bringe,  
 I sey 3ow, Iosephe, with-owten lesinge,  
 I schal neuere On Oper god beleve,  
 but Only On him, and þou this preve.” 304  
 And whanne Iosephe herde him so say,  
 a ful glad Man he was that day ;  
 Anon to the Erthe he knelyde Adown  
 and there he made his Orysown : 308  
 “ O thou God that Alle things wrowhte,  
 And Al this world thou Madest Of Nowhte,  
 The sonne, the Mone, and the fowre Elemens,  
 and Of A virgine to be born with-Owten Offens, 312
- et dist a ioseph. “ Sire, dites moi  
 uotre non.”  
 Et il li dist. “ I'ai. a non ioseph  
 d' arimathie.”  
 “ Et estes vous paiens,” fait il.  
 “ Nenil, fait ioseph, ains sui crestiens,  
 et croi el pere, et el fil, et el saint  
 esperit. Et li peres, et li fiex, et li  
 sains esperis, n' est ke vns seus diex.
- Nenus si pechieres n' est, se il s'acorde  
 a lui,  
 ke il ne le fache uenir au desus de ses  
 anemis :  
 Si l'a ore bien moustre deuant vous tous  
 qu'il est poissans sour tous autres diex, et  
 ke a son parel ne se puet nus prendre.  
 Che poes vous veoir apertement par ches  
 ymages, en qui vous crees, et ke vous clames  
 diex. Car il les a tous ars et foudroies.”
- “ Chertes,” fait mategrans, “ il est  
 asses plus poissans ke ie ne quidoie.
- Et s'il faisoit tant ke argons mes  
 freres fust resuscites :
- iamais ne kerroie en autre dieu  
 ke en lui seulement.”
- Quant ioseph oi cheste parole ke ma-  
 tegrans disoit,
- si s' agenoilla a terre,  
 et dist.  
 “ Diex,  
 qui qui (*sic*) daigna naistre de la  
 virgene marie,

and Sethen On Croys I-don thow were,  
 and there-vppon I-stongen with a spere,  
 that so suffredist pou tormentes Manye & felle,  
 thy peple to beggen Out Of helle ;  
 and thanne from deth to lyve pou Ryse Ageyn  
 Of thin Owne Myht, Lord, In Certeyn,—  
 So worththily, goode lorde, schewe Miracle here,  
 thorwgh thy myht this dede man to Arere,  
 that Al this peple here, lord, May se  
 thy werkyng and thin dignete.”

Thanne Iosephe gan him vppe forto dresse,  
 and not longe After, with-Owten les,  
 the dede A3en to lyve he Ros,  
 and After to Iosephe Anon he gos,  
 and knelid A-down and kyste his feet  
 Afor hem Alle, and not ne leet,  
 and seide to hym Aftyr his Owne lyst,  
 “ welcome, seriawnt Of Iesu Crist,  
 that God Of the Croys thou took A-down,”  
 (thus he seide with A gret Sown,)  
 “ that God Amonges vs the hath sent  
 vs for to Cristene verament,  
 to bryngen vs Owt of Endeles peyne,  
 therefore Art thou Comen In Certeyne.”

whanne Iosephe sawh hym so Aryse,  
 he Made to God A worthy sacryfise,  
 and wepe for Ioye and for pyte,  
 that Alle the peple there myhte it se ;  
 And seide to hem that Abowtes him were,  
 “ Now mow 3e wel knowen and sen here  
 that he is God Evere pereles,  
 and Of Alle bowntes he doth not ses.”  
 “ Now forsothe, quod Mathegrauns tho,  
 It Is ful trewe thou seist me to,

et le laissas metre en la crois as felons  
 iuis,  
 et batre et escapir,  
 et vausistes gouster la mort  
 pour uotre pule raembre des paines  
 d' infer,  
 si voirement com tu resuscitas de  
 mort a vie:

faches chi miracles  
 de chest mort apertement.”

Lors se drecha ioseph,  
 et apres che ke il fu adrechies, ne  
 demoura il gaires  
 ke li mors resuscita, et se leua sains  
 et haities,  
 et courut chele part ou il vit ioseph,  
 et se laissa chaoir a ses pies,  
 et dist si haut ke tout l' oirent.

“ vees chi le saint houme  
 qui despendi le fil dieu, et osta de la  
 uraie crois,

qui est uenus entre nous,  
 pour chou ke nous soions baptisie.  
 Car autrement ne poons nous falir a  
 la perdurable mort.”

Quant ioseph uit le mort resuscite,

si ploura de pitie, et en merchia  
 notre signeur de boin cuer,

et dist a cheus qui auoec li estoient.

“ Signour, or poes vous tout sauoir  
 bien,  
 ke chil dont ion ia parle est peres  
 poissans, et diex sour tous autres.”

“ Chertes, fait mategrans,  
 ch' est uoirs,

for Neuere hens forward I ne schal Certeyn		ue iamais
On non oþer God to beleven ful pleyñ ;	348	ne kerrai en autre dieu ke en lui.
For now knowe I wel that my brothir Argon		Car ie sai bien
from deth to lyve here he is I-gon		
Onleche thorwh thy goddis powere ;		
For now knowe I God with-Owten pere.”	352	qu’il est diex tous poissans.”
Thanne Alle the Meyne that In þe Castel		A tant se laisserent tout chil qui
were,		estoient en la plache
anon to Iosephe On knes fillen there,		chaoir as pies ioseph,
And with lowd voys Alle gonnen they Crye,		et disent a hautes vois.
“ lord Iosephe, On vs thou haue Mercye !	356	“ Sire, nous nous metons du tout en
Of Oure Misbeleve And Miscreaunce,		uotre merci et en uotre conseil.
Goode lord, On vs þou take non veniaunce,		Et se nous par male creanche et par
and Neuere forward from this day		fole auons folijet iusch’a chi: nous
we scholen werken Azens thyn lay ;	360	soumes prest de l’ amender a uotre los.
þerfore, good Iosephe, so wisse vs here,		Ne iamais
and we it scholen fulfille In Alle Manere.”		rien ne ferons qui encontre vo volente
Thus they of the Castel Everichon		soit.
weren there Christened forsothe Anon.	364	Mais dounes nous la loy ke vous tenes,
whanne þe steward beheld Al this there		et nous enseignies en quel maniere nous
that so hadde hurt Iosephe In swich Manere,		le tenrons.”
Openliche there he it be-knewe,		Ensi furent chil del chastiel
And ful sore þere-Offen gan he rewe,	368	baptisie, si uesqui puis argons .viij.
And how the swerd In him broken was,		iours.
And the halfendel lefte In that plas,		Lors vint li senescaus
& þe Remenaunt scholen 3e þere fynde		qui ioseph ot feru en la cuisse.
In his hype with-Owten lesynge.	372	Si reconnut maintenant deuant tous,
Thanne this Mathegrauns Dyde serchen Anon,		comment il l’ auoit feru en la cuisse.
and in his hype they it fownden thus son,		
“ A, Sire, quod Mathegrans, telle thou Me		et ke la moitie de s’ espee i remest.
how of this hort helid scholen 3e be.”	376	
“ wel, quod Iosephe, be goddis help Certainle ;		Lors le fist mategrans regarder,
but ferst of 3oure wounde hely[d] Scholen	3e	si trouerent l’ espee en la cuisse ioseph,
be.”		si en furent mult esmaiet.
		Si li demandent
		se il en porroit garir.
		et il dist “oil, se dieu plaist.
		Mais vous,” fait il a mategrant, “seres
		enchois garis de la plaie ke vous
		aues en la teste.”

- thanne the Remenaunt of þe swerd he let  
 bringen Anon,  
 and to Mathagrans wounde leide it thus son ; 380  
 thanne thussone I-helid he was  
 Aforþ that peple thoruh goddis Gras.  
 thanne leide he þat swerd to his Owne woude,  
 the poynt thus sone Owt Cam In A stownde, 384  
 More whittere, more fair, and More Cler  
 An hundred part thanne it was Er ;  
 Not A drope Of Blood ne was there On,  
 and that they Syen Every-chon, 388  
 as thowh neuere In the flesch it hadde be,  
 where-offen the Merveilleden ful sekerle.  
 Of this gret wondir gonne they Make,  
 thanne Iosephe the swerd On honde gan take ; 392  
 "ha ! swerd, neuere Ioyned to-gederis schalt þou  
 be  
 tyl Into his hondis thou Come ful sekerle,  
 that the Aventures of the seint Graal  
 To An Ende schal bringen hem Al ; 396  
 and As sone as he þe taketh on honde  
 to-gederis schalt þou Ioyne thoruh goddis sonde ;  
 for this Ende that In My flesch was,  
 Tyl that tyme schal neuere Comen In plas." 400  
 Thus Iosephe with the swerd there wrowhte,  
 and ful faste to him thanne they sowhte,  
 so that Cristened the weren Everichon  
 Al so faste renneng As they myhten gon. 404  
 And Agrons viij dayes aftyr levede he  
 Among that peple ful Certainle.  
 thanne whanne Iosephe scholde go,  
 the swerd he betook hem tho, 408  
 and they it kepte In Cherte,  
 and gret worschepe it dide that Meyne.
- Et lors fist aporter le remenant de  
 l'espee, et li poins et li heus i estoit,  
 et il en fist le signe de la uraie crois  
 sour la plaie mategrant,  
 et il fu tantost garis.  
 Puis traist hors de sa cuisse le picche  
 de l'espee qui dedens estoit. Et mult  
 s'esmeruillierent tout chil qui le vir-  
 rent,  
 car au traire hors n'en issi onques  
 goute de sanc.  
 ains fu l'espee ausi clere com s'ele ne  
 fust onques entree en nule char.  
 De che s'esmeruillierent mult tout  
 chil qui la furent.  
 Et quant ioseph uit la moitie del  
 branc, si dist.  
 " Ha, espee, iamais ne sera resaudee,  
 deuant ke chil te tenra  
 qui les hautes auentures del saint graal  
 deura asoumir.  
 Mais sans faille, si tost com il le tenra,  
 reioindra ele a forche.  
 Et de cheste partie qui a este en ma  
 char, ne sera iamais iours que sans  
 n'en isse, iusc' a tant ke il le tenra."  
 Ensi ouura ioseph de l'espee.  
 Et lors furent tout crestien chil du  
 chastel.  
 Et quant ioseph s'en parti,  
 il retinrent l'espee laiens,  
 et le tinrent en mult grant chierte.



## CHAPTER L.

OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES OF CHANAAN  
AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 266). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 267), which leads them all over the water, except Chanaan (p. 268). Chanaan's eleven brothers beg Joseph to help their brother over (p. 268-9), and so Joseph walks over the water to him, and offers to take him back (p. 269-70); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 270). However some fishermen soon after bring him over (p. 271), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 272). Joseph then promises the people they shall see where Moys is (p. 272). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 273), and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 273), and that Christ shall appear "angery" to Launcelot and Modred in Arthur's time (p. 274). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 274-5), and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessened (p. 275), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit ordered them to give him up, and they dropped him at once into that fire (p. 276). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 277). While Moys talks to his father Symen (p. 278), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 279), so that Moys is relieved of almost all his pain (p. 279), though he must stop where he is till Galahad comes to release him (p. 280). He begs Joseph to go through the country and convert the people (p. 280), and so Joseph goes on through Scotland, which got its name from King Elcose (p. 280). At supper all are fed by the Holy Graal, except Chanaan and Symen (p. 281), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 281-2); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 282). Chanaan accordingly kills his twelve brethren (p. 283), but Symen only wounds Peers with a poisoned knife (p. 284); is caught, taken before Joseph, and confesses that Chanaan murdered his brethren (p. 285). Joseph prays for vengeance on Chanaan (p. 286), but is told from Heaven to do judgment himself (p. 287). He insists on his Company deciding the sinners' fate (p. 287); and they bury Chanaan and Symen in two pits "up stounding even to the chynne" (p. 288). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 288), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 289).

Thanne parted thens Iosephe Anon  
 Al so faste As he Cowude gon,  
 & In his Iorne forth wente sekerlye  
 there As he hopede to fynden his Compeny.

And so As that it him happede so tho  
 thoruh the forest of Darnantes gan he go ;  
 and whanne thens owt that he was past,  
 To A gret water he cam In hast,  
 the wheche was bothe depe and brod ;  
 there fond he his felawes þat þere Abod,  
 and In non wise Mihten Over pase  
 til he was Comen, swich was here grace,  
 that there Rested hem Everichon  
 to Abyden som passage Over to gon.

and whanne that Iosephe they gonne to se,  
 ful Mochel Ioye Maden that Compene,  
 and Aʒens him they wenten Everichon  
 Al so faste As they Cowde gon.

“ A, sire Iosephe, welcome ʒe be,  
 vs behoueth Conseil to taken Of the  
 whether we scholen this water pase,  
 Owther Abyden here In this place,  
 for here is Nethir schype ne galey  
 that we mown In gon feithfullye ;  
 and this water so depe and perylows Is,  
 that we it ne doren taken I-wys,  
 and owre Maister the Bischope here  
 Abideth ʒowre Comeng with-owten dwere ;  
 And now that ʒe be Comen vs to,  
 Alle We hopen the bettyr Ouer to go.”

“ ʒe, quod Iosephe to hem thanne,  
 I schal ʒow Conseillen Every Manne  
 to knelen A-down vppon his kne,  
 and preie to that lord In Maieste,

Lors se mist ioseph a la uoie  
 si com il auoit fait deuant.

4 et erra tant par ses iournees tous seus,  
 ensi com il quidoit trouuer ses com-  
 paignons,  
 ke auentura (*sic*) l' amena  
 en la forest de darnantes.

8 et aprocha d' une aigue c' on apieloit  
 celice,  
 qui mult estoit perilleuse a passer.  
 Et quant il i fu uenus, il trouua ses  
 compaignons

12 qui illuec estoient uenu  
 pour sauoir se il i porroient trouuer  
 passage.  
 Et quant il voient ioseph,  
 16 si li uont a l' encontre, et li font mult  
 grant ioie.  
 Puis en reuient li pules a ioseph, et li  
 dient tout emplourant,

“ sire,  
 20 ke porrons nous faire  
 de cheste aigue passer.

24 Car nous n' i trouuons ne nef ne galie.  
 Si porrons tost perir  
 se nous nous i metons.”

28

“ Or vous dirai,” fait iosephes,  
 32 “ ke vous feres,  
 Or vous metes tous a nus keustes et a  
 nus genous,  
 et proies le haut maistre

In worschepe Of whom hedir we be gon,  
that he vs socowr wolde senden son,  
and schewen vs here som Tokenenge  
Ouer this water vs forto brynge.”

Thanne thus Anon gonnen they do  
As Iosephe there hadde tawht hem tho,  
and þer Anon they knelede A-down,  
And to God Maden here Orisown,  
‘ Over that water hem to bringe,  
and þer-offen hem to sende som tokenenge.’  
thus In here prei[er]es Abyden they there  
from prime Into Midday Al In fere,  
and Ewere Abyden the sonde Of god Almyht.  
So Atte laste hadden they An In syht,  
that Owt of a lytel busch there beside  
Owt Syen they Comen At that tyde  
A lytel hert that was snow whit,  
a ful faire beste to here delyt,  
& abowtes his Nekke A Chene Of goold  
and with him fowre lyowns gonnen they behold,  
On be-hinde, Anothir him to-fore,  
& on Eche side On, & so ladden him thore;  
and as Cherly þe liowns this hert gonne kepe,  
As the modir the Child lulleth On slepe.  
thanne these bestes Aprochede hem Anon,  
and thoruh the peple these liouns gonne gon,  
with-Owten blemscheng Of Ony Man,  
Anon there Iosephe thowhte than.

whanne the hert þe water say he take,  
and the lyowns him folwed as hire Make,  
thanne seide Iosephe to þe peple Anon,  
“ Seweth 3e me now Everychon,  
And Alle Sawf scholen we be  
that Ouer this watyr will folowen Me.”

par qui commandement vous venistes  
en chest pais,  
36 ke il par sa douche pitie vous conseut,  
et nous doinst aucun signe  
par quoi nous aions hardement de  
nous metre ens.”  
Tout ensi com il le dist, il le fisent.

40 Car il se misent a nus keustes et a  
genous encontre la terre,  
et commencent a prier notre signour  
ke il lor enuoiaist aucune senefianche  
par quoi il peussent passer chele aigue  
44 ki tant est parfonde.

Et quant il orent este en proieres et  
en orisons  
des l'eure de prime iuskes a tierche,  
comme chil qui atendoient ke notre  
sires les uenist reconforter.  
48 Si ne demoura gaires  
qu' il virent issir d' un petit bosket, qui  
estoit asses pres d' aus

.j. chierf qui estoit plus blans ke noif,  
52 et ot entour son col vne kaine d' or.  
Et ot en sa compaignie .iiij. lyons.

.I. par deuant, et .i. par deriere.  
56 et .ij. par d' en coste, de chascune  
part un.  
Si le conduisoient par samblant  
ausi comme li mere fait son enfant.  
Et quant li chiers aprocha du pule  
crestiien,  
60 si s' en passa parmi aus tous, et ausi  
fist chascuns lyons.

Et quant iosephes vit chele meruele,  
64 si dist au pule ki illuec estoit.  
“ Sieues moi tout hardiement. Car  
chesti signe nous a diex enuoiet.”

68

So that the water they Entred Anon,  
 and Alle Sawf Ouer gonne they gon,  
 Al so drye As vppon A Roche Of ston,  
 In so stedfast beleve the weren Echon.  
 thus pasten Alle that Compenye,  
 Except On ful Sekerlye,  
 thorwh verray grace and goddis powere,  
 Faire Al Ouer pasten they there.

Thus pasten they that water Every Man,  
 Except On that hyhte Chanaan ;  
 and this Canaan that was thore,  
 Of Ierusalem he was I-bore,  
 and twelve bretheren hadde he,  
 that with Iosep pasten sikerle.  
 and whanne Ouer that water they weren gon,  
 and parceyved þat here brothir thanne Anon  
 was beleft On the tothir syde,  
 thanne Mochel mone they maden þat tyde,  
 and to Iosephe thanne faste gonne they go,  
 and hertely besowhten Iosephe tho ;  
 “ a, goode sere, that 3e wolden vs telle  
 how this Aventure here befelle,  
 that owre brothir is vs behinde ;  
 how may this be, and be what kynde ? ”

“ wele 3e weten the skele why, ”  
 quod Iosephe to hem Certainly ;  
 “ alle discharged Of synne 3e be,  
 and so nys not he ful sekerle ;  
 wherfore hym behoueth to Abyden there,  
 for with vs myhte he not Comen In non Manere ;  
 and 3if he hadde, I-sonken scholde he,  
 therefore best for him is there to be ;

For ful gilty doth he hym knowe,  
 that he ne myhte not passen forth in this Rowc. ”

Lors se misent en l'aigue apres les  
 bestes,  
 aussi seur comme sour vne roche.

72 Et maintenant qu'il se furent mis, il  
 trouuerent terre a mains de deus  
 keutes en parfont. Si ke s' il furent  
 moillie, che fu mult petit Et lors fu  
 chele terre chemins a trespasser chele  
 aigue qui tant estoit roide et par-  
 fonde.

76 Ensi passerent chele aigne commune-  
 ment,  
 ne mais vns seus qui auoit a non  
 chanaam,

80 neis de la chite de iherusalem,  
 et auoit .xij. freres germainis de pere  
 et de mere, qui tout estoient en chele  
 compaignie,  
 et auoient passe l' aigue auoekes  
 iosephe.

84 Et chil enuinrent a iosephe, et li  
 disent.

88 “ Sire, pour dieu, car nous dites  
 ke che doit  
 ke notre freres est demoures de la.”

92 “ Che vous dirai ie bien,”  
 fait iosephe.  
 “ Entre vous ki chi estes, ki aues l' aigue  
 pasee, estes espurgie des pechies ke vous aues  
 fait de piecha,

96 et il ne s'est pas descargies des siens,  
 par quoi  
 il l' eussent trait au fons si il ne se  
 fust mis auoekes nous.”

- Thanne gonne the bretheren to wepen Echon,  
and to Iosephe they maden Mochel Mon ; 104  
“ ha, goode Sire, how scholen we do,  
that Oure brothir ne myhte Comen vs to,  
for he is [t]here In stronge Contre,  
and fer from his frendes sekerle ; 108  
and he socour hath he Ryht non,  
A, goode Iosep, how scholen we don ?  
And þerto ful fer from his Contre,  
and we his bretheren ben Sikerle, 112  
for hym loven we ful Enterly  
As the flesh and blood of Oure Owne body ;  
therefore, goode Iosephe, for Charite,  
helpeth that Ouer comen weren he ;  
Oþer elles for sorwe we scholen deye,  
certainly, Iosephe, and In feye,  
ʒif that we gon owt of this Contre  
but ʒif that he In Owre feleschepe be.” 120
- Thanne thus wepinge Alle they preide,  
and thus to Iosephe Alle they seide.  
of hem Iosephe hadde gret pyte there,  
For þat Alle good men they were ;  
and ful Of prowessse Ek therto,  
whanne that Ony thing scholde be do.  
thanne seide Iosephe ful Curteislye,  
“ for ʒoure love I schal it don trewelye ;  
and ʒit trowe I bettere that he were,  
& that to vs he Come not here ;  
and be hym more Evel may Comen vs to ;  
Neuertheles ʒoure wylle ʒit wile I do.” 132
- So that to the water Iosephe Aʒen wente  
forto fullen here Entente,  
and vnto the water he gan to go,  
to þe tothir side that he cam fro ; 136
- Lors commenchiereut li frere a  
plourer mult tenrement,  
et disent a iosephe.  
“ Ha, sire, remanra il ensi de la,  
qu' il ne uenra auoekes nous, comment  
puet che estre, ke nous en irons sans lui,  
et il remanra ensi.  
hors de sa terre et de sa nassion.  
Ia est il notre freres, et ames de nous,  
si le deuons mult amer, et chier tenir  
com notre char.  
Sire, pour dieu,  
faites tant ke nous l' aions o nous.  
Car autrement morriens nous de duel  
se nous ne l' auons.”  
A tant se metent as pies iosephe, et  
plourerent mult tenrement  
si qu' il l' en prist mult grant pities.  
Meismement pour chou qu' il estoient  
preudoume viers dieu et vers le siecle.  
Si lor respont tout maintenant  
“ ie ferai tant qu' il uenra outre.  
Mais ie quit qu' il nous auenra maus de sa  
compaignie.  
et miex uenist a nous et a lui qu' il demon-  
rast par de la.” Et chil l' en prient toutes  
uoies qu' il le fache uenir outre, ou autrement  
morroient de duel.  
Et il dist qu' il le fera mult uolentiers,  
puis qu' il en sont si si angoisseus.  
Si enuient maintenant a l' aigue  
ou il estoit passes deuant.

And thanne to Chanaan seide he,  
 “ Now thin Owne levyng here myhtest þou se ;  
 and 3if In as good lif thou haddest I-be  
 As thy brethren Aren Sekerle,  
 thanne haddest þou not beleft here  
 Sekerly, Kanaam, In non Manere.”

thanne took him Iosephe be the hond,  
 and thus seide, As I vndirstond,  
 “ Come On, Chanaan, and sewe thou me,  
 and sawf and seker schalt thou be.”  
 and whanne to the brinke they weren gon,  
 thanne to Iosephe he seide Anon,  
 “ this water it is bothe depe and blak,  
 I ne dar not þer-Onne gon with-Owten lak ;  
 with-Owten A schippe other A galeyne,  
 lest I scholde perschen, Iosephe, In feye.”  
 “ Certes, quod Iosephe to him Ageyn,  
 It nis non wondyr In Certain  
 thowh þou In this water deidest here,  
 Sethen thou Trostest non bettere In Goddis  
 powere ;

Therefore here schal I leven now the,  
 and to thin bretheren gon wile I A3e ;  
 and Merveille þe not thowh þou longe here  
 Abyde,

for here mythest þou dwellen A long tyde,  
 til fischeres here Comen seiling be the,  
 þe Over to bringen ful Certainle.”

Thus In this Maner Iosephe gan forth to  
 pase,  
 And Chanaan lefte stille In that place.  
 whanne his bretheren behelden Iosephe  
 ther,

and sein not here brothir In non Maner,

Si dist a chanaan,  
 “ Chanaan, or te pert ta fois,  
 se tu fuisses si loiaus.  
 140 comme ti frere,  
 tu n’euses este pas daarrains.”

Lors le prent par la main.

144 Et dist.  
 Chanaan, or i parra. vien apres moi.”

Et quant il l’ot mene iuse’ a l’aigue,  
 148 il dist a iosephe.  
 “ Sire, ore poes vous aler seurement.  
 Car ie ne me metroie mie en si par-  
 fonde aigue,

152 ne en aventure de perir, sans nef et  
 sans galie.”  
 “ Chertes,” fait iosephe :

156 “ Si tu ne t’en fies tant en moi et en dieu  
 auant. che n’est pas meruelle. Car tu seis  
 bien ke tu ne fesis piecha chose dont il te  
 seust gre.  
 Ore remain de cha,  
 et ie m’ en irai arriere a tes freres.  
 et ne t’esmaie pas se tu demeures chi.

160 Car ia uenront pescheour par chi,  
 qui te menront outre.”  
 A tant s’ en ala iosephes outre l’aigue.

164 et chanaan remest de la.  
 Et quant si frete

virent qu’ il ne reuenoit pas,

thane grettere morneng gonne they make		si commenchieient .i. duel mult grant.
than Any tyme to forn for hys sake ;	168	Mais chis dues ne lor dura mie mult longement.
but here morneng but lytel while did laste		
Afityr that Iosephe they conne taste,		Car il ne demoura mie grantment
So that with Inne A whille After, sone	172	ke marounier passerent par illuec
A fyschere vppon that water gan gone,		
and whanne that Chanaam Sawh hem ther,		
Anon to hem he clepid from fer,		
And preyde hem In to here schippe forto take	176	qui le misent outre.
him, forto veryen ouer that lake ;		
So that Ouer that water he wente,		
And with his Compemye Mette veramente.		
and whanne his bretherin gonnen him beholde,	180	Si ne veistes onques si grant ioie faire comme si frere fisent quant il le virent. Car il l' amoient de grant amour.
they Maden Ioye ful Many folde,		
for they loveden him ful wel		
as bretheren Owhte Everydel,		
For him lovede they Al so dere		
as bretheren Owhten to loven In fere.	184	Et quant iosephes vit ke chanaam fu oultre, si li dist. " Chanaam : seis tu ke chil ont gaaignie
whanne that Iosephe Chanaam gan se,		
" Chanaam, he seide, welcome ze be ;		
Chanaam, I kan the tellen tydynges.		
they that the hider dide brynges,	188	qui t' ont passe de l' une riue a l' autre. Li fais de toi sera si dolereus,
they weren so wykked In Alle degre		
that Alle Goodnesse from hem doth fle,		
and perto so sorwefully ben they be-gon,		
and that schalt pou sen here Anon ;	192	ke chil qui te quellierent en lor nef en aront si mauuais guerredon qu' il en periront uoiant les iex,
For Alle I-persched they scholen be,		
that Al this peple here schal se ;		
and that schal ben here Gwerdown,		
for here Over bringeng with good resown ;	196	enchore soient il paient et mescreant, et seis tu pour quoi che lor auenra. pour chou qu' il fisent chose qui des- plaisoit a notre signour.
for they ben paynemes Mescreauns,		
therefore hem schal happen ful wondir chauns,		
for they wrowhten Azens Goddis wille,		
hider the to bringe, I sey the tulle ;	200	

and, for his Comandement that they han  
broke,

In strong presoun they scholen ben stoke;  
and hem Alle Swelwen schal the see,  
bothe schippe and Man ful Sekerle,  
and that schalt thou sone beholde  
zif it be soth that I the tolde."

Whanne Iosephe hadde told hem þis talc,  
þer be-gan sorwen with-Owten bale ;  
For so gret A wynd þere Ros Anon,  
and Ouer that water it wente ful son,  
and Made þer-Inne Manye A ful gret wawe,  
so that Ech Ouer Oþer gan Ouerthrawe,  
and dreinte this vessel there Anon,  
so þat persched they weren Echon,  
that Alle Iosepis Meyne þere beheld  
lik as he behyhte hem In that feld.

Whanne they Alle this wondir hadde sein,  
To Iosephe they Comen Anon Certain,  
and seiden, " sere, what scholen we do ?  
Scholen we now Ony ferthere go,  
Oþer scholen we stille Abyden here ?  
3e, Sire, and we Al In fere."

" Into A forest scholen we pase,  
and þere scholen we sen, be goddis grace,  
In what place that Moys is Inne,  
As I behyht 3ow Er that I blygne."

" Sire, quod they, scholen we thanne se  
Moys Owre brothir, where þat he be ?"  
" 3e, quod Iosephe, that scholen 3e  
Mois here sen In Alle degre."

Thanne from that place wenten they Anon,  
and toward the forest of darmandes they gonne  
gon.

Car il ne li plaisoit pas ke tu fuisses  
en no compaignie.  
Et pour chou te laissoit il par de la.  
Et chil qui t'ont passe outre,  
i gaaigneront tant ke l'aigue les as-  
sorbira."

204

Maintenant ke iosephes ot dit cheste  
parole,

208

si leua uns uens et uns orages si  
grans et si merueilleus,

qu'il commença l'aigue a mouoir si mer-  
ueilleusement ke il vous fust auis ke l'aigue  
deust acouñeter et noier tout le pais Et  
212 apres che, si vient vns grant estourbillons, et  
si feri en la nef. et le fist tourner chou desous  
deseure, si k'ele afondra maintenant en tel  
maniere ke on ne vit ainc puis la nef, ne ches  
ki estoient dedens, ains noierent tout

216

ensi com iosephes lor auoit promis. Quant la  
parole fu aueue ensi com ele auoit este dite,  
et chil qui estoient a la riue virent qu'il  
anoient perdue la nef, et cheus qui dedens  
estoient,

si disent a iosephe. " Sire, ke ferons  
nous :

220

demourrons nous chi, ou passerons  
nous outre."

" Nous irons auant," fait iosephes,  
224 " iusch' a chele forest,  
et puis vous mousterrai  
de moys che que ie vous en ai promis.  
Car ie le vous mousterrai ensi com ie  
le vous pourrai moustrer.

228

Et lors s'en alerent  
en la forest de darnantes.

232



- Thanne Aleyn that Fyschere Clepid was,  
 and Bron and Peers In that plas,  
 and faste to Iosephe gonne they gon,  
 And pere to him seiden thus Son,  
 "Sire, telleth vs for Charite  
 what signefiaunce pat this May be,  
 Of this hert and fowre lyowns  
 pat thus here wenten With-Owten distroc-  
 tiouns."  
 236
- "Sires, quod Iosephe to hem thanne,  
 I schal 3ow tellen As pat I Canne :  
 It is Of God the signefiaunce,  
 that to his disciples will maken demon-  
 straunce  
 244
- For 3e that In Synne hauen be,  
 and forsaken It Certainle,  
 and here ben I-Comen to A newe kende ;  
 what I schal now sein, take 3e In Mende,  
 why that In An hert he gan him schewe ;  
 vndirstondeth my Resouns vppon A rewe.  
 248
- "Of an hert the kynde Evere It is  
 From Age to 3outh to tornen I-wis :  
 Ryht so dyde Iesu Crist ;  
 From deth Aros, As 3e wel wylt,  
 that Is God and verray prophete,  
 that On the Cros his lyf dyde lete.  
 252
- and be his whitnesse, vndirstondeth 3e  
 his Modris and his virgynyte,  
 whiche non Of hem Entachched was  
 with non Maner Synne In non plas.  
 256
- and be his Chayne vndirstondeth 3e,  
 that signefieth hmylyte.  
 260
- "and be þe fowre bestes In his Compenye  
 the fowre Evangelistes signefyen sekerlye ;  
 264

Mais entre alain  
 et pierron  
 vinrent a iosephe,  
 et li proierent,  
 ' ke s' il le pooit faire, qu' il lor desist

ke li blans chers et li .iiij. lyon.  
 senefient.'

" Ha, sire, fait il,

ch'est vne senefianche del haut maistre  
 qui ensi se demoustrer aucune fois a  
 ses menistres.

Et nepourquant, asses legierement  
 poes sauoir ke il se doit bien demou-  
 strer en samblanche de chierf,  
 si vous dirai par quel raison.

Li chiers, che saues vous bien, si se rauouenist  
 quant il est vieus, en laissant son quir et son  
 poil, et vient de velleche en ioueneche.  
 Ch'est ausi comme de mort a vie.

Ihesu cris, li benois prophetes,  
 reuint de mort a vie,  
 quant il laissa [sur] la beneoite crois la char  
 qu'il prist en la beneoite virge marie.  
 Et pour chou ke en chelui signour n'ot  
 onques take de pechie : nous aparut il en  
 guise de chierf blanc sans take.  
 Car par la blancheur dont il estoit couners,  
 deues vous entendre  
 virginite, qui dedens lui fu herhergie si  
 hautement,  
 ke onques en lui n'ot

take de luxure.

Par la caine qu' il auoit au col,  
 deues vous entendre humilite.

Par les .iiij. bestes qui compaignie li  
 faisoient,

deues vous entendre les .iiij. ewangelistes, les  
 boines eureses persones

- that Alle his werkis wreten Echon,  
and Of his blessid Miracles Manyon  
that here Amonges vs wrowhte he,  
As thowh A dedly man he hadde be.
- “Thus be the white hert vndirstonde 3e  
Crist In his holy virginite ;  
and be the fowre bestes Also  
the fowre Evangelyes þat with him gonnen go, 272  
that these Ouer this water Owre Condyt hath be,  
As Openly here Alle Mown 3e se.  
and as blessedly As he aperith to vs here,  
As Angerly schal he In Anothir Manere  
To tweyne persones In tyme Comenge,  
be Arthures day that schal be kynge.  
and whiche two that they scholde be,—  
On schal ben lawncelot ful sekerle ;  
And the tothir, Mordret schal ben his Name,  
that schal ben A man Of a wondirful fame ;  
And Into that tyme In Certain  
In this Semblance Aperen will be not Ageyn.” 284
- Thus As they wenten forth Talkynge,  
Into þe forest of Darnautes began hem brynge ;  
and whanne with-Inne that they hadden gon  
The space Of two Miles there Anon,  
and Iosephe that Algates wente to fore,  
Into A weye he tornede thore,  
and him they Seweden Everichon  
Al so faste As they Cowde Gon,  
Tyl they Comen In to A gret Valey  
where As A gret hows syen they.  
And Whanne they Comen to that Entre,  
Al Open the gate pere fownden he ;  
but Nethir Man ne womman syen they non  
that In wolden hem letten forto gon.
- qui misent en escrit partie des oeures  
ihesu crist
- ke il fist tant com il fu en chest siecle  
hom morteus.
- 268 Ensi deues vous entendre ihesu crist  
par le chief, et par la blanchour vir-  
ginite, et par la chaine humilite.  
Et par les .iiij. bestes  
les .iiij. ewangelistes.  
Et par cheste raison deues vous sauoir ke a  
nous conduire outre l' aigue, vint ihesu crist  
uestus de signe de virginite et d' umilite,  
dont vous deues auoir grant ioie, quant si  
haut conduiseur aues eu.  
Et enchore vous dirai iou vne autr [sic.]  
276 chose mult merueilleuse, dont vous  
vous deues mult esioir. Car tout ausi  
com notre sires vous est pour<sup>1</sup> votre  
boineurete aparus en tel fourme: tout  
ausi aparra il par tans a .i. roi ki  
sera apieles artus, et a .ij. caitis dont  
280 li uns ara a non mordres, et li autres  
laucelos. A ches .ij. s' aparra il en  
tel fourme. [1 MS. p.]
- Ne deuant a chel tans ne se demoustrera mais  
notre sires en antel samblanche : mais lors  
sans faille demoustrera il as pecheours, ausi  
com vous l' aues lui veu.”  
Tant ont ale ensamble parlant de cheste  
chese,  
qu' il vinrent en la forest de darnantes.  
Et quant il furent entre entr' eus ens,  
288 et il orent erre .ij. lieues :  
Iosephes, qui deuant aloit,  
tourna hors del chemin,  
et li autre le sieuient.
- 292 Et il erra tant qu' il en vint en vne  
valee mult grant,  
ou il auoit vne maison fort et riche.  
Et nepourquant ele n' estoit mie trop  
deffensible.
- 296 Et il trouuerent la porte ouuerte, et  
entrerent ens,  
si n' i trouuerent home ne feme laiens  
qui lor contredesist l' entree ne l' issue.

thanne forth Iosephe Innere wente,  
 And Al his Compenye veramente,  
 And In to An halle he gan gon,  
 pere him they foleweden Everichon.  
 thanne A gret fyr syen they there,  
 that As briht brende And as Clere  
 thowh Alle the bussches pere In Erthe hadde be  
 vppon A fyr I-set ful Sekerle.

And whanne this fyr that they Sye,  
 Thanne Axeden þei Iosephe In hye  
 ‘ what myhte signefie that ilke fyre.’  
 thus sone A vois thanne gonnen they here,  
 and so lowde it gan to Crye  
 that Alle they it herden Sekerlye,  
 “ holy fadyr Iosephe, Goddis knyht,  
 Fulild with the Grace Of god Almyht,  
 that thou woldist Onlyche preyen for me  
 To that good lord In Maieste,  
 Myn Angwisch that he wolde Aslake,  
 whiche I Am more worthy to take ;  
 but 3it þat he wolde Of his Mercye  
 My peyne to Aleggen In som partye.”  
 and the voys þat there thus spak,  
 Owt Of þe fer it Cam with-Owten lak.

thanne seide Iosephe, “ fain wold I preye  
 3if I wiste my lord not forto Anoye.”  
 “ A, quod the vois, In Alle wyse  
 For me þat 3e wolde preien In 3oure Gyse ;  
 & be 3oure preiere my peyne I-legged schal be,  
 thus troste I, Iosephe, Certainle.

“ Do me to wetene,” quod Iosephe Ageyn,  
 “ whethir þou schole to blisse Oþer to peyn,  
 Owþer Ewere Mercy that þou hopest to have  
 Of thy Creatour that may the Save.”

Et quant il furent ens, si trouerent  
 l’ estre mult biel, s’ il ne fust deceus.  
 300  
 Et iosephes les maine en vne sale par  
 terre.  
 Et quant il sont ens entre,  
 il uoient vn fu grant et merueilleus,  
 qui ardoit ausi cler et ausi angois-  
 sement  
 304  
 comme se toute la bouche del monde  
 fust dedens mise.  
 Quant il virrent che fu,  
 si demanderent a iosephe  
 308  
 ke che pooit estre.  
 Et en che ke il li demanderent, il  
 oirent vne vois,  
 ki dist si haut  
 312  
 ke tout l’ oirent.  
 “ Iosephes, sains hom, boineuree chose,  
 prie le haut maistre qui tu siers nuit  
 et iour,  
 316  
 ke il cheste angoisse que iou seuffre,  
 si grant ke cuers morteus ne le por-  
 roit pas souffrir.  
 320  
 me fache .i. peu alegier, si ke m’ an-  
 goisse en soit maindre.”  
 Et chele uois qui chele parole ot dite,  
 fu sans faille del fu issue.  
 “ Iou en proiaisse a notre signour  
 mult uolentiers  
 324  
 se ie ne l’ en quidaisse courechier.”  
 “ Ha, fait la uois, iosephe,  
 ie te prie ke tu en pries.  
 Car ie sai bien ke ma paine en sera  
 alegie.”  
 328  
 “ Or nous fai entendant,” fait iosephes,  
 “ comment il t’ est, et se tu i es peris  
 ou sauues,  
 et se tu trouueras iamais merchi  
 332  
 enuers ton creatour.”

- “ I ne have not don so gret Trespas  
 that I ne hope to haue bothe Mercy and gras :  
 For his Mercy, so gret It is  
 to Alle tho that don Amys,  
 and they repenten hem of his Misdede,  
 Anon to Mercy he wele hem lede.  
 but now knowe I wel that thilke same se  
 that I Inne sat be presomtweste,  
 It Is that same seye to mene  
 wher as God to his disciples Made his Sene ;  
 And I As A fals Synnere  
 And dedlich man wolde sitten there ;  
 wherefore On Me God took venjaunce  
 for myn desir & myn Mischaunce,  
 how from the table þat I was left,  
 And with Ministres Of helle from 3ow Reft,  
 that streyht with hem I scholde han gon  
 Into here depe donioun Anon.  
 “ And whanne they Comen Ouer this forest,  
 happede An holy man Is here be west,  
 An holy Ermyt, & A Religious,  
 As he walkede Owt Of his hous,—  
 and xxxij wynter Ermyt here hath he be,  
 A ful holy man In Alle degre.  
 And whanne he sawh hem me so bere,  
 Anon hem Alle he Coniowrede there  
 so that here they leten Me falle,  
 so faste th'ermyt On hem gan Calle,  
 and seide, ‘leve 3e this Man that 3e here bere,  
 For Ouer him haven 3e non powere ;  
 For he ne hath not 3it so Mochel Misdo  
 To Endeles peyne forto go.  
 For 3it Mercy schal he have,  
 And his Sowle schal 3it be save.’
- “ Chertes, fait la uois, iou n'ai mie  
 tant mesfait ke ie ne truisse merchi,  
 si com ie croi.  
 Car la misericorde del haut meistre  
 est si grans  
 ke li pechieres  
 336
- troeue legierement merchi.  
 Mais iou mesfis trop  
 340 quant iou m'asis el lieu qui n'estoit  
 a moi ue a home mortel otroies,  
 mais proprement esperiteus.  
 Et par l'outrage ke ie i fis  
 344 de moi asseoir :  
 fu de moi si grans uenianche prise  
 uoiant vos iex  
 348 par les mains as menistres d'infer  
 qui maintenant en lor tenebres  
 m'aloient ruant,  
 li vns as autres,  
 tant qu'il vinrent en mi cheste forest,  
 352 et passoient par deuant .i. home  
 religieux de sainte vie.  
 356 qui auoit en hermitaige este .xxxii.  
 ans en cheste forest meisme.  
 360 Quant il vit che qu'il m'emportoient,  
 si les coniura tant qu'il s'aresterent,  
 et misent ius chi endroit ou ie sui ore.  
 Et li pseudom vint maintenant deuant  
 aus,  
 et si lor dist. “ Laissies,  
 vous n'i aues droit. Car il n'est mie  
 uotres.  
 Ne il n'a mie tant mesfait  
 364 qu'il doie estre perdu a tous iours.  
 ains trouuerera enchoire merchi et  
 pardon.

- but this same fyr belefte with Me  
 In signefiaunce Of lecherye, As 3e mown se ; 368  
 and thus schal Abyden here  
 tyl there Come A knyht Of gret powere,  
 That the Aventures Of the seint Graal  
 To an Ende schal he bringen Al ; 372  
 and hider fortvne schal bringen him to Me,  
 This Merveille here that he schal se ;  
 and be the helpe Of that holy knyht  
 Owt Of this fyr he schal be dyht. 376  
 And thus the Good man here me tolde,  
 For In that place Sitten I wolde.  
 whanne þe Enemyes herden him so speke,  
 Anon faste from Me gonnen they to Reke, 380  
 and leften me thus In this degre  
 In the same Manere As 3e Mown se.”  
 Thanne bespak Alein the Gros Anon,  
 to him that In the fyr was thus son,  
 and thus seide, & In this Manere,  
 To him þat In the fyr was there :  
 “ What Art thou that I there Se ?  
 whethir Man Oper womman, telle þou me,  
 that the Certain Myhte I knowe  
 Of Alle this thing vpon A rowe.”  
 “ Ha ! Ha ! Aleyn, quod thanne the voys,  
 I am thy Nygh Cosin that is here, Moys,  
 That here In this fyr doth brenne  
 For the Sege that I sat Inne,  
 As 3e Alle gonnen there Se ;  
 there-fore this peyne is dyht to me ;  
 and þerfore, Aleyn Cosin, I preye to þe  
 that thou wost to God preyen for Me,  
 for I knowe wel that 3owre preyere  
 Of God schal be herd, As lef and dere.” 400
- Mais che qu' il a mesfait, espanira il  
 en tel maniere  
 qu' il en sera en fu  
 iusc' a tant ke li boines chivalers  
 uendra,  
 qui metra a fin les auentures de la  
 graut bertaigne.  
 Mais lors sans faille quant il j uendra,  
 pour chou qu' il ara este sans pechie  
 de luxure de char, et sans take de  
 pechie, faura li fus qui iusc' a dont  
 ara dure, et trouera lors merchi et  
 pardon de son mesfait.”  
 Ensi dist li preudom de moys,  
 et de la paine ke ie doi souffrir pour  
 le mesfait du seige.  
 Et ensi me laisserent chil anemi. Mais il  
 fisent si grant anui a cheus qui chaiens  
 estoient, qui les estranlerent et ochisent, car  
 il erent paien.  
 Et iou remes chaiens  
 en tel destreche com vous poes ueoir”  
 Lors parla alains li gros  
 384 a chelui qui ensi parloit.  
 “ Os tu chose,  
 388  
 pour chou ke iou en soie plus cher-  
 tains, di moi ku tu ies. Car ie te  
 desir mult a counoistre.”  
 “ Ha: alain  
 392 ia sui iou tes parens prochains,  
 ki,  
 pour le mesfait ke ie fis iadis,  
 396 sui chi en chest fu ardant.  
 Si te pri  
 ke tu pries au haut maistrek' il m' aliege  
 vne parti de ma dolour ou iou sui.  
 Et ie croi, se tu le requiers,  
 400 qu' il en oira uolentiers ta priere.”

Whanne that Symen herde this word,  
that faste be Iosephe thanne there stood,  
with a lowd vois he he gan to Crye,  
and hym Axede there An hye,  
“ Art thou Moys that Art here,  
that lyst & brenst here In this fere.”

“ that I am, fadyr, Sekerly,  
and 3it wers hadde comen to my body  
Ne hadde the holy preiere ne be  
Of an holy Ermyt ful Sekerle ;  
and thus fadyr Symen with-Owten les  
To peyne hadde I gon Endles.  
thus to 3ow And to Chanaan now I seye,  
hens forward þe bettere to ben In feye ;  
For wete 3e wel that be Synne  
and 3e greven Owre lord there-Inne,  
In Grettepeyne scholen 3e dwelle  
thanne I here fele In flesch Oper felle.”

“ Sone Moys, quod Symen tho,  
In what Manere now may I do  
from peyne me to kepen In al degre ?”  
“ Fadyr Symen, I schal tellen the :  
with 3ow han 3e A bodyly leche,  
that Alle goodnesse he will 3ow teche ;  
with 3ow han 3e that holy Bischope  
that may 3ow Clensen from tayl to toppe ;  
And 3e wele werken After his lore,  
Of peyne ne sorwe felen 3e neuere More.”

In this Manere Whiles they gonne talke,  
Iosephe and Aleyn forth gonnen walke,  
and setten hem down vpon here kne,  
and preiden to god In Maieste  
‘ For Moys that was In peyne and wo,  
Forto Aslaken somme Of tho ;

Quant symeu,  
qui de les iosephe estoit, oi cheste  
requeste de moys,  
si s’escriva a hautes voies.

404

“ Moys, estes vous chou  
qui souffres cheste grant angoisse.”

408

“ Peres,” fait il, “ che sui iou uoirement.  
Et enchore fuisse iou plus es tenebreuses  
maisons d’infer. Et mis i fuisse,  
se ne fust li hermites qui me ieta des  
mains as anemis.

412

Si fuisse perdurablement dampnes, se  
ne fust la proiere del saint home.  
Si di cheste chose a uous et a chanaam,  
pour chou ke vous vous gardes miex  
ke ie ne fis.

416

Car bien sachiez, ke d’errer contre  
notre signour

porres vous chaoir en grignour tour-  
ment  
ke ie ne sui.”

420

“ Fiex moys,” fait symeu,  
“ comment me porroie iou garder.  
Car en cheste dolour ne vauroie iou  
en nule maniere estre.”

424

“ Peres,” dist moys,  
“ vous aues auoec vous le mire.  
qui vous deliuerra de perir mortel,

428

se vous le crees,  
il vous deliuerra de toutes douleurs.”  
Endementiers qu’il parloient en tel  
maniere, entre le pere et le fil :  
li ueskes iosephes  
se fu mis a nus keustes et a nus  
genous, entre lui et alain,  
pour faire orison a notre signour,  
‘ que il, par sa douche pitie,  
deliuraist moys en aucune maniere  
de cheste dolour,

432

And that he wolde, for his gret pite,  
 his peyne Aleggen, And it wolde be.'  
 and whiles they maden here preiere,  
 they syen from hevene how it Cam pere  
 In semblaunce Of Ryht A gret Reyn,  
 and Into the fer it discended ful pleyn ;  
 and a gret partye there-Offen it qweynte,  
 and halfendel the flawme fully Asteynte.

And whanne that this thus was I-do,  
 A ful lowd voys Sette vp Moys tho  
 that Alle the Compene it Myhte it here,  
 And thus there seide In his Manere,  
 " Ha ! Iosephe, Resten Mown 3e  
 Of 3oure preyeris now sekerle,  
 for 3e han don Me A gret leigunce  
 Of my peynes with-Owten dowtaunce.  
 God 3ow qwyte, there I ne may,  
 My peynes han 3e gretly lissid this day ;  
 For now, me thinketh, gon Is my peyne  
 thorwh 3owre goode preyeris In Certayne."  
 thanne there-Offen Iosephe Glad was tho  
 that his peynes weren Aslaked so.

Thanne spak Symen to his sone ther,  
 " Sone Moys, how seist thou Of this fer ?  
 schal it with the longe Endure ?"  
 " Not so longe, Fadir, I the Ensure,  
 as I am worthy hit forto have ;  
 For I troste to god he wil me save  
 For mere (?) his pite and his Mercy  
 Evere lasting scholde it ben trewly ;  
 but Of his Mercy And Of his pyte  
 3it Oþerwise hath he Ordeyned for me,  
 and this Sorwe An Ende to brynge  
 thorwh an holy knyhtes Comenge,

436 ou alegaist.'  
 Et en che qu'il estoient en cheste  
 orison,  
 il virrent [ke] par deuers le chiel de-  
 scendi vne samblanche de pluie,

440 et chai dedens le fu :  
 Et tout maintenant estaint vne grant  
 partie du fu.

Et quant cheste chose fu auenee,  
 444 moys s'escria si hautement  
 ke tout le peurent oir.

" Ha, iosephe, or vous poes vous  
 448 cesser quant il uous plaira.  
 Car ma douleur est a double alegie.

Diex vous a aconduit cheste part a  
 boine eure a mon oes.  
 452 Car ie sentoie toutes les dolors ke  
 cuers morteus peust souffrir,  
 et la, dieu merchi, il m'est auis ke  
 m'angoisse est falie."

Et iosephes li dist, ' ke che li est mult  
 biel  
 456 quant il a trouue aucune remede.'  
 Lors le commencha symeu a apieler,  
 et li demanda ' com bien chis fus  
 porroit durer :'

460 " Peres," dist il, " ne durra mie a  
 tous iours,  
 ne tant com iou ai deserui.

464

468 Car al eure ke diex amenra chi le  
 boin chiualer

hos Name schal be Clepid Galaas, galaad,  
 here me schal visiten In this plas,  
 and the Aventures Of þe saint Graal, chelui qui a fin metra les auentures  
 To An Ende bringen he schal; 472 del saint graal,  
 and Alle the Aventures Of grete breteyne et achieuera les auentures de la grant  
 In him schal ben Ended In Certeyne. bertaigne:  
 and thanne slaken schal my dolour dont faura chis fus.  
 That I am Inne here In this Owr." 476 Et vous, sire," fait il a iosephe,  
 thanne thus to Iosephe there spak he,  
 " A, goode holy Iosephe, for Charite  
 Abydeth 3e non lengere In this place, " ne demoures pas chi longement.  
 but Abowtes this Contre faste 3e pace, 480 Il vous est mestiers d' aler  
 and precheth the name Of the Crucyfye, preechant aual le pais .  
 for it is ful gret Nede trewelye;  
 For Al Abowtes In this Contre  
 but fals Mescreauntes pere ne be. 484 car il i a  
 Now go 3e forth this ilke tyde, le plus desloiale gent que vous onques  
 and In this place moste I Abyde veistes.  
 Tyl that be that holy Mannes bownte ales vous ent en la garde notre signour ihesu  
 Al this fyr Onlich Asteynt here be." 488 crist, qui vous conduie en quel lieu ke vous  
 thanne parted Iosephe thens Anon, soies. Et iou remanrai chi  
 and his Compenye with him gonnen gon; iusc'a tant ke chil sera uenus  
 and Mois there beleft stille, 488 par qui bonte chis fus estaindera."  
 and they forth wente be goddis wille A tant s' en parti iosephes  
 Al that day and Al that Nyht. entre lui et sa compaignie,  
 and On the Morwen, whiles it was lyht, et laisserient moys el fu.  
 Owt Of þe forest gonnon they gon, 492 et errerent toute lor iournee,  
 and into scotland Entred Anon; et l'endemain ausi  
 and 3it thowh scotland that it were, ains qu'il ississent de la forest de  
 It nas so Cald but for On Manere, darnantes.  
 but for the kyng Elcose yclepyd he Was, 496 Et lors entrerent el roiaume des  
 Whedir that they Entrede, and Into whiche plas; 500 escotois.  
 and thike Nyht Alle I-herberwed they were Mais il n' estoit mie ensi apieles, pour  
 In A ful gret pleyln forsothe there. che que che fust la terre d' escoche.  
 Mais pour chou ke li sires ot non  
 escos.  
 Et furent herbergie  
 en vne plaine mult grant et mult biele.



- and whanne to soper that they weren set,  
with Alle delicasyes they weren Replet ; 504  
Of what Manere thing that herte wolde Crave,  
Anon Rediliche they it there haue ;  
So that it is Merveil forto knowe  
how þat Alle fulfild weren they vppon A rowe, 508  
—Except Chanaan & Symen,  
hem lakkede grace Amonges Oper Men :—  
So that thorwh þe holy vessel  
Repleinsched weren they neuere A del, 512  
that so In desese was here Abydyng  
two dayes And two Nyht with-Owten lesynge.  
And whanne they Sien that they ne were  
Not worthy here feleschepe to Entren there, 516  
So with-Inne hem self gonnen they Seye  
with vegerous herte and gret Envyne,  
and spoken Of here mysaventure  
“ It Cometh not be vs, I the Enswre, 520  
but for Oure fadris Gilte to-fore,  
That semede Cristene, & weren not thore ;  
there-fore for vs that Olde now be,  
Falleth the veniaunce ful Sekerle.” 524  
“ In feith Anon, quod Symen thanne,  
Peers that halt him so holy A manne  
Evere to God In Semblaunce,  
3it haue I lengere with-Owten variaunce— 528  
thowh that he my Cosin be,  
and Iosephis Also sekerle,  
3it hath he nowhere travailled so ferre  
As I haue don In Alle Manere ; 532  
Neþer neuere for god so moche dide he  
As that I have don now sekerle,  
and so trowe I that Al his Synne  
vppon me is beleft, boþe more & Mynne ; 536
- Si lor auint ensi com il furent assis  
au souper,  
il furent raempli de toutes les viandes  
ke cuers d'ome porroit penser :
- fors seulement doi.  
Mais chil doi n'orent rien de la grasce  
del saint vaissiel. Che fu symeu et  
chanaam.
- Ichil doi eurent grant mesaise  
.ij. iours entiers.  
Et quant il virent qu'il n'ot ame en  
lor compaignie  
qui ne fust plus boneuree ke il n'est-  
oient,  
si en furent mult dolant,
- et disent ' ke chele mescheanche qui  
lor vient,  
n'est mie pour eus,  
mais pour lor fiex.'
- “ Par foi,” fait symeu, “ ie sai bien  
ke pierres, ki est mes cousins, et qui  
fait samblant de seruir son creatour,
- n'est pas tant travaillies en chest siecle  
com ie sui.  
Ne tant n'a pas doune pour dieu  
com iou a (*sic*) fait.  
Si quid ke li pechie  
sont retourne de lui sour moi,

So that trostily I beleve forsothe  
that God for my gilte nys not wrothe."

" Now Certes, quod Chanaan tho,  
with my bretheryn it fareth Ryht so ; 540  
for here synne that thei diden here  
Oure bischoppe myht not sewen In non Manere,  
So weren they guilty, and to blame,  
So vppon me falleth the schame ; 544  
there-fore that 3e wolden Conseillen me  
what I schal don In Ony degre."

" Certes, quod Symen, wile 3e now se,  
vppon my Cosin peers avenged schal I be 548  
Er to-Morwe that it be pryme,  
that it schal be thowhte On A ful long tyme ;  
bothe here and Ellis where  
It schal be thowhte On In Many Manere." 552

" And I forsothe, quod Chanaan tho,  
with my bretheren the same schal I do ;  
For tyl that I have so I-wrowht,  
Of þe Seint Graal Gete I nowht, 556  
nether non Maner Of Sustenaunce  
tyl on hem þat I haue wrowht veniaunce."

Thus to-Gederis wrowhten they two,  
whiche tornede hem After to mochel wo ; 560  
For In Wanhope weren they falle,  
and Exempt from graces Alle  
Othirwise thanne they weren wont :  
thus it fyl hem In Every point ; 564  
for they gonnen werken so gret wreche  
that Alle the world þere-Offen hadde speche,  
and schal Into domesday,  
Of here Felonyes Men scholen say. 568

At Even Whanne logged Alle they were  
In A gret Medwe besides there,

et bien sai ke par mon mesfait ne me  
sont mie li bien del saint uaissiel fali.  
Ne par mon fourfait ne s'est pas notre  
sires courechies a moi :"

" Chertes," dist chanaan  
" che croi iou bien. Autrestel di iou  
de mes freres,  
qu' il sont si desloial  
ke en nule maniere ne deuerioient il  
sietur notre eueske ne sa compaignie.  
Si vous di, ke par la desloiaute d' aus  
me heit notre sires. 544

Or si me dites  
ke iou en porrai faire."

" Chertes," fait symeu, " ie ne sai,  
mais de pierron men cousin me uen-  
gerai iou si bien  
ains demain prime,  
qu' il en sera parle  
chi et ailleurs." 548

" Et iou, chertes," fait chanaan,  
" se iou n'en fai tant de mes freres  
qu' il en soit parle a tous iours :  
ie ne uoel ke iamais  
li sans graaus  
me doinst soustenanche." 556

Ensi

560  
chairent chil en desesperanche, quant  
il virent ke notre sires ne se melloit  
mie d' aus a maintenir lor vies, si com  
il auoit fait. deuant.

564  
Dont il fisent puis si grant desloiaute  
ke tous li siecles le seut,

568  
et en parlera on tant com il siecles  
durra. Si deuisse l'estoire quels  
desloiaute che fu, et com-bien ele fu  
graus.  
Av soir quant il furent couchie  
en vue prairie grande et biele.

Chanaam, In whom the devel Entred was,  
 Of his felonye Remembred In that plas.  
 he took his swerd bothe scharpe & kene,  
 and be þe Mone lyht þat schon so schene  
 he Aspide where his bretheren lay,  
 Alle xij, Sekerly and In fay.  
 and whanne that he sawh hem liggen so,  
 previliche to hem thanne gan he go,  
 and drowh Owt his swerd thus son,  
 and his Owne brothir he slowh Anon,  
 that so from On to Anothir  
 he slowh Alle .xij. In þat fothir;  
 and whanne he say that ded they were  
 alle xij, he lefte hem lyggeng there,  
 And wente forth thanne In his weye  
 Symen to seken Certainlye ;  
 and whanne he hadde him I-fownde,  
 Of his dede he tolde him that stownde.  
 " Now hauen 3e wrowht, quod symen tho,  
 lik As I Myself wyle now do ;  
 For Of Peers so schal I venged be  
 that is My Cosin ful Sikerle.  
 Abyde me now here, quod Symen tho,  
 Tyl thal A3en I come the to."  
 " thou schalt me fynde, quod Chanaam thanne,  
 vndir this Figge tre for Ony Manne."  
 thanne wente Symen forth his way  
 Into þe place þere Iosephe lay ;  
 For ful wel Supposede he  
 that faste be him peers scholde be :  
 and in his hond he bar A knyf  
 þerwith to Reven peers his lyf,  
 the wheche Envemyned was In that plas;  
 the blad A foote long it was,

Chanaam, en qui li anemis estoit el  
 cors entres,  
 572 n'ot pas oublie la felonie qui li  
 estoit el cors entree,  
 ains prist s'espee, qui mult estoit  
 trenchans,  
 et vint la u si  
 576 .xij. frere dormoient,  
 et en feri si durement le premier  
 580 qu'il li fist le teste uoler.  
 et apres les coumencha tous a ochire  
 de renc en renc si outrement  
 ke de tout les .xij. n' en remest .j.  
 tout seul vif.  
 Quant il vit qu' il les eut tous mors,  
 584 si les laissa tous illuec,  
 et vint la u il quida  
 symeu trouuer,  
 588 et li conta tout ensi com il ot ouure.  
 " voire," fait symeu, " ore aues vous  
 fait  
 a mon talent.  
 Or vous creant iou ke de pirron mon  
 592 cousin ferai iou autrestel."  
 " Et vous me troueres," fait chanaam,  
 596 " desour chel figier," si li moustre en  
 mi les cans.  
 Et symeu vient  
 la u iosephes estoit,  
 Car il pensoit bien  
 600 ke pres de lui estoit pierres.  
 Et il portoit en sa main .j. grant  
 coutiel achere,  
 604 dont la lumiele auoit plain pie de lonc.

so that knyf was forto dowte  
 For two skelis Al Abowte,—  
 the ton was for the Envemynenge,  
 þe toper for scharpnesse with-Owten levenge. 608

Whanne Symen was Comen þere peers lay,  
 and verrayly In þat Compenye him say,  
 Anon he lefte there vppe his knyf  
 him to han Slayn with-Owten stryf;  
 but At that tyme hadde he non powere,  
 what for drede and what for fere;  
 but Into the Brest there he him smot  
 that ful sore In his body there bot. 612

For it ne was not Goddis wille  
 that so falsly he scholde him spille;  
 So that thorwh the scholdere it Cam thore  
 A large handful and wel More.  
 and whanne pers felte Al this  
 that so was hvrt with-Owten Mys,  
 Anon ful lowde he gan to Crye  
 “Ha! help, God, for now I deye.” 616

thanne wook the peple Ryht Anon,  
 And to Peers þere gonne they gon,  
 And Axeden him ho hadde so I-do,  
 And he seide “Symen,” and no Mo.  
 So symen tooken they In that stede,  
 and to-foren Iosephe gonnen him lede,  
 and Axeden Iosephe what they scholden do  
 that In this Manere Peers dyde Slo.  
 And whiles Of this that they gonne speke,  
 A ful gret Compenye Cam there Reke  
 that þe xij bretheryn hadden I-fownde,  
 The Whiche Weren slayn In that StoWnde;  
 and so gret deel they maden Certainle  
 as thowh Al the world to-forn hem ded hadde be. 620

Si fait mult teus coutiaus a redouter.

Quant symen fu uenus la u pierres se  
 dormoit :

si hauche le coutiel,  
 612 et l'en quida ferir parmi le cors.  
 Mais il auint, pour le sauement  
 pierron,  
 ou pour chou ke notre sires ne uoloit  
 pas qu'il mourust en tel maniere,  
 ke quant il dut ferir, si fali de ferir  
 616 pierron en mi le pis.

Mais en l'espaule le feri si durement  
 qu'il li bouta le coutiel iusch'a le  
 620 manche.

Quant pierres se senti  
 naures en tel maniere,  
 si s'escria, et dist.

624 “Ha, mors sui.”

Et li autre s'esuillierent tout,  
 si salirent sus tout maintenant Et  
 quant il virrent pierrons si durement  
 naure, si li demanderent tout en  
 plourent, ‘qui chou li auoit fait.’

628 Et il dist, “symen”  
 Lors prenent simeu,

et le mainent deuant iosephe,  
 et li dient. “sire, ke ferons nous de  
 chest houme  
 632 qui pierron a mort.”

Et en che qu'il disoient cheste parole,  
 il oirent vne grant noise et .i. grant  
 cri, et meruilleus.  
 Car chil qui orent trouue les .xij. freres

636 mors,  
 faisoient si grant duel  
 comme si il ueissent tout le monde  
 mort deuant eus.

And whanne that Bron Sawh this Syht,  
 To Iosephe he wente Anon Ryht  
 Ful sore wepenge, and Makyng Mone,  
 "Sire, he seide, Cometh with me Anone,  
 and 3e scholen sen the Rewfullest syht  
 that Evere 3e syen, I schal 3ow plyht,  
 Of the xij bretheren Of Chanaan  
 that here lyn Slayn, Every Man ;  
 and I ne wot ho hath it I-do,  
 where-fore, Sire, myn herte is wo."

Whanne Iosephe thus him speke herde,  
 As A woful man thanne he ferde,  
 and thedirward wente he ful sone  
 to sen what thing þat pere was done.  
 whanne Into þat place he was Comen there  
 As Alle these xij bretheren ded they were,  
 thanne thus gan he to seyn,  
 "Ha ! thou enemy, Of falsnesse ful pleyn,  
 why hast þou thus here now wrowht  
 with goddis peple that Gylted the nowht ?  
 A, Mercy, lord, ful Evel haue I do to the  
 Of thike peple that thou be-took me,  
 that thus falsly here ben ded !  
 A, goode lord, Mercy now In this steed !"

thanne comanded he Symen Anon pere  
 to-forn him Comen In Ony Manere :  
 "Symen, quod Iosephe, ho hath this do ?"  
 thanne Anon Answerid symen tho,  
 "Chanaam, here brothir, hath hem sleyn,  
 I sey now, sire Iosephe, In Certayn."  
 "Where is he, quod Iosep thanne,  
 that Ilke false Cursede Manne ?"  
 "Sire, he seide, vndir 3one figge tre  
 pere wolde, he seide, Abyden Me."

Et quant bron vit les .xij. freres ochis.  
 640 Il vient a iosephe,  
 et li dist tout en plourant.  
 "sire, uenes  
 veoir  
 644 les .xij. freres chanam  
 qui gisent mort, et sont ochis,  
 ne sai [par] quele auenture."  
 648 Quant iosephes entent cheste parole,  
 si en fu tous esbahis,  
 et en ua chele part,  
 652 et les uoit iesir,  
 tous estendus et tous sanglens,  
 si dist.  
 656 "Ha : anemis, tant sont ti agait felon  
 et cruel.  
 Ha diex, tant me sui mauuagement  
 pris garde  
 660 de cheus ke vous m'aues baillies a  
 garder, et a conduire, et a amener."  
 Et lors a fait symeu  
 664 amener deuant lui,  
 et li demande. "Seis tu qui ches  
 freres a ochis."  
 "Sire," fait [il,]  
 "chanaam lor freres les a ochis."  
 668 "Et ou est il," fait iosephe.  
 "Sire, il est desous chil fighier,  
 672 ou il m'atent tant ke ie soie reuenus."

- thanne Comaunded Iosephe Anon  
 that thedir his Meyne scholde gon.  
 Anon forth wenten they verament  
 to fulfillen his Comandement, 676  
 and Comen to the figge tre ;  
 per fownden they Chanaam Sekerle,  
 and, whethir he wolde Owther non,  
 To-forn Iosephe they dyden him gon. 680  
 and whanne Iosephe gan him beholde,  
 he wepte and Syghede Many folde,  
 “ Ha ! Chanaam, why hast pou thus falsly do,  
 Thy xij bretheren thus forto slo  
 that to the world weren goode Men  
 and worthy knyhtes Everychon ? ”  
 “ and zif I haue thus hem Slayn,  
 Me Repenteth not In Certeyn. ”  
 “ What was thy Cause thou dydest so ? ”  
 “ Sire, I schal telle the Er that I go.  
 this was pleinliche the Cause why,—  
 for Often haue I sein Openly 692  
 More goodnesse God hath for hem wrouht  
 thanne for me which that he bowht ;  
 for Every day Repleinsched they were,  
 Of the holy gost Alle in fere,  
 and I for hunger nygh ded was,  
 For Of þe seint Graal haue I non gras. ”  
 “ A, quod Iosephe, thou wikkede Manne,  
 Why dorstest thou don so thanne  
 sethen God hem lovede bettere than the ;  
 how dorstest pou so don In Ony degre ?  
 For it was the worste deede  
 that Euere Man dyde In Ony stede.  
 Wherfore I preye to Owre Saviour  
 That som tokenenge he wyl sende pis Owre
- Lors commanda iosephes a cheus qui  
 entour estoient  
 qu’il en alaissent au fighier, et li  
 amenaissent chanaam.  
 Et chil en uont a lui,  
 et le prendent, ou il vausist ou non,  
 et l’enmainent deuant iosephe.  
 Et quant il le uoit, si li demande  
 “ pour quoi il auoit faite si grant  
 desloiaute,  
 684 quant tu as ochis tes freres  
 qui estoient pseudomme et boin cres-  
 tien. ”  
 Et il li respont, ‘ se il les a ochis,  
 che li est biel, et sine l’empoise mie. et  
 de tout chou li douna symeu le conseil.’  
 688 “ Et dont te vint cheste uolentes, ”  
 fait il a chanaam.  
 “ Par foi, sire,  
 692 pour chou qu’il estoient plus boineure  
 ke ie n’estoie.  
 Car il estoient chascun iour raempli  
 de la grasse notre signour et du saint  
 696 uaissiel,  
 la u iou mouroie de faim. ”  
 “ Coument, ” fait iosephes,  
 700 pour chou ke notre sires les amoit  
 plus de toi : pour chou si les haoies de  
 si mortel haine ke tu les as ochis en  
 tel maniere :  
 Onques mais hom si grant desloiaute  
 704 ne fist.  
 Pour quoi ie depri a notre signeur  
 ke il me demoustreche apertement

- On the forto doon worldly veniaunce  
 For thyn foul dede, And thin Mischaunce.” 708
- Thus sone A voys there Cam Anon  
 that they it vndirstoden Everychon,  
 “do 3e be hem hard Iuggement  
 As 3e mown Acorden be 3oure Entent. 712  
 For the Iuggement Of the high devyne  
 wyle that hard Iuggement to hem propyne.”  
 And whanne that they this worde herde,  
 As in gret Ioye Alle they Ferde 716  
 In that Oure lord to hem gan sende  
 how they scholde werken to the Ende,  
 and that they hadden deservyd to ben ded  
 thorwh here fals workyng In that Sted. 720
- Anon whanne the day I-sprongen was,  
 and the Sonne schon In Every plas,  
 thanne seide Iosephs to his Compenye  
 “Taketh 3e these tweyne men hastelye, 724  
 and loketh that 3e don hem to Iuggement  
 For here desert And here Entent.  
 For certain me Semeth In My wyt  
 that they han wel deservit It.” 728  
 thanne Seiden they to Iosephe Agein,  
 “Sire, moche bettere Conne 3e In Certain  
 hym forto demen thanne Connen we  
 what Iuggement they scholden have In Al degre.”  
 thanne quod Iosephe to hem thanne 732  
 “I ne wil not Medlen Of these Menne;  
 but 3e that worthy knyhtes hauen been,  
 and Many Aventures hauen 3e seen,  
 and now goddis knyhtes been 3e Alle,  
 demeth 3e what of hem schal be-falle;  
 and that After the worldis Iuggement  
 that 3e demen hem bothe After youre Entent.” 740
- se il ne prendera uenianche ou non :  
 ou non en prendera uenianche ter-  
 riene.”  
 Lors descendi vne voys entr’ aus,  
 si ke on le pot bien entendre qu’il dist.  
 “Faites entre vous vous venianche,  
 et de l’ un et de l’ autre.  
 Car la deuine uenianche  
 en est toute apparellie.”  
 Et quant la voys fu entendue entr’ eus  
 et oie,  
 si en furent a merueilles lie, et dient  
 “chi a mult bieles auenture  
 quant notre sires meismes s’ acorde  
 a chou qu’ il sont digne de mourir  
 pour la merite de lor oeures.  
 Et li solaus, qui ia fu leues, com-  
 mencha a abatre la rousee,  
 et iosephes dist a ses homes.  
 “Faites de ches .ij. homes uotre com-  
 mandement,  
 et tel iugement  
 com vous saues c’ on en doit faire.  
 Car il me samble bien  
 qu’ il aient mort deseruie.”  
 “Sire,” font il,  
 “miex saues vous c’ on en doit faire,  
 que nous ne sauons, et pour chou n’ en  
 dirons nous riens. Mais vous le  
 direz.”  
 “Ia d’ aus iugier,” fait iosephe,  
 “ne m’ entremeterai.  
 Mais entre vous qui aues este chi  
 terrien preu et hardi,  
 et saues del siecle.  
 et estes deuenus chiualer ihesu crist,  
 feres chel iugement  
 a la veue du siecle.”

And whanne they herden Iosephes<sup>1</sup> thus sein  
 thanne to Cownseyl wenten they ful pleyn,  
 and Eche Of Other Gan to Enqweren,  
 what best were to don Of theke Men there,  
 and what Iuggementes it Myhte be.  
 to putten hem to dethe, thus Spoken hee ;  
 and whanne they weren Alle At On Acord,  
 They tolden it to Iosephes<sup>1</sup> Every word.  
 thanne seide Ioseph to hem ful sone  
 “ Goth, doth thanne that 3e han to done ;  
 for I say to 3ow that As be Me  
 Nothing there-Offen disturbled schal be.”  
 thanne taken they these Men Anon,  
 and ladden hem forth to-form hem Echon,  
 and bow[n]den here hondes hem behynde  
 As for men That fals weren and vnkynde,  
 and Comaunded that two pyttes Anon to Make  
 For theke tweyne vntrewe mennes sake.  
 and Anon they weren I-put there-Inne  
 both vp standing Evene to the Chynne.  
 and thanne behelden Alle they Anon  
 To-ward the Rem of Gales Echon,  
 and they Syen Come Fleyng In the Eyr,  
 and faste towardis hem they gonne Repeyr,  
 and lyk As tweyne briddes they Comen fleyng,  
 Tweyne men to-gederis Embraced brenenge  
 as thowh it were In flawmes Of fyr so Red,  
 Swiftly they Comen In to that sted ;  
 as it hadde ben A wyndes blast  
 These two Men thider Comen In hast.  
 And token Symev<sup>2</sup> Openly In here syht  
 And with hym forth token they here flyht ;

744

748

752

756

760

764

768

772

Quant il entendirent qu'il lor conuient  
 faire chel iugement,  
 si se traient arriere,  
 et en commenchent a demander li vns  
 a l'autre

' qu' il lor samble de cheste chose,'

si en disent asses de diuers iugemens  
 et de diuerses manieres de mors.

Et tant qu' il s' acorderent a che (a)

si reuient a iosephes, et li dient che  
 qu' il ont deuse.

Et il lor dist.

“ Che que vous en aues deuse a faire,  
 si en faites.

Car ia par moi

n' en sera ia riens destourne.”

Et il les prennent maintenant,

et lor lient les mains derriere le dos.

Puis commandent a faire .ij. fosses  
 grans et merueilleuses  
 ou on les metra ens.

Et en che c' on faisoit les fosses au  
 plus iustement ke on pooit.

Il regarderent en haut,

et virent voler .ij. homes en mi l' air.

ausi legierement com doi oisiel fesis-  
 sent,  
 et estoient tout embrase de fu  
 et de flambe, ausi vermelle comme  
 busche bien embrasee.

et vinrent droit vers aus,

et prisent symeu deuant aus tous, ke  
 onques pour aus ne le laisserent.

Si l' enleuerent de terre,

(a) ‘ qu' il ont bien mort deseruie, et ke on les mete en terre tous vis, si ke on les fache illuec mourir.’  
 Quant il orent fait chel iugement par le commun acort de tous.

<sup>1</sup> MS. Iosephs.

<sup>2</sup> Before, Symon, and Symen, l. 509, p. 281.



In to the same Contre that they Comen fro, faste with hym gonnen they go ; but In to what place telleth this storye No man Can seyn ne tellen Certainlye ; Nethir my Maister Sire Roberd de borron Of theke poynt ne telleth nethir skele ne resonn, Ne Entermeteth him not In non degre whider they him bare Certainle. but whanne that Cometh bothe tyme & spas More scholen 3e heren Of this Cas Openly declared to 3oure Ere, So that 3e scholen it vndirstonden more Clere. Now leveth Of Symen this Storye, And to Chanaam storye doth he hye.	<p>et l'enporterent chele part dont il estoient venu.</p> <p>Mais chi ne dist pas li contes ou il l'enporterent,</p> <p>776</p> <p>780 ne en quel lieu il le laisserent. Mais quant il en sera lies et tans, il le deuisera</p> <p>784 si ke nus ne l'en deura par raison blasmer.</p>
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## CHAPTER LI.

## OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly buried in his pit up to the shoulders, with his hands tied behind him, begins to repent (p. 291), and prays to Christ to pardon him, and to Josephes to pray for him (p. 291-2). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 293), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 293). His friends take pity on him, and unbind his hands (p. 294), and make tombs for his twelve brethren, and one for him when he dies (p. 294). Joseph says a sword must be set on all the tombs (p. 295); and comforts Piers (p. 296), whose wound his friends had made worse with herbs (p. 295). Next morning a sword is seen set on each tomb by no earthly hand (p. 296), and upon Chanaan's tomb a fire (p. 297). Joseph predicts that Lancelot shall extinguish the fire (p. 297), and that Galahad shall free Symen, Chanaan, and Moys (p. 298). Pharans stays behind (p. 298), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 299), and Piers is left with him; the rest start off (p. 299). Piers grows worse, to Pharans's great distress (p. 299). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 300), and puts him on board of a ship that they find there (p. 301). Piers begs Pharans to go back and leave him alone (p. 301-2); they commend one another to God, and Piers sails off (p. 302-3).

Now hauen 3e herd how that this Storye  
 Of Symev hath declared ful Openlye,  
 how forth Into the Eyr that he was bore  
 In Alle here Syhtes that there wore,  
 where-Offen Abasched they weren Echon  
 that word Amonges hem was pere Non;  
 and after hym they lokede wel faste,  
 but with-Inne A schort while he was paste  
 ful Clene Owt Of Alle here Syht,  
 So that Of hym Sawh Neuere A wyht.  
 And whanne Owt Of here Syhte that he was Gon,  
 Thanne to Chanaams pyt Comen they Anon,

Or dist li contes,

ke a chelui point ke symeus en fu  
 portes ensi comme ie vous ai dit,

4

ke mult en furent li plusour esbahi.

Si regarderent tant comme il le peu-  
 rent ueoir, pour sauoir quele [voie]  
 il iroit.

8

Mais che ne fu pas longement que il  
 le veissent.

Car en peu d' eure lor fu si eslongies  
 qu' il ne le uirent ne loins ne pres.

Et quant il en orent perdu la ueue,  
 il envinrent a la fosse ke il auoient  
 ia faite.

12

and him thus sone putten there-Inne,  
 and him bedelven, and wolde not blyne,  
 and perto his handis be-hinden him I-bownde  
 In þe pyt vp standing At that stownde ;  
 and the Erthe they beten Abowtes hym faste.  
 As thowgh that Ewere it scholde han laste,  
 that so to the scholdres I-Closed was he,  
 and faste bedolven ful sekerle.

Whanne Chanaam thus Arayed was,  
 he wiste wel to deyen In that plas.  
 Of him selven he hadde ful gret pyte  
 In swich A maner that deyen scholde he,  
 and be-gan to wepen ful sore  
 for his mysdede he hadde don thore.  
 and whanne that Ioseps to-forn him gan gon,  
 To-wardes him his face he tornede Anon,  
 And thus to Ioseps he gan to Say,  
 Ful sore weping that Ilke day,  
 “ holy fadyr Iosephe<sup>1</sup>, herkene thou Me,  
 Of thing that I schal tellen the.  
 holy fadir ! Synned I haue wel sore,  
 and gret penance to suffren there-fore ;  
 For I haue fowle Mistaken Me  
 bothe A3enst my god and A3ens the ;  
 but 3it so gret was neuere Synnere  
 that In this world was boren here,  
 but 3if that Mercy he scholde haue  
 Of his God, and he wolde it crave  
 with stedfast herte, and his synnes sory,  
 thanne God On hym wile hauen Mercy ;  
 and perfore I beseche to god my Savyour  
 that is Medicyne to Alle dolour,  
 that he wolde, for his Rihtwos pyte  
 and for his large Mercy, to rewen On Me,—

et present chanaam,

16 et li loierent les mains derriere le dos,  
 et le misent en le fosse,  
 et puis le courirent de terre

20 si ke il en fu tous auirounes iusques  
 as espales.

24 Quant chanaam.  
 vit ke il estoit en tel point qu' il qui-  
 doit mourir,  
 si ot pite de soi meisme.

et commença a plourer mult dure-  
 ment.

28 Et la ou uit iosephe,

si li dist.

32 “ Ha, saintisme chose,

ie sui pechieres outre chou ke ie ne  
 deusse.

36 Mais pour chou qu' il n' est pechies

40 dont pechieres ne truisse merci  
 enuers son creatour, s' il li crie merci  
 de boin cuer et de repentement.

44 Si requier iou merci a ihesu crist  
 mon sauueour.

<sup>1</sup> MS. Ioseph.

as that bothe pyte and Ek Mercye  
 In him ben herberwed ful Ioyntlye,—  
 that he ne wolde for myn hygh falsnesse  
 My synnes to Repotten In this distresse :  
 but as lyhtly as A fadyr Eche Owr,  
 wyle Rennen his sone forto Socowr,  
 So preye I to that worthy Lord now here  
 of Mercy and grace In Alle Manere,  
 and that he wolde not lesen Me,  
 Ne forsaken Myn Sowle for his pite  
 which that he bowhte with his precious blood  
 thorwh his hard deth vppon the Rood ;  
 and As Of Mercy and pite he Is the Rote,  
 So to myn Synful Soule he do bote.  
 and thou fadir Iosephe, As I wel knowe  
 as for An holy Fadyr In Every throwe,  
 that thou wost so now preyen for me,  
 so þat thorwh thy preiere the bettere myhte be,  
 that ȝif Euere Of synnere be hadde Mercye,  
 On me mercy to haue, to him now I Crye ;  
 and thou for me, Iosephes, now preye Also,  
 so þat I be not dampned for Ewere Mo !  
 and what payne Oper purgatorye that Euere it be  
 that to me he wil Ordeyne for Myn disloyalte,  
 I wele it Resceyven ful paciently,  
 and Only trosten In his gret Mercy,  
 So that at the day Of Iuggement  
 that I be nethir dampned ne schent,  
 but Meknesse to Me to schewen that day,  
 and deliueren Me from that spitous fray.  
 and not with the dampned forto dwelle,  
 whiche Euerelastyngly Schole ben In helle.”

and whanne Alle this be hadde I-spoke,  
 thanne vppon the peple he gan to loke,

48 Si uoirement com droite pities et  
 droite misericorde  
 est en lui enrachinee,  
 par sa douche pitie ne prenge il pas  
 garde a moi ne a ma desloiaute.

52 Mais ausi legierement comme li peres  
 s'acorde au fil,  
 s'acorde chil a moi qui sa creature  
 sui,  
 en tel maniere qu' il ne perde che qu' il  
 a mis en moi.  
 56 Ch' est l' ame de moi.

60 Che deprie iou au signour, qui est  
 sires de toutes pities et de toutes  
 misericordes.  
 Et tu iosephes  
 qui ies preudom,  
 ie te pri ke tu regardes a che que ie di.  
 64 Car tu m' i pues aidier et valoir.  
 Si te pri s' il onques ot pitie de nul  
 pecheour,  
 que tu li requieres ke il ait merchi de  
 moi,  
 68 en tel maniere que ie ne soie dampnes  
 perdurablement.  
 Mais chele paine  
 qu' il vaura ke ie seuffre:  
 ie le soufferrai; pour la grant desloi-  
 aute ke i' ai faite. Et toutes voies a  
 72 la parfin me soit si abandounes,  
 ke ains ke li iours viegne qui est si  
 espoentables,  
 m' ait il pardounei chestui mesfait

76 ke ie ne soie dampnes en la tene-  
 breuse maison,  
 ch' est en infer.”

80 Quant chanaam ot dite cheste parole,  
 si dist a cheus qui entour lui estoient.

and hem ful faste be-gan to preye  
with Sorweful herte and weping Eye,  
and preide hem "In worschepe Of his Creatour  
his handes to Onbynden In that Our,  
that vpwardis to God he myhte hem holde,  
And Of Mercy him preyen Manifolde  
whiles that I haue here bothe lyf and space  
To besechen god of his specyal grace ;  
and for the love of Iesus, 3if as be-falle  
that I here deye to-forn 3ow Alle  
Er that 3e passen from this Contre,  
thanne that 3e wolden beryen Me  
Amyddis my bretheren Everichon  
that I so falsely to hem haue don.

"And welen 3e now knowen the Cause why  
that I 3ow preye here so hertely ?  
Is for this Cause, I telle 3ow Echon,—  
For As Manye as be this weye don gon,  
for my bretheren welen they preyen thanne,  
and for my Sowle Every Manne,  
that God wolde for3even it Me  
My worldly Giltes In Eche degre,  
and to 3ow Alle I preye now here,  
As to my bretherin bothe lef and dere,  
that for me 3e Wolden so preye  
to that lord that Sit On hye,  
'On Me swich veniance to taken In this place,  
that at the day Of dom I myhte han grace,  
and for3evenesse Of myn Misdede ;'  
Now, goode bretheren, for me thus that 3e bede,  
so that At the day of Iuggemens  
It be for3eten In his presens,  
and that he wolde for3even it to me  
that I haue wrowht so gret disloyalte."

"Ha: pour dieu  
84 desloies moi les mains :  
si ke ie les puisse tendre enuers mon  
sauueour  
ains ke ie muire.  
88 Et pour dieu,  
se ie trespasse de chest siecle voiant  
vous:  
faites tant pour moi,  
92 ke vous,  
tous mes freres ke i'ai ochis se des-  
loiaument comme vous poes veoir,  
metes chascun par soi enuiron moi,  
Si ke ie soie auirounes d'aus tous.  
Et saues pour quoi  
96 ie le di.  
Pour chou ke ie voel  
ke tout chil qui apres venront, et qui  
verront les tombes de mes freres, et  
orront parler de ma desloiaute,  
100 prient pour moi pecheour notre sig-  
nour,  
k'il, par sa douche pitie et par sa  
douche misericorde, ait pitie de moi  
perdurablement.  
Et a uous tous requier iou,  
104 comme mes freres en dieu,  
ke vous tout pries  
dieu pour moi  
ke il tele ueuianche prenge de moi el  
tans present,  
108 ke au grant iour del iugement  
me soit pardounes chis grans mesfais  
ke i'ai fait voiant vous tous."

112

Whanne he hadde Mad thus his preyere, Alle his bretheryn that there were Of hym hadden ful gret pyte For that so sore thanne wepte he, and fulfilden Anon his Byddyngre, and vnbownden his handis aftir his Askynge ; & there Amyddis his bretherin twelve they him begroven As he desired him-selve ; And On Eche brothir Aftyr his kynde Of the beste ston that they Cowde fynde, and Of Marbil they weren Echon Also ferforth As thei mihten it don ; and vppon Chanaam, whanne he was ded, they leyden An nothir In that sted, and vppon Eche A ston was wreten the Name Of the twelve bretheren there Alle In same ; & vppon Chanaam they wreten A scripture Ryht In this Manere, I 3ow Enswre, “ here lyth Chanaam Of Ierusalem In Certain that his twelve bretherin falsly hath Slayn ;” and Alle In that Cyte weren they bore As 3e han me herd Rehersen before.	116	Quant chil qui environ lui estoient, oient cheste requeste,  si en orent mult grant pitie,
	120	si li desloierent les mains, et enfouirent iouste lui ses freres, chascun par soi.
	124	Et misent sour chascun vne lame tele com il pooient el pais trouer,
	128	et sour chanam vne. Si estoit il encore tous vis quant il le misent.
	132	et apres misent sour chascun son non, et de tous les freres. Et sour la tombe chanaam misent .i. escrit qui disoit. “ Chi gist chanaam, neis de la chite de iherusalem, qui par envie ochist ses .xii. freres.”
	136	
And whanne they hadden thus I-do, thanne of Iosephes Axeden they tho, 3if he wolde Owht remeven that Ilke day. thanne Anon Iosephes to hem Seyde, “ Nay, but here scholen we dwellen Echon Tyl that this day be Al Agon, For A gret thing that Nedful Is, that behoueth to be don with-Owten Mys.	140	Quant il orent che fait, si demanderent a iosephe s’il se remoueroit chel iour de la plache. “ Nenil,” fait il, “ mais ie vous dirai ke vous feres, qui se bien est conuenable a cheste chose.
	144	
“ Ful wel 3e knowen, as 3e mown sen, that Alle these, worthy knyhtes han ben ; there-fore wile I that Ech Of hem haue A signe here I-Mad vppon his grave,	148	Chil chiualer ont este mult preu et mult hardi, che saues vous bien:  metes iteles enseignes

In signefiaunce that knyhtes they were,  
 & this schal be don whiles we ben here."  
 thanne Axeden they what syne it scholde be,  
 " On Eche tombe A swerd, he seide, Sekerle,  
 In signefiaunce Of hem that lyn there,  
 that In here dayes so worthy knyhtes were ;  
 For Man schal non passen be this way  
 that theke swerdis scholen taken Away."  
 thanne thus fulfild they his Comaundement  
 that he hem had there present.

That Nyht lyen they Alle In Certayn  
 there As the twelve bretheren weren slayn ;  
 and there Amonges hem In that stownde  
 they gonnen to serchen peerses wounde ;  
 and whanne they hadden wel loked there-One,  
 They seiden that helyd he scholde ben sone ;  
 So þat to the wounde they putten As they stood  
 swich thing As hem thowhte scholde be good ;  
 but there-Offen thanne deceyved they were,  
 For but litel kepe token they there  
 how that the wounde Envemyned was,  
 they Cowde it not Aspyen In that plas,  
 so that for th'envemyneng Of that wounde  
 they putten Non Medicyn that stoWnde ;  
 so that thei deden hym More harm than good  
 In that plyht tho As it there stood :  
 For Anon as they hadden Anoynt him so  
 with thing that Contrarye was therto,  
 thus sone his flesch be-gan to brenne  
 So that mochel peyne suffrede he thenne ;  
 and thanne more Angwisch hadde he thore  
 thanne Evere he suffrede Ony tyme before,  
 so that he wende Siker to han ben ded  
 For peyne that he suffrede In that sted.

qui lor soient senifanche qu' il ont este  
 boin chiualer."

Et chil li demanderent 'queles en-  
 seignes il i porroient metre.'  
 Et il lor dist " metes sour chascune  
 tombe l' espee  
 de chelui qui desous gist.

Et ie quit ke nus n' i verra  
 156 qui les puist oster."

Et chil le fisent  
 ensi com il lor auoit commande.  
 Chele nuit iut toute le compaignie  
 160 en chele plache meisme ou li .xij.  
 frere auoient este ochis.

Et puis regarderent  
 a pierron sa plaie.  
 et quant il l' orent bien regardee,  
 164 si dissent qu' il en porroit bien garir.  
 Si misent en sa plaie  
 che qu' il quidierent qui mestier li fust.  
 Mais de che furent decehu,  
 168 qu' il ne se present garde de la plaie  
 qui estoit enuinimee.

Et il n' i misent nule chose qui boine  
 172 fust a oster venim.

Car maintenant qu' il i orent mis lor  
 ongemens et lor herbes,  
 176 qui au venim estoient contraires.  
 La char commencha a esboulir,  
 et li maus a engrangier plus

et plus qu' il n' estoit . deuant.  
 180 Si fu auis a pierron k' il deust mourir  
 del angoisse qu' il sentoit,

thane to Iosephes Anon spak he, "leve Sire, how may this now be? these herbes don me but distresse, I <sup>1</sup> sey 3ow, Sire, In Sekernesse; for I am Sykkere thanne I was before, and Ek my wounde manyfolde more sore." thane Answerid Iosephes that was so hende, And seide, "Piers, my swete frende, I preie 3ow, dismaie 3ow non thing, For Oure lord 3ow schal sende good Coun- seillyng, and of 3owre Syknesse Al hol to be, I Sey 3ow, brother, ful sekerle."		dont il dist a iosephe.
	184	"Sire: sachies ke ie sui plus a mal- aise ke deuant ne fui, et ke erbes ne me font se nuire non."
	188	Et il respont. "Pieres, biaux dous amis, ne vous esmaies pas.
	192	Car, se diex plaist, notre sires metra conseil en notre maladie."
Thus In this Maner Iosephes <sup>2</sup> there Counforted piers In his Manere; and, for dismayed he scholde not be, Iosephes And Alle his Compeyne that day and that Nyht Abyden stille In Counfortyng of Pers,—this was his wille,— and Ek Also for that wery they were For makeng Of theke tombes there; So that Nyht token they here Reste as Iosephes and his Compenie likede beste.		Ensi
	196	conforte iosephe pierron, pour chou qu'il le vit esmaiet.
	200	Si demourerent tout le iour et toute la nuit deuant les tombes.
	204	Car mult estoient traueillie des cors enterer et des tombes porter. Si dormirent et reposerent mieus qu'il n'auoient fait vne autre fois.
vppon the morwen whanne they gonne Rise they wondrede Sore In here gyse, whanne the tombes they gonne beholde In here hertes the merveilled many folde. For On Eche A tombe they gonne to se A swerd, And downward the poynt sekerle, which neuere Erthly hand there sette: this was gret Marveil to here witte;		A l'endemain quant il s' esuillierent,  et il regarderent les tombes,  si virent ke sour chascune des tombes estoit l'espee drechie qui i auoit este mise: la pointe de sous, et le poing de seure, sans che ke nus hom morteus n'i mist la main.
	208	
	212	

<sup>1</sup> The *M.S.* has *In*.

<sup>2</sup> This, and the same word in this Chapter, are in the *MS.* Ioseps, with a heavy stroke over the *ps*.



and vppon Chanaams tombe they sye  
 Gret fyr brenneng ful trewelye,  
 as drye busches they hadden I-be,  
 So lyht I-brende tho ful Sekerle  
 Whanne they beheld this Aventure,  
 they Axeden of Iosephes which hadde Cure  
 ' whethir this fyr scholde lasten longe,  
 Oper Endelesly there stille to A-fonge.'  
 " I schal 3ou seyn, quod Iosephes thanne,  
 to Assoille 3owre qwestiown lik As I kanne.  
 this Fyr Algates ne schal not henne,  
 but Cesen it schal, but 3e neten whenne,  
 For it ne May not ben now Anon  
 Tyl that A knyht here gynne to gon,  
 the wheche A synnere & luxorious schal be,  
 but 3it schal he ben Of gret bownte,  
 passynge Al his Compenye,  
 As that I sey 3ow Certeynlye ;  
 and here that knyht In his Comenge  
 Schal Asteynte this fyr with-Owten lesinge ;  
 and not Only be his Owne grace,  
 but for that God wile schewen In eche place  
 To A Man worschepe Of Cheualrye,  
 thus Crist here wile don Sekerlye,  
 hos Name schal be Clepid Lawncelot,  
 I it 3ow telle, for 3e ne wot ;  
 and Of hym there schal sprynge  
 The beste knyht That Evere Was levyngne,  
 to whom Oure lord schal schewen his Myht  
 More thanne to Ony Othir Erthly knyht ;  
 For thorwh his Religious lyvenge  
 hym schal befalle ful Many A thenge ;  
 For Alle the Aventures Of grete breynge  
 In that knyht Schal behappen In Cayngne

Et de la tombe chanaam virrent il  
 meruelles.  
 Car ele ardoit de toutes pars  
 ausi cler comme la buisse fait quant  
 ele est mise el fu.

216

Quant il uirent cheste chose,  
 si demanderent a iosephe.  
 " Sire, quidies vous ke chis fus durt  
 longement,  
 ou ke il soit perdurables."  
 " Ie vous di, fait iosephe,

220

ke il durra tant

224

c'uns chiualers  
 pechieres et luxuriens i uendra,  
 qui ara passe de bonte de cheualerie  
 tous ses compaignons,

228

et en sa uenie

232

estaindera chis fus,  
 et non mie par bonte de lui.  
 Mais pour moustrir ke en aucune  
 maniere doit adrechier  
 hom grascieus de cheualerie.

236

Et chil chiualers ara nonancelos,

et istra de lui

240

li boins chiualers  
 a qui nostre sires a doune sa boineuree  
 grasce,

qui en merite de sa vie sainte et reli-  
 gieuse

244

achieuera les aentures de la grant  
 bertaigne,

Passing Ony Othyr knyht ; sweche Aventures to hym ben dyht, Hos Name, I telle 3ow, Galath schal be In baptesme I-Cleped ful Sykerle. whiche Galath deleveren schal Certayne bothe Symev And Moys Owt Of peyne, and Also Chanaam deliuered schal be Owt Of his peyne, As I telle the ; And Alle these thinges scholen befaller In kynges tyme þat Arthour men scholen Calle."		et les meruelles ou li autre chiualer fauront.
	248	Et par chelui ke ie vous di, qui galaad sera apieles en baptesme :
		sera deliures
	252	moys et symeus de la grant paine ou il sont, et chanaam sera deliures parancelot.
		Et toutes ches choses auenront au tans le roi artu."
	256	Ensi dist iosephes a ses compaignons vne grant partie des choses qui sont a auenir.
Thus tolde Iosephes to his Compene Of Many diuers Merveilles that scholde be, lyk as Crist to hym discouered hadde As In that Contre his Feleschepe he ladde.	260	Et en chelui iour meisme ke il lor ot che dit,
this same day whanne he hadde thus seid, his disciple Pers ful sik him leyd ; and Also Anothir Abod there stille Fulliche be his Owne good wille, whiche Pharans hyhte, and A preest was, ful stille Abod he In that plas, and there Alle dayes Of his lyve wolde he dwelle,	264	remest illuec vns de lor compaignons,  prestres, ki auoit non pharaim,
For Owht that Ony man Cowde to hym spelle, where that A Chapel he gan to Arere, Euery day his Masse to syngen there, to prayen his lord for his pyte On Chanaans Sowle to han Merce. and thus dyde Pharans be his Owne Entent, For that he sawh Chanaams there present Of Sorewful herte and gret Repentaunce that him behapped swich A myschaunce, and be his lyve Repentyng here Of his Misdedis tho Alle In fere.	268	et dist 'k'il i demourroit tous les iours de sa uie,
		et i feront vne capiele al aide de dieu, ou il chanteroit chascun iour messe, et prieroit a notre sigueur
	272	qu'il eust pitie de chanaam.'
		Et tout chou fist il pour chou qu'il ot veu ke chanaam ot si grande repentanche de ses mes- fais.
	276	deuant che ke la tombe li eut este mise sour le chief

<p>And thus belefte Pharans there behinde          For that Chanaams Sowle he wolde hauen In              Minde ;</p> <p>And Anon A Chapel he gan to Arere          his Masse and preieris to seyn Inne there ;          whiche Chapel, On Balaans let pere dyhte,          that In thike Contre was Man Of Myhte,          whiche Balaans Aftyr Conuertyd was          thorwgh Pharans Counsel In that plas,          and Resceiued the Cristene lay,          and pere-Inne lyvede ful Many a day.</p> <p>    so that vpon the Morwe thei token here              Iorne,</p> <p>Iosephes, and with him Al his Compeyne,          Sauf Only Pharans belefte behynde,          and with this Piers that was so kynde          be Encheson that hurt he was,          and ne myhte not Meven Owt Of that plas ;          For he ne mihte not sewen his Compenye,          So Syk and sor he was trewelye.</p> <p>And thus beleften they bothe In-same,          Pharans and Piers with-Owten blame.</p> <p>    This piers, that hurt was so sore,          Everyday gan Apeyren More and More          that he wende Sykerly ded to han be,          for non Othir Rekewre treuly knew he,          that so with-Inne the thre ferste dayes          he was apeired In ful Many weyes ;          So that this Pharans ne knew non boote          Of his wounde, nethir Cold ne hoote,          but Every day it wax werse than Oper :          Thus thowghte Pharans Of Piers his brother.          and whanne Piers beheld Al this          that Of his peynes he myhte hauen non lys,</p>	<p>280</p> <p>284</p> <p>288</p> <p>292</p> <p>296</p> <p>300</p> <p>304</p> <p>308</p>	<p>Ensi remest illuec pharaim :</p> <p>si commencha vne capiele</p> <p>ke li quens balans,</p> <p>qui el pais estoit, fist parfaire,          qui fu conuertis a la loy crestiene          par l'amonestement de chelui pha-          raim, qui ne pooit sieuir le compaignie          des autres, entre lui et pierron.</p> <p>Car li venins qui dedens sa plaie          estoit,</p> <p>l'enfla si dedens le tierch iour, ke nus          ki deuant l'eust veu, ne le peust ia-          mais counoistre, se a paines non.</p> <p>Et chil pharains sauoit asses de plaies          garir. Mais il [ne] fu pas si soutieus          qu'il couneust en chele plaie l'en-          toskement, dont il fu trop durement          courechies, quant il vit ke sa plaie ne          faisoit s'empirier non de iour en iour.</p> <p>Et quant pierres, ki tant souffroit d'anguisses          sans mort ke nus hom n'en pooit plus souffrir,          vit qu'il ne porroit entour pharaim nule          garison recouurer :</p>
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thanne gan this Piers to wepen ful sore,  
 For pyte that of him self he hadde thore,  
 and that he Sawgh he schulde dye  
 For defawt Of leche-craft Sekerlye.

thanne saide Piers to Pharans tho,  
 “ I se wel, broþir, it wele non Oþer wyse go,  
 For it is not his wille that may me save  
 that here myn helthe I scholde haue ;  
 where-fore I preie 3ou, my broþir dere,  
 That to the nexte se 3e beren me here,  
 and whanne to-gederis there that we be,  
 thanne Othir Cownseil vs May be se,  
 So that I schal not here Abyde,  
 but In to Anothir Contre me moste glyde ;  
 For wel 3e knowen, myn Owne broþir,  
 that Everyday I am wers than Othir.

Whanne Pharans herde thus his Mone,  
 For sorwe In herte he gan to grone,  
 and seide ‘ to his power In Alle thinge,  
 that to the See he scholde hym bringe.’  
 so that Pharans purchased him that ilke day,  
 and vpon the Morwe, the sothe to say,  
 that he hadde geten hym An Asse,  
 whiche that gret Ese to Pyers it wasse,  
 and sette me pers vpon his bak,  
 whiche was deseised with-Owten lak,  
 and so him ladde thanne to the See  
 Al so Esely As it Mihte tho be.  
 and whanne thedir they weren I-gon,  
 Man nethir beste sien they non,  
 but Onliche A vessel Rediliche I-dyht,  
 where-offen þe Seyl was vppe Ipyht,  
 and the vessel Al Redy forto go  
 In to what Contre it scholde tho.

pour la pitie qu’ il ot de soi meisme,  
 si commença il a plourer.

312

Et pour che k’ il veoit qu’ il mouroit,  
 par defaute de mire,  
 dist il tot emplourant.

316

“ Ha, pharaim, biaux dous amis, ie  
 croi bien ke ie ne garirai pas ichi.  
 Car a notre signeur ne plaist mie. Et pour  
 chou ke ie pense ke aucuns biens serroit  
 destournes a faire se ie mouroie en chest  
 point.

320

si vous pri  
 ke vous me portes a la mer qui est  
 pres de chi.

Car ie pense

ke nous i trouerons aucun conseil  
 plus pourfitable que chi.”

324

Quant pharains l’ oi ensi parler,

328

si dist ‘ qu’ il fera son pooir  
 de lui sieuir.’

Si se pourcacha

332

tant qu’ il ot .i. asne,

et monta pierron de sus,

336

qui estoit mesaisies mult durement.

Si le conduist iusc’ a la mer.

Et quant il i furent venu :

340

il n’ i trouerent home ne feme,

fors seulement vne nachiele

dont li voiles estoit leues.

Et fu la nef ensi aparillie com s’ ele  
 deust maintenant mouoir.

344

and whanne that Piers this vessel say,  
 he thankede God that ylke day,  
 For he thowhte wel In his Entent  
 that God for him thider hadde it sent.  
 thanne seide he to Pharans there,  
 "Tak me down, my brothir dere,  
 and putte me In to this vessel Anon,  
 and Into the See thanne let it Gon,  
 Into what partye Owther Ony Contre,  
 For Aftyr goddis wille it Mot be,  
 where that bote I hope to fynden trewlye  
 and keuering of myn grete Maladye."

Thanne gan Pharans to wepen ful sore,  
 and seide to Piers his brothir thore,  
 "wilen 3e me thus leven A lone,  
 And be 3oure selven In this vessel forth gone,  
 and vppon happe neuere Comen Ageyn,  
 and 3erto with-Owten Compenye? it is In veyn!  
 And therto so syk As 3e be!

Now Certain, brothir, it Merveilleth me!  
 and therefore, dere brother, I 3ow preye,  
 so let me with 3ow gon In this weye."

"Putte me In the vessel, quod Piers Anon,  
 and whanne that 3e han so I-don,  
 thanne schal I tellen 3ow myn Entent  
 of that 3e Axen me here present."

Thanne Anon this Pharans thar,  
 Piers Into that vessel there bar;  
 and whanne that he hadde so I-do,  
 Anon Piers to pharans spak vnto.  
 "Now, goode dere pharans, and frend,  
 Owt of this vessel that 3e Wend;  
 for 3e hauen fulfilled myn talent,  
 My wil and Al myn hole Entent;

Et quant pierres vit la nachiele,  
 il en rendi grasces a notre signour.  
 Car bien pensa  
 que notre sires ne l'auoit enuoie se  
 pour lui non.  
 Et lors dist a pharaim.

348 "Biaus amis, descendes moi,  
 et me metes en chele nachiele,  
 352 si m'en irai par mer  
 en tel lieu,  
 si dieu plaist,  
 ou iou trouuerai aide  
 356 et garison. de ma maladie.

Lors commencha pharains a plourer,  
 et dist. "Ha pierres,  
 me uoles laisser,  
 et aler en tel lieu  
 dont vous ne reuenres iamais par  
 auenture.  
 Coument uous en ires vous sans com-  
 paignie,  
 si malades com vous estes

364  
 Je vous prie  
 ke vous fachies tant ke vous auoekes  
 vous m'en laissies aler."  
 "Metes moi en la nachiele," fait  
 pierres.  
 368 "et quant vous m'i ares mis,  
 ie ious dirai ma volentei  
 de che ke vous m'aues demande."

Lors prent pharaim  
 372 pierron, et l'enporte en la nachiele,  
 et le met ius, au plus souef qu' il pot.

Et lors li dist pierres.  
 "Ore vous en poes aler, biaux dous  
 amis.

376 Car bien m'aues acompli  
 ma uoleutei,

and hens Alone now schal I go,		et ie remanrai chi tous seus,
And 3e 3oure Chapel A3en vnto,	380	
So that eueriday 3e mown for me preye		et proies pour moi,
‘ that God Into swiche place me Conveye,		‘ ke diex m’ enuoit en tel lieu
and that into swiche contre Comen I mote,		
Of my Maladye to hauen som bote.’	384	ou ie puisse auoir garison.
and 3if 3e my lord Iosephes seen Er I,		Et se vous vees iosephe anchois de
Comaunde me to hym ful hertyly,		moi,
and telleth him holiche In Alle degre		si le me salues,
how that it stont now with Me,	388	et li dites
and Nedis that I Moste this do		
3if that Ony hele me Come vnto,		ke ensi le me couient il faire,
For Onliche In god I me affye		ou autrement ne fuisse ia garis de la
Myn helthe to fynden ful trewelye.”	392	plaie ke i’ ai,
And thus Pharans Owt of the schippe gan gon,		et ie croi ke diex me menra en tel
Ful sore wepinge thanne there Anon		lieu
For the grete pite that he hadde		ou iou trouuerai garison.’
Of piers that Into þe schippe he ladde.	396	Et pharains s’ en ist de la nachiele,
and Ek Piers there wepte Also		
whanne they departyd þere bothe two ;		
for piers In dowte was to deye,		
so he supposid ful sekerlye.	400	
thus Ech of Othir took here leve,		
and betawhte god bothe morwe and Eve ;		
thus kysten they þere bothe In fere,		
and Ech oþer Comanded to here preiere,	404	
For Eche knew oþer thanne ful wel		
As goode men to God Every del.		
and whanne Pharans Owt tho wente,		
Piers thanne wepte with good Entente ;	408	
and the wynd In the Seil was Anon,		
and Into the See Made the Schippe gon ;		et l’ en paint en mer si parfont
& thus sone with-Inne A stownde,		qu’ il en perdi la veue en petit d’ eure.
There As Pharans stood On the grounde,	412	Si en remest pharains plourant mult
		durement,

Nethir the vessel ne piers he ne say,  
 So fer Into the see he wente that day.  
 and whanne that Pharans Myht Se no more,  
 vppon his Asse he wente vp thore,  
 and to his Chapel he wente Agayn,  
 ful sore weping In certayn  
 for that Piers so from him was gon,  
 & he dwelde þere stille thanne Anon.

416 et retourna arriere  
 dont il estoit venus.

Now leveth here Pharans storie,  
 & forth to Pers it doth hye,  
 to tellen of his Aventure  
 and of his helthe, I 3ow Ensure.

420 Mais ore laisse li contes chi a parler  
 de pharain.  
 et retourne a parler de pierron,  
 pour deuiser queles aeventures il  
 trouua:  
 424 et comment il fu garis.

## CHAPTER LII.

## OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS KING ORCAWS, KILLS KING MARAHANS, MARRIES CAMYLLE, BEGETS HERLAWNT, AND IS BURIED.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 305), whose daughter is playing on the shore; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 306). Piers begs her to get him some relief (p. 307-8), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 309). They do this, though it makes Piers think he shall die (p. 310). Then they get the Christian prisoner out of prison (p. 310), and he has Piers carried into the prael, sees that his wound is poisoned (p. 312), but heals him within a month (p. 313). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisoned his son (p. 313); this, Marahans thought was Orcaws's doing; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixed (p. 314). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 315). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 315). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 317), and there defeats the twelve knights one after another (p. 318), telling them to go and yield themselves to King Orcaws (p. 318). He then returns to his Castle, goes to dinner, pretends to be sick (p. 319); next day receives the twelve knights, and affects to be surprised that they can't tell him the name of their conqueror (p. 320). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 320); but intending combatants shrink from the encounter (p. 320). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 321), which she does (p. 322), and then he rides to the Bridge, attacks King Orcaws (p. 323), and after a time knocks him over his horse's crupper (p. 323). They then fight on foot (p. 324) till Orcaws is overcome (p. 325); but he will die sooner than yield (p. 326). Piers makes him tell him who he is (p. 326), and, on learning that he is King Orcaws, gives up his own sword to him (p. 327), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 328). They return secretly to Orcaws's Castle (p. 329), and the king charges his daughter to make Piers better cheer than ever (p. 329). When cured of their wounds, Orcaws and Piers set out for London (p. 330), and find Marahans at the Court of King Lucie, ready to fight (p. 330). Piers throws down his gage (p. 331); they fight; Piers kills Marahans (p. 332), declines to stay with King Lucie (p. 332), and goes home (p. 333). For his service, Orcaws offers him any reward he chooses (p. 333); he chooses that Orcaws should turn Christian; converts him accordingly (p. 334), has him baptized,



his name changed to *Lamet*, and his daughter's to *Camille* (p. 334). The people turn Christians too, and build the city *Orkanye*, in remembrance of *Orcaws* (p. 334). Then *Orcaws* proposes to *Piers* that he should marry his daughter *Camylle* (p. 335), which he consents to do, and the marriage is celebrated royally (p. 336). King *Lucie* comes to see *Piers*, who converts him and all his people (p. 336). Now, *Brut's Story* makes no mention of *Piers* (p. 337), but *Sire Robert Borron* and the *Old Story* do (p. 336); and so it is clear that he who drew this out in Romance knew full little of *Seynt Graal* or the *Story of Sank Ryal* (p. 337). *Piers* begets a son *Herlawnt*, who, after *Piers's* death, buried him in *St. Philip's* church, and married the daughter of the King of Ireland (p. 337), on whom he begat *Melyan*, and *Melyan* begat *Agristes*, and *Agristes* begat *Hedor* (p. 338), and *Hedor* begat four sons, *Gawneyns*, *Granayns* (p. 388), *Gwerrehes*, and *Gaheriet* (p. 339). Now, *Mordret* was supposed to be King *Lot's* son, but truly King *Arthur* begat him on his own sister (p. 339, l. 1149-56, and Appendix); though this was before he wedded *Gonnore*, who was a worthy lady, and of good lore (p. 339).

Now this storrye doth forth procede  
whedir that Cryst Piers gan lede :  
whanne he was Comen In to the hye see,  
As swyftly as Evere brid gan to fle  
It drof the vessel forth, I 3ow plyht,  
ful foure dayes and foure Nyht,  
that nethir he ne drank ne Ete  
but Ryht litel of Ony Mete.  
Atte Fyfthe daye Abowtes pryne  
For werynesse he slepte that tyme,  
and for Angwisch that he hadde,  
of his lyf ful sore him dradde ;  
For so Megre and feble he was  
that he myhte not steren in that plas.

so pat it happed be Aventure  
At A Castel he Aryved, I 3ow Ensure,  
whiche that ful Of paynemis was,  
and þe kynges name was *Orcaws*,  
and he was On Of þe beste knyhtes  
that In the world levede tho Ryhtes ;  
and he hadde ben In Ryht Creaunce,  
he ne hadde had non felawe with-owten vari-  
aunce.

Quant la nachiele ou pierres estoit, se  
fu partie de la riue, et ele fu venue  
en haute mer,  
4 li uens le menoit plus tost ke nus  
oisiaus ne peust uoler,  
et erra en tel maniere trois iours et  
trois nuis,  
ke onques ne but ne ne manga.  
8 Et au quart iour li auint a vne eure  
de prime  
qu' il s' endormi pour le lassete  
et pour le trauail qu' il ot eu.  
12  
Et en che qu' il fu endormi, li auint  
16 qu' il arriu a .i. isle ou il anoit .i.  
biel chastiel et fort,  
et estoit plains de paiens,  
et auoit li sires a non orcaus,  
et estoit vns des boins chiualers  
20 du monde,  
mais il ne creoit pas en dieu.  
A chelui tans ke pierres i arriu,

And whanne at the Castel Aryved he was,  
 thanne Cam walkyng this kynges dowhter Orcaws, 24  
 whiche was a damysele ful fair and gent,  
 and bar þe pris of Bewte verament ;  
 Of Alle the Maydenis In that Contre  
 sche was the fairest, As I telle it the. 28  
 So As sche Cam disportyng toward þe see,  
 and hire Maidenis In hire Compeyne,  
 For Manye sche hadde that with hire wente  
 hire to disporte Aftyr hire Entente ; 32  
 and In here pleyeng As they weren that day  
 they Sien where þat this vessel lay,  
 and there so lowde they gonne to synge,  
 hire felawes and sche In here pleyenge,  
 that piers Awook there that he lay,  
 so Astoned he was Of that Afray.

and whanne the Maide to this vessel sowhte,  
 he was ful syk, thanne hire thowhte ;  
 and whanne that sche beheld his wounde,  
 Anon to hire felawes sche seide that stownde,  
 " wile 3e now sen the Cause why  
 that this man so sik is trewely ;  
 It Nys not wondyr thowh he were ded  
 Of this wounde here In this sted,  
 and that me thenketh were gret pyte,  
 For a ful fair Man hath he be  
 whanne that he was In hele Of his body,  
 A ful semly persone, sche seide, trewely ;  
 therefore wolde I that the Cristene Man,  
 which to my Fadris presoun Is tan,  
 that is a good leche In alle Manere,  
 To helen this Man I wolde he were here ;  
 For him so Mochel I knowe,  
 that non Erthly man with-Inne þis throwe

auint ke la fille orcaus fu alee

28 iuer sour la riue de la mer,  
 entre li et ses puchieles.

32 Et en che k' ele s'esbanioit sour le  
 riuage,  
 ele trouua la nachiele, et pierron  
 dedens. Et il faisoit si grant caut, ke  
 pierres ot oste sa cote pour la grant  
 36 calour qu' il faisoit, et sa chemise.

40 Et quant la damoisele le vit dormir, si le  
 commencha a resgarder mult durement.  
 Car bien li sambloit qu' il ert malades.  
 Et quant ele aperchoit la plaie qu' il  
 ot, si grande et si hideuse,  
 ele dist a ses compaignes.

44 " Dames,  
 ch' est mult grant meruelle comment  
 chis hom dure, et ke il n' est piecha  
 mors.  
 Che m' est auis ke ch' est grans  
 48 damaiges.  
 car mult a en lui biel cors d' ome  
 s' il fust haities.

52 Pour quoi ie vauroie, s' il peust estre,  
 ke li crestiens  
 qui est en la chartre mon pere,  
 qui tant seit de plaies garir,  
 fust chi.  
 Car ie croi bien

56

Ne Can so sone don hym boote  
As thike Cristene, so wel I wote."

Thanne be this tyme Piers ful wakyng was,  
and beheld tho damyselis In that plas,  
the whiche so Richely weren Adyht,  
And hire Compenye In his syht.

thanne Merveilled this piers wondirly sore  
what Alle thike ladyes and damyseles wore, 64  
& whanne this damysel sawh that Awaked he was,  
Anon sche Axede hym In that plas  
Of what Contre that he were.

thanne Piers hire Answeride Anon there, 68  
" Of Ierusalem I am bore,  
and am I-torned to Cristene lore,  
and ful Syk and feble I am therto,  
that I ne may neyther walkyn ne go ; 72  
wherefore gret nede Of Cownseil I haue  
3if Ony Man Cowde me helpe Oper Saue,  
and but 3if the Sonnere it be,  
For fawt Of helpe I deye Sykerle."

thanne Axede him the damysele there  
In what Manere I-Cristened they were,  
" For sothe A Cristene Man I Am, quod he,  
here Al so syk As 3e me now se."  
" be 3e A knyht," quod this damysele, thanne,  
" 3e trewly, and therto A Cristene Manne."  
" Forsothe, quod this damysele tho,  
thanne hath 3oure vessel Evele I-go,  
For In this place but paynemys ne be,  
And non Cristene dwellyng In this Contre ;  
and therfore, And they knewen 3ow here,  
& that A Cristene Man 3e were, 88  
Anon they wolden don 3ow to ded  
with-Owten Ony Othir Red.

ke il le gariroit."

A ches paroles k' ele disoit, s' esuilla  
pierres.  
60 Et quant il vit deuant soi la puchiele,

si s' esmeruilla mult

qui ele estoit

Et ele

li demanda

' qui il iert, et dont il ert.'

68 Et il li dist

' qu' il estoit de la chite de iherusalem,

72

et qu' il a si grant mestier d' aide

76

qu' il muert par defaute de boin mire.

" Et comment," fait ele,

" estes vous dont crestiens."

Et il li dist ' ke crestiens estoit il  
voirement.'

80

" Par foi," fait ele, " puis ke vous  
estes crestiens,

84

vous n' estes pas bien arriues.

Car en cheste vile ou nous somes n' a  
il se paiens non.

88

3it neuertheles, for that 3e be  
 A man ful syk & In euel degre,  
 and Also that 3e ben Alone,  
 & weten neuere whider 3e ben gone,  
 Therefore Of 3ow I haue pyte  
 that som socour 3e hadde, 3if it myhte be,  
 3if previliche to Ony man þat I durst tryste  
 So that my fadir not there of wiste.”  
 “damysele, quod Piers Anon thanne,  
 Conne þe Ony helpe Oper Ony Manne  
 that me Cowde hele Of my Syknesse,  
 and me to helpen Owt Of my dystresse.”  
 “be my Creaunce, quod this Maiden Anon,  
 My Fadir hath A Cristene man In prisoun  
 that A good man Of his lawe he is,  
 and perto of lechecraft he berith the pris ;  
 and wel I wot, and he were here,  
 he scholde 3ow Maken bothe hol & fere  
 3if Euere Ony man it scholde do  
 be wyt Oper Craft, As I beleve so.  
 and therefore In my Chambre I wolde 3e were,  
 So that non body not were the Nere  
 but Only my damyseles that here been,  
 that thyke Cristene man mihte 3ow seen ;  
 and, be myn hed, there scholde this Nyht  
 Som Oper Counseylle to 3ow ben dyht,  
 For 3if be Ony weye that it May be  
 that goode Cristene man schal 3ow se.”  
 “ha damysele, quod Piers Anon Ryht,  
 Now, for the love of God Almyht  
 and for 3oure owne Cowrtesye  
 that I myhte speken with than man In hie,  
 And that 3e wolden haven Rowthe on me,  
 And that Cristene man that I myhte Se.”

Et ne-pour-quant, pour che ke ie  
 vous voi  
 92 plus malade ke ie ne ui onques mais  
 home,  
  
 metrai iou uolentiers  
 96 paine en uous garir se ie puis.  
 Mais il le conuenra si celeement faire  
 ke mes peres ne le sache.”  
 “Damoisiele,” fait il,  
 100 “quidies vous ke on i puist metre  
 conseil par vous ne par autrui.”  
  
 “Par foi,” fait ele,  
 104 “mes peres a en sa prison .i. crestien.  
  
 ke ie sai bien ke se il pooit auenir  
 a uous  
 108 il vous donroit garison  
 se iamais le deuies auoir par home  
 mortel.  
  
 Et chertes ie vauroie ore ke vous  
 fuissies en ma cambre,  
 112 si ke nus ne le seust  
 ke moi et mes damoiselles.  
  
 Par mon chief, ie i metrai enchore a  
 nuit  
 116 paine  
  
 ke li preudom vous eust entre ses  
 mains.”  
 “Ha dame:” fait pierres,  
 120  
 “pour hounour et pour gentilleche,  
  
 pregne vous pitie de moi  
 124 ke ie puisse parler a chel preudome.”

- And whanne sche herd hym preyen so  
faire,  
thanne to hire damyseles gan sche Repaire ;  
And Axede of hem this qwestiown,  
“ Of this Cristene Man what schole we don ? 128  
For Certes me thinketh it were wel I-do,  
zif Ony hele that he myhte come to ;  
For a worthy knyht hath he be,  
as me semeth be his degre. 132  
and zif In helthe that he were,  
A semeliere persone nowher Nere.”
- “ Madame, quod hire damyseles On Rewe,  
zif it be with 3ow as 3e here schewe, 136  
Of Rekehr schal he failen non  
zif 3e Consenten As we scholen don ;  
For wel to 3oure Chambre 3e mown hym have,  
And thedyr hym bringe bothe soWnd and  
save ; 140  
and zif 3e wyl knowen In this stede,  
down be this water we scholen him lede ;  
and so forth Into the Gardyn,  
And thorwgh 3owre praiel wel & fyn ; 144  
& so to 3oure Chambre we scholen him lede,  
Ful prevyliche thorwgh Al this stede.  
and whanne we han thus I-do,  
thanne mown 3e hauen the Cristene 3ow to,  
and Owt of preson him to brynge 148  
Into 3oure Chambre with-owten lesinge ;  
So that he may his wounde þere se,  
that there-Offen hol he myhte be.” 152  
“ 3e sein ful wel, quod this lady tho,  
I wele wel that 3e don so.”  
thus sone these damyseles gonne to gon  
Into this vessel thanne Anon, 156
- Et quant la damoisele oi ke il li prie  
si douchement.  
ele regarde ses compaignes,  
si dist,  
“ ke ferons nous de chest crestien :  
Chertes il me samble que il feroit bien  
qui le porroit garir.”
- “ Dame,” font eles,  
“ s’ il vous en estoit autant com vous  
en faites le samblant,  
il ne fauroit mie a garison.  
Car legierement le porries metre en  
uotre chambre :  
et si vous dirai comment.  
Nous l’ enmenrons par de les cheste  
riuiere  
iusch’ a chel gardin de les uotre  
chambre,  
et d’ iluec l’ enmenrons nous bien en  
uotre chambre.  
Et quant nous l’ arons illuec mis  
legierement porres faire votre uolente  
de cheste chose.”
- “ Par foi,” fait ele,  
“ tout ensi me plaist il ke nous le  
fachons.”

- and token this Piers full softely,  
and with hem forth ladden ful prevyly ;  
thorwh the Gardyn Into the Chambre they  
wente,  
and fulfilde here ladyes Entente. 160
- And whanne thus they hadden I-do,  
and to hire Chambre they weren Comen vnto,  
For hym A Cowche they Maden ful prest  
where vppon As he Scholde Rest; 164  
but for the Angwisch that he was Inne,  
he ne hadde non Reste neþer more ne Mynne.  
thanne Axede hym this lady fre,  
“ Now, leve sire, how stont it with the ? ” 168  
Thanne Answerid Piers In fair Manere,  
“ Now trewly I trowe to dyen riht here,  
and neuere to Abyden to Morwen day,  
Ful seker, damysele, As I 3ow say. ” 172  
and whanne sche herde him speken so thore,  
thanne hadde sche more pite þanne sche hadde  
to fore,  
and seide, “ Sire, dismaye 3ow non thing,  
3e scholen hauen helpe with-owten taryeng. ” 176  
Thanne sente sche to the presoun Anon  
Al so privyly As sche Mihte don,  
And with Alle wyttes And hire gynne  
To geten hym Owt that was with-Inne. 180  
and whanne that owt sche hadde hym take,  
For fere this Cristene began to qwake,  
and seide, “ damysele, what thinke ye do ?  
I trowe 3e purposen me forto slo, 184  
and Of my deth 3e Mown not wynne,  
perfore it were bettere that 3e blynne. ”
- Cheles\* le traient par les bras hors  
de la nachiele,  
et l'enmainent, soustenant de toutes  
pars,  
iusc' al gardin, en la chambre a la  
damoisie (*sic*) qui tant ert sage.
- Quant eles furent uenues en la  
chambre,  
eles le misent en .i. lit  
pour reposer.  
Mais il n' i pot estre, car il ert si des-  
trois ke en nule maniere ne peust  
reposer.  
Et la damoisiele li demanda  
comment [il li est].  
Et il li dist  
' k' il estoit si destrois  
qu' il ne quide mie veoir le iour de  
l'endemain.'
- Quant la damoisiele l' entent,  
si en eut grignour pitie ke deuant.  
si li dist.  
“ Or ne vous esmaies mie, Car uous  
troueres prochainement secours. ”  
Lors en ua la damoisiele a la chartre,
- si en traist hors chelui qui i estoit.  
Et chil  
li dist. “ Damoisiele, ke uoles vous  
faire de moi.  
Chertes, en ma mort ne porres vous  
riens gaaignier. ”

\* The Add. MS. has an illustration with only two damsels lifting Peres out, their hands under each arm ;  
and the heading is, ‘ Ensi que .ij. paienes portent pieron hors d' une nef.’

And thus he seide for this Entent,  
 For þat he wende sche wolde han him schent. 188  
 “ Nay, sire, þere-Offen haue thou non dowte,  
 but folwe thou me sethen þou Art Owte,  
 And Into my Chambre folwe thou Me,  
 and there the Cause schal I schewen the 192  
 why Owt Of preson I do the take ;  
 It is Only for Anotheris sake.”  
 Thanne wente this damysele forth to-fore,  
 and the Cristene hire folwede thore ; 196  
 And whanne Into þe Chambre they weren gon,  
 thus sone sche schewed hym Piers Anon  
 that so sik In his bed there lay ;  
 & whanne this presoner tho him say, 200  
 Of him he hadde ful gret pite,  
 and so wolde Ony man In Cristiente.  
 “ Now behold this Man In this stounde  
 that we be the see side here fownde !  
 and 3if this Cristene Man helen 3e Mown,  
 I schal deliueren 3ow Owt Of presown,  
 and senden 3ow bothe Into Anothir Contre  
 where þat 3e desiren to be, 208  
 with As mochel Richesse As 3e haue  
 Owthir Ony Of 3ou Can Of me Crave,  
 To gon Into what partye that 3ow lyst,  
 and hereto 3e Mown wel Tryst, 212  
 and thus wil I do As I telle it the,  
 For þe grete deseise that I In hym Se.”  
 Whanne the presonor wist that Cristened he was,  
 he made ful gret Ioye thanne In that plas, 216  
 and Answerid to the damysele Anon  
 ‘ that thike thing he would gladliche don ;’  
 Et ele li dist, “ n’ aies doute.  
 Mais venes apres moi en ma cambre,  
 et ie vous mousterrai  
 pour quoi ie vous ai trait hois de  
 prison.”  
 Chele s’ en uait deuant,  
 et il apres,  
 tant qu’ il sont uenu en la chambre,  
 et ele li moustre pierron,  
 qui si ert destrois,  
 qu’ il n’ iert nus si durs cuers  
 ki n’ en deust auoir pitie.  
 Et la damoisele li dist . “ vees .i.  
 crestien  
 204 ke nous auoens trouue sour le riuage.  
 Si vous le poes garir,  
 ie vous trairai de cheste prison ou  
 uous estes,  
 et uous enuoierai en uotre pais  
 208 si richement com vous sares deuiser.  
 Et sachiez ke ie le fai, se pour chou  
 non,  
 qu’ il m’ en\* prent grans pities de la  
 grant paine que il endure.”  
 Qvant chis entent ke chil est crestiens,  
 si en eut mult grant ioie,  
 et dist a la damoisele  
 ‘ qu’ il s’ en entremetera uolentiers,  
 pour chou qu’ il est de sa loy.’

\* MS. Reg. *n’ en*.

than Axede this presoner Of him pere Ryht,  
how longe it was sethen he was so dyht ;

thane Answerid piers to hym Anon,

“ It is sethen Sixtene dayes Agon,  
and Every day it is wers than oper,

I sei the trewly, my leve brothir,  
and non socour ne kan I gete,  
Ne neper Appatyt to drinke ne mete,  
whiche that Moche dismayeth Me  
Ful sekerly, Sere, I telle it the.”

Than bespak Anon this presonere,  
and to this damysele seide he there,  
“ I wolde, And 3owre wille it were,  
Into your Prayel 3e boren him here,  
and there bettere the wonde myhte I se  
thane In this Chambre In Alle degre.”

And Anon this lady thanne  
dide beren Owt this Sike Manne  
Into the Sonne, that he myhte knowe  
Alle his Maladye In a throwe ;  
and whanne he beheld hym in that plas  
thane Sawh he wel that Envemyned he was,  
whiche was the Cause Certainle  
That lyhtlyche I-heled Myhte he not be,  
Til that the vemyn owt were I-don.

thane seide þis presoner to pers Anon,  
“ Frend, Envemyned 3e ben ful sore,  
þerfore 3oure Angwich is moche the more,  
and tyl that vemyn Owt be I-take  
Ferst, 3oure peyne May not Aslake ;  
And afir the vemyn is Owte I-do,  
Anon ryht helthe schal Comen 3ow to,  
that with-Inne a monthe, be goddis grace,  
Al hol to Maken 3ow In this place.”

Lors demande a pierron

220 combien cheste maladie li a dure.

Et il li dist.

“ Quinse iours a bien ke ie fui naures,  
ne onques puis ne fis se empirier non.  
de iour en iour.

224 et si ai eu plusours mires. Mais  
onques riens ne me ualurent.”

228

Et puis dist chil  
a la damoisiele.

232 “ Dame, se uotre uolentes estoit,  
ie le feroie porter en chel praiel,  
et lors verroie plus aisieument sa  
plaie,”

et ele dist, ‘ ke ele le veut bien.’

236 Puis l’ en ont porte  
el praiel.

240 Et chil commenche a regarder la plaie  
d’ une part. et d’ autre,  
si conuoist esraument esraument qu’ il  
i a uenin,  
par quoi  
ele ne puet garir.

244 Lors dist a pierron.  
“ Biaus dous amis, vous estes enuen-  
imes mult malement.  
Et ch’ est l’ ocoisons

248 pour quoi vous ne poes garir.  
Mais puis ke renoi le venim. Ie vous  
asseur

ke ie uous garirai ains .i. mois.”

252



<p>thus sone there besowghte ful faste,  Aftir Swiche herbes In gret haste  the vemynt to drawen Owt Of that wounde,  And Aftyr to Maken him hol and sownde.  that so vppon him travailled this presoner  that with-Inne the Mounthe hol was he ther,  and to that lady 3ald hym Agayn  As hol and Clene In Certayn.  and this Piers, that was the fairest knyht  that Owt of Jerusalem wente In syht,  thanne his wit and bownte to him restored was  whanne helthe he hadde In that plas.</p> <p>With-Inne this terme fil An Aventure  That kyng Marahans Of yreland, I 3ow ensure,  Cam to disporten him with kyng Orkaws,  In as mochel as that his Cosyn he was.  and his Eldest sone with him gan go,  that A lytel to-fore A knyht was Mad tho,  and perto dowhty In his dede,  thus In storie here we Rede.  So that thike Nyht þere was gret feste  In that Castel to Mest and leste ;  but it happed be A tretour boteler  that kyng Marahans sone poysoned he ther,  And At the table there he deyde Anon  At Soper ded As Ony ston.</p> <p>And whanne þe kyng beheld this there,  he wende kyng Orcaws Conseyl that it Were,  and thus sone wente he thenne  to the kyng of grete breteygne with his Menne,  wheche that tyme I-clepid was  Of bretaynge kyng lwce, In Every plas.</p>	<p>256</p> <p>260</p> <p>264</p> <p>268</p> <p>272</p> <p>276</p> <p>280</p> <p>284</p>	<p>Lors si coumenche a pourcachier  erbes pourfitables  a oster venim.  Si les li apparelle ausi com il quidoit  ke les li vausissement le miex.  Et apres se traueille tant en vne chose  et en autre,  ke, anchois ke li mois fust passes,  le rendi il a la damoisiele  tous sain et tout haitie.  Et se pierres ot esté nule fois biaux,  il le fu ore, et plus qu'il n'auoit onques  mais deuant este, iour de sa uie.</p> <p>Dedens chel terme auint  ke li rois d'irlande, qui estoit apieles  morehaus,  ala veoir le roi orcaut,  qui ses parens estoit,  et emmena ot soi .i. sien fil  qui ert chuualers nouuiaus,  qui mult estoit preus de son cors.</p> <p>Mais au soir  auint ke par .i. traitour, qui estoit  boutilliers au roi orcans,  ke li flex au roi d'irlande fu enueni-  mes,  si ke il en mourut a la table meisme.</p> <p>Et quant ses peres vit che,  se quida ke che fust par le conseil le  roi orcans.  Si s'en ala tout droit  en la grant bertaigne, au roi  qui dont estoit apieles  lucis. Et il estoit uoirs, ke entre lui et le roi  orcaus* tenoient toutes les terres del roi de la  grant bertaigie, qui auoit a-non lucis.</p>
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\* *orcans* before; *orcaus* first and now, and soon after, *orcans* again.

- whanne kyng Marahans to forn hym was pere,  
 and him hadde Compleyned In dyvers Manere,  
 and Apechyd kyng Orkaws Of Treson,  
 For that he hadde poysoned his son,—  
 thus sone Orkaws After was sent  
 to Londone to Comen to parlement ;  
 and, whanne Orkaws to Londone was gon,  
 kyng Marahans Of treson him Apechid Anon,  
 and Seide that be fals Treson  
 In his Castel hadde poysoned his son.  
 Anon kyng Orkaws that gan denaye,  
 and seide the Contrarye to him in faye ;  
 and In that qwarel his Gage he kaste,  
 hit to defende whil his lyf wold laste,  
 Owther be his persone, oþer be Anothir,  
 be som knyht, other be his brothir ;  
 For with Marahan he ne kepte not fyhte,  
 For that he was so worthy A knyhte,  
 For Of paynemys he bar the prys,  
 As Aboven oþer flowres doth þe flowr delys.
- Thus this bataylle Enioyned was,  
 and bothe fownden Ostages In that plas ;  
 and the day Assigned was Also  
 Whanne that the Bataylle scholde be do.
- thanne kyng Orkaws tordned hom Ageyn,  
 and Aftyr his brothyr sente In Certain  
 that the bataylle for hym scholde don þat day.  
 his brothir him Answerid, and seide “ Nay,  
 For 3e knowen ful wel that kyng Marahans  
 Is þe moste worthiest knyht In Alle defens  
 that Entreth Into Ony bataylle,  
 pere-fore hym I Schal not Asaylle,  
 Nethir for stryf, Nethir for hete,  
 to-gederis In feld scholen we not mete,
- Quant marehaus enuint deuant le roi  
 et il ot faite sa clamour  
 del roi orcaus  
 288 qui son fil auoit enuenime.  
 Tout maintenant fu li rois orcaus  
 mandes,  
 et il enuint a court.  
 Et quant il i fu uenus,  
 292 marechaus l’apiela de traision,  
 et dist, ‘ ke [par] sa desloiaute  
 auoit il son fil ochis en son ostel.’  
 Et li rois, orcans  
 296  
 rendi son gage  
 a desfendre soi de chest blasme,  
 ou par lui ou par autrui.  
 300 Et il n’estoit pas si hardis k’il alast  
 encontre marehaut, ains i baoit a  
 metre .i. sien frere pour lui, ki mult  
 estoit boins chiualers.
- 304 Quant li gage furent doune d’une  
 part et d’autre,  
 si liurerent boins ostages,  
 et fu li iours de la bataille atermines.
- 308 Quant li rois orcaus reuint a son  
 ostel,  
 si uint a son frere,  
 et li requist ke il fesist chele bataille  
 pour lui encontre le roi marehaut.  
 312 “ Chertes, sire, che ne me consilleroit nus.  
 Car vous saues bien ch’a la prouche  
 marehaut  
 ne se puet nus prendre de cheus de  
 cheste terre.
- 316 Par quoi iou en nule maniere,  
 ne pour mort ne pour vie,  
 ne me combateroie a lui en champ.’

his body and Myn to-Gederis In fere ;  
 It schal not ben In non Manere." 320

Whanne kyng Orkaw's this vnderstood,  
 thanne Anon began to Chongen his Mood  
 whanne that his brothir it hadde forsake,  
 and that the bataille he wolde not take. 324

Ful Mochel Mone thanne he Made,  
 that he som Opir knyght ne hadde ;  
 For so Often tymes Asayed had he  
 kyng Marahan In bataille & In Melle, 328

So that he knew wel be his dede  
 he was þe beste þat bestrod Ony steede,  
 and þefore Nolde Orkaw's In non degre  
 In bataylle him Meten Certeynle. 332

thanne sente Orkaw's Ryht Anon  
 Aftyr his barown's Everychon,  
 Forto preven the beste knyght  
 that for hym Myhte taken that fyht. 336  
 and this Orkaw's þere feynede him Syk,  
 To knowen which of hem that was best lyk  
 that ylke bataille forto do  
 whanne þat to þe poynt they comen to. 340

And whanne they syen hym liggen In this Manere,  
 They Axede him what his wille were ;  
 thanne seide he 'that Agreved was he sore  
 Of tydynges that him Comen thore.' 344

and they Axeden him what tho schold be ;  
 and he seide, "kyng Marahans Certainle  
 hath sent a knyght In to this Lond,  
 As it is don me to vnderstond, 348

that with his Owne body he will holde fyhtes  
 Aȝens .xij. of the beste knyhtes  
 that with-Inne My Lond I May fynde ;  
 and thus Is it to Me put In Mynde, 352

Quant li rois orcans oi cheste parole,  
 si en fu mult courechies.

Car puis qu'il auoit fali a son frere,

il ne sauoit ou il peust recouurer.

Lors fist mander  
 iusc' a .xij. chiualers des millors qu' il  
 auoit.

Et il se fu pourpenses  
 comment il porroit counoistre le mil-  
 lour, si se fist malade, et iut en son lit.

Et quant il le virent iesir, il quidierent  
 qu' il fust malades.  
 Si li demanderent ke il auoit.

Et il lor dist ' ke il estoit courechies  
 d'unes nouueles qui li estoient uenues.'

Et chil li demanderent quele eles es-  
 toient.

"Ia," fait il, " m' a li rois marehaus  
 enuoiet .i. chiualer,

qui s'est uantes qu' il abaterra  
 xij. des millours chiualers

de cheste terre.

and forto preven this Ilke thyng  
to 3ow haue I sent to 3even warneng,  
and to Morwe At pryme this schal be ;  
perfore, and 3ow lyst, telleth now me  
3if that 3e welen kepen that day ;  
Fore trewly, for Syknesse I ne May.  
And wile ye now vndirstonden here  
I sente for 3ow In this Manere ;  
and forto Fellen that knyhtes pride  
For 3ow I sente now At this tyde,  
that thike knyht ne schal not say  
but his felawe here to fynden Eche day.”

And thus the kyng pere gan hem telle,  
for there A lesyng he Feyned ful felle ;  
For straunge knyht In his Rem was non,  
but he him self it wolde thanne don,  
Amonges theke twelve to preven Anon  
3if Ony A3ens kyng Marahans dorste gon.  
thanne Axeden they Anon Ageyn,  
“ Sere, be 3e now here In Certeyn  
that thike knyht to Morwen At pryme  
At thike brygge wil Areve<sup>1</sup> that tyme.” [<sup>1</sup>MS. Arere.]  
“ 3e, quod the kyng than trewely,  
there scholen 3e hym Meten ful sekerly.”  
“ thanne, quod they, we scholen him Mete,  
whethir he Ryde be weye Oper strete,  
So that 3owre worschepe saved schal be,  
and we schameles In Alle degre.”

Thus sone these .xij. knyhtes departyd Away,  
and hom to here Ostelis they wenten þat day ;  
and the kyng lefte Stille In his bed  
Tyl It was Even In that same sted.  
and whanne it was with-Inne the Nyght,  
he Clepyd his steward Anon Ryght,

Et pour cheste chose sera il demain  
au pin reont,  
356

et se vous abaties l'orguel de lui, vous  
feries bien. Si i ales.  
Car ie ne vauroie mie qu'il se peust  
vanter  
qu'il n'eust trouue a qui iouster.”  
364

Ensi lor dist li rois orcaus,  
et lor fist menchoigne entendant.

Car il ne le faisoit  
se pour esprouer non s'il auoit en  
ches .xij.  
nul si preudoume qui s'osast metre  
en champ vers marahaut.  
Et chil li disent.  
372

“ Saues vous  
se li chiualers  
uenra demain a eure de prime au pin  
reont.”  
“ Oil,” fait li rois.  
376

“ Et nous irons,” font il,  
“ en tel maniere  
ke nous n'en deuerons estre blasme.”  
A tant s'en partirent chil du roi,  
et s'en uont a lor osteus.  
Et li rois se vit iusc' a soir.  
384

Et quant il fu anutie :  
Il apela vn sien senescal, et si li dist.

- “Go, fette me the moste straungest Armure,  
 the Moste beste and the most Sure,  
 For hennes to-Nyht now wyl I pace,  
 And to morwen At Even A3en In this place ;  
 and 3if that Ony man Axe After me,  
 Sey that deseised I am ful Certainle.” 388
- Thus the kyng Comanded þe styward þere,  
 and so he wrowhte Aftyr his Manere ;  
 and whanne the day Aproched was,  
 the kyng him Armede In that plas,  
 and took his hors, & gan forth Ride  
 Into that brigge that Ilke tyde.  
 but Er thanne thens he wente,  
 he made the styward sweren presente  
 that he scholde discouere him to non Man,  
 what so Evere Of hym they Axeden than. 392
- thanne so this kyng gan forth to Ryde,  
 forth to the Brygge At that tyde ;  
 and ther Abod tyl the Owr Of pryme,  
 and was Non Comen at that tyme.  
 thanne alle xij knyhtes they Comen In-same,  
 Forto fulfillen that Ilke Game ;  
 but Speris with hem Non they browhte,  
 For At Alle daye there sen they Mowhte  
 the Brigge with speris Envirowned Abowte,  
 the wheche that weren bothe gret and stowte,  
 Whiche that Cawsede Men Of the Contre there  
 Eche Other to Asayen In dyvers Manere. 396
- Whanne these xij knyhtes there behelde  
 that þere was A knyht with spere and schelde  
 that Redy was to Iusten there,  
 Ech man hym Ordeyned In his Manere  
 Forto Iusten A3ens that knyht,  
 Euery man there to preven his Myht ; 400
- “ Apparelle moi vnes armes, mais ke  
 desghisees soient, et coeure mon escu  
 de couuertures desghisees.”  
 Et chil fist tout ensi com il li fu com-  
 mande.  
 Et quant  
 li rois orcaus fu armes,  
 si fist a chelui fianchier  
 qu’ il ne le descouerroit a home ne a  
 feme.  
 Et lors passa le pont,  
 et cheuaucha tant qu’ il enuint au  
 pin reont,  
 et atendi illuec  
 li chiualers tout .xij.  
 Ne il n’aportèrent auoec aus ne  
 lanches ne glaues.  
 Car en toutes saisons peussies le pin  
 trouuer  
 auiroune le lanches,  
 pour chou que chil du pais, ki des  
 armes s’ entremetoient,  
 si uenoient esprouuer souuent, li vn  
 contre l’ autre.  
 Quant li xij. chiualer virrent  
 ke chil estoit desous le pin  
 qui pour iouster estoit venus ;  
 404  
 408  
 412  
 416  
 420

and thus Ech Of hem A spere there took  
 as On the brigge were, and non forsook ;  
 and the kyng him Cawhte Anothir,  
 and forth he prekede Amonges þat fothir ;  
 & so he smot the ferste knyht  
 and þere sore wounded him In þat fyht,  
 So that he hadde there dethes wounde,  
 Onnethe to Rysen Aftir þat stownde.  
 And whanne that thus down he was I-Cast,  
 To anothir knyht he prekyd In hast,  
 and him he wounded Al so sore,  
 lyk As he did the tothir before ;  
 and so the thrydde and þe fowrthe Also,  
 and thus Alle twelve he browhte to wo.

And whanne Alle xij I-scomfyt they were,  
 the kyng In this Maner to hem seide there,  
 “ Sires, 3e knowen presoneres 3e be,  
 As be þe lawe Of this Contre ;  
 and that with 3ow I May now do  
 As that to Armes belongen vnto.”  
 and they Answerid hym Ageyn,  
 “ Sire, that is soth In Certeyn.”  
 “ Thanne Comande I 3ow Everichon,  
 that 3e Alle to kyng Orkaws gon,  
 and 3eldeth to hym Alle 3owre persones  
 On My behalve with-Inne his wones.

thanne Axede they hym what he hyhte.  
 “ he knoweth me ful wel, I telle 3ow Ryhte,  
 but Of myn Name, it is not to 3ow ;  
 for whanne he hereth Of this prow,  
 thanne wil he knowen me ful wel,  
 I 3ow seye As trewe As steel ;  
 And that In Manye stormes I have be  
 with him In bataylle ful Sykerle.”

chascuns saisi vne glaue,  
 tele comme a la main li vint.

Et li rois en reprist vne autresi,

424 et laisse courre

au premier,  
 et le fiert si durement desous l'aissiele  
 qu'il li fist plaie grande et parfonde,  
 et l'abat si durement a terre

428 qu'il n'ot pooir de lui releuer.

Et il uoit chelui a terre,

si laisse courre a l'autre,  
 et le fiert si durement qu'il le porte  
 a terre

432 ausi vistement com il ot fait l'autre,  
 et enchore plus naure.

Et abat apres le tierch, et puis le quart.  
 Si exploita en tel maniere de tous les .xij. Et  
 prenoit toudis le cheual de chelui qui cheus  
 estoit, et li rendoit.

436 Et quant il les ot tous abatus.  
 si lor dist.

“ Signour, vous estes tout par la cou-  
 tume de chest pais en ma prison.”

440

Et il dient ‘ ke ch'est uoirs.’

“ Donques,” fait il.

“ ie vous commanch

444 ke vous ales au roi orcaus,

et vous rendes a lui

de par moi.

448 Et il li demanderent comment il auoit  
 a non.

“ De mon non,” fait il, “ ne vous caut.

Car ie sai bien quant il orra parler  
 de tele proueche,  
 ke il me counistra bien.”

452

thanne sworn they In here Entent  
 To Fulfillen his Comaundement,  
 But ful Of sorwe Alle they were :  
 that they weren so discomfyt there  
 Of On knyht there In that plase,  
 Ful Moche Sorwe Amonge hem wase.

Thanne departyd Anon the xij knyhtes  
 From that place there Anon Ryhtes ;  
 and the kyng Entrede Into the forest  
 whanne that he say his tyme best,  
 and pere Alle day Abod he Sekerlye  
 For that non Man Scholde him Aspye.  
 and whanne it was with-Inne the Nyht,  
 Toward his Castel he gan hym dyht,  
 And In A Gardyn vndir the towr  
 his steward hym Abood Every Owr.  
 and whanne he Cam to this Gardyn,  
 his steward him Resceyved wel & fyn,  
 and Resceyved his hors and his Armure,  
 And Aftyr to Chambre wente ful pure.  
 & whanne A while In Chambre he hadde I-be,  
 Anon to halle thanne wente he,  
 and Made Semblaunce As thowgh syk he were  
 To-forn Alle his Meyne þat was there.  
 Thanne his Meyne Aʒens hym gonne gon,  
 and hym worschepid Everichon,  
 and hym Axede ‘ how that it were,  
 & why he was Of so hevvy Chere.’  
 and he Answerid hem Ageyn,  
 “ I Me strengthe with Al my Mayn  
 aʒens herte to Maken good Contenawnce,  
 So mochel Of Syknesse I have dowlawnce.”

And vppon the Morwe, at the Owr of pryme,  
 the xij knyhtes Comen In good tyme

Et il dient

456 ‘ ke si feront il uolentiers.’

Mais mult sont dolant ke il sont abatu  
 par .i. seul cheualier.

460

A tant s'en partent tout li .xij.  
 et s'en uont a lor osteus.

464

Et li rois se feri en la forest qui pres  
 d' iluec estoit,  
 si i demoura tout le iour.

468

Et au soir, quant il fu anuitie,  
 si reuiet  
 en son gardin  
 ou li senescaus l' atendoit,

472

si descent, et li baille son cheual et  
 ses armes.  
 Et puis en ua en sa chambre,  
 et de sa chambre

476

en sa sale,  
 et fait samblant qu' il soit deshaities.

480

Et quant ses gens le voient uenir, si  
 se lieuent encontree lui,

et li demanderent ‘ comment il li est.’

484

Et il dist

‘ qu' il garira, si com il quide.’

488

A l' endemain deuant prime  
 vinrent a lui li .xij. chiualer

that discomfyt Of hym were,  
 (but they it ne knewe In non Manere,)  
 and 3olden hem to hym As presonerer  
 On a knyhtes behalve that was ful fers ;  
 but they ne knewen not hys Name,  
 For he was A man Of ful gret fame ;  
 and tolden kyng Orkaws Al In fere  
 how thike knyht discomfyt hem there.  
 “ Ha ! quod kyng Orkaws thanne,  
 Now wot I wel that he Is A manne  
 that 3ow Alle hath taken As presonerer,  
 And to Me Represented now here.”  
 thanne Made he Semblaw[n]t As wroth he were,  
 but 3it neuere the mo ne was he there ;  
 and sente forth his Messengeris Anon  
 thorwh-Owt his Rem for to gon,  
 to warnen Alle his Chevalrye,  
 ‘ Atte brigge to Meten that knyht so hardye ;  
 and 3if Ony so hardy that there were  
 with that knyght to fyhten there,  
 what Maner Of good that he wolde Crave,  
 Anon Of kyng Orkaws he Scholde it have.’  
 but they that to fore tymes I-beten were,  
 Alle here Goodes the kyng Sesyd there  
 As for On 3er And On day,  
 thus kyng Orkaws hem gan to say.  
 and whanne that they that In the Contre were,  
 herden how þe xij knyhtes happeden there,  
 thanne In hem selve they hadden gret drede,  
 For they Niste neuere how to spede ;  
 and 3if discomfit that they were,  
 here londis to lesen In swich maner there.  
 Whanne that Piers that with this lady was,  
 And Of his Maladye helyd In that plas,  
 qu’ il auoit abatus,  
 et ‘ s’ en rendirent a lui  
 492 de par .i. chiualer  
 qu’ il ne counissoient pas.  
 et chil les ot tous .xij. abatus, ne il  
 n’ i ot chelui qui le peust de sa siele  
 496 remouuoir.’  
 “ Ha,” fait li rois,  
 “ iou sai bien qui est li chiualers.  
 Chertes, mauuagement l’ aues fait.”  
 500 Lors fait samblant qu’ il en soit mult  
 courechies.  
 Lors enuoia ses mesages par tout,  
 504 pour querre tous les chiualers del  
 grignour pooir c’ on seust,  
 pour iouster au chiualer du pin.  
 Et fist crier par toute sa terre  
 ‘ ke s’ il en i auoit nul  
 508 qui le peust abatre,  
 il aura del roi tel loier com il sera  
 demander.  
 Et tant i parierdera chil qui abatus  
 sera,  
 512 qu’ il en sera desiretes  
 .i. an et .i. iour.’  
 Quant chil du pais sorent cheste  
 nouiele,  
 516 et il sorent ke li .xij. chiualer i estoient  
 abatu: il en uinrent peu.  
 Car mult doutoient  
 a estre desirete se il i fussent abatu.  
 520 Quant pierres, qui fu auoec la fille  
 le roi,  
 fu garis et respases,



- thanne was he as ful Of pensifnesse  
 As whanne he was In his distresse. 524  
 thanne Axede the lady hym Ryht tho,  
 " Piers, what is 3ow to thenken so,  
 and what Cause that it may be,  
 I praye 3ow, Sere, now telleth Me;  
 and 3if I mowe don 3ow Ony Ese, 528  
 Owper Ony thing that May 3ow plese,  
 anon Ryht it schal ben do,  
 pere-fore to suffren bothe peyne and wo." 532  
 " A ! faire lady, quod Piers Anon,  
 Ryht ful Esely 3e myhte it don."  
 " Seye On, quod this lady thanne,  
 and I schal don it for Ony Manne." 536  
 " thanne schal I 3ow tellen, quod piers-trewly,  
 And 3e me wil Enswren feythfully ;  
 For it Cometh now In My Mynde  
 that 3oure fadir sendeth Into Every Ende 540  
 Aftyr his knyhtes And Bachelere,  
 here worthynesse forto preven here ;  
 And thike tyme have I sen,  
 and not fulliche fyve 3eres they ben, 544  
 & swich A knyht were In Oure Contre,  
 wel sone Asayed scholde he be ;  
 and 3if that I hadde harneys and Gere,  
 For Alle the Men that Evere were 548  
 I[n] my persone Ryht Al Alone  
 To that knyht wolde I gone ;  
 al though I be In straunge Contre,  
 I scholde him Asaye, what so he be, 552  
 thowh he were the strengest Of this Molde,  
 And Abiden me he wolde :  
 but harneys have I In non Manere,  
 and pat Maketh me to Mornen so here." 556

il fu mult pensis.

Et la damoisele li demanda,  
 " pierres, c'aues vous, ke pensez vous.  
 Tant pensez ore plus ke vous ia ne  
 solies, che m'est auis. Ie quit ke uous  
 n'estes pas aise.

Ore me dites ke vous aues,  
 et se iou j puis metre conseil,

ie vous creant ke iou li mettrai."

" Damoiseiel, fait il, puis ke vous le  
 me creantes,

ie le vous dirai che ke ie tant ai  
 pense.

Ch'est pour chel chiualer

pour qui uotre peres a fait crier son  
 ban parmi chest pais.

Car i' ai veu tele eure,

n' a pas .v. ans,  
 ke se ie seusse en notre pais .j. tel  
 chiualer,  
 iou alaisse iouster a lui,  
 et chi meisme, se iou eusse armes et  
 cheual,  
 et che ke mestier me fust,

iou i alaisse maintenant.

Mais de tout chou n' ai iou riens,  
 si en sui si pensis com vous poes veoir."

- Whanne the kynges dowhter herde this,  
sche Merveilled he spak Of so gret Aprys,  
And that he wolde Iosten At that tyde  
with hym that no Man dorste Abyde. 560  
thanne seide to him this lady Anon,  
“ hors and harneys 3e scholen haue son,  
and longe Er Nyht Redy it schal be ;  
ann therefore, Piers, dismaye not the ;  
& þerto As Richely 3e scholen ben dyht  
As thowgh A kynges sone 3e weren Owtryht,  
but In feith, Sire, be the Cownseil Of Me,  
A3ens that knyht 3e scholen not Te.”  
“ Now, faire lady, quod Pers tho,  
that 3e me han be-hote, brynge me vnto ;  
and Of me dismaye 3ow non thing,  
for I troste holiche In hevene kyng.” 572  
and whanne they hadden spoken Of this Matere,  
Anon from him sche wente there ;  
bothe hors and harneys him Ordeyned thus sone,  
and Alle Oper thing that was to done. 576  
and whanne it was with-Inne the Nyht,  
The weye to the Brygge sche tawhte him Ryht.  
thanne Of this lady his leve he took,  
and On his weye forth faste he schook ; 580  
& whanne to þe brigge that he was Gon,  
Into þat forest thanne wente he Anon,  
there A While to taken his Reste  
As that tyme þere it liked him beste ; 584  
and down he Alyhte Of his Rownsy,  
& be his brydel hym teyde þere faste by,  
and þere to pasture 3if he wolde  
Tyl þat day Aperedre On Goddis Molde. 588  
vppon the Morwen whanne it was day,  
Piers toward his hors took the way,
- Quant la puchiele entent cheste parole,  
si pense bien, ke s'il eust mauuais cuer  
il n' en presist ia si haute emprise  
comme pour iouster a .j. chiualer  
a qui nus ne s'osoit prendre.  
Si dist a pierron.  
“ Ia pour defaute d'armes ne de cheual  
ne soijes esmaies.  
Car de tout chou n'ares uous ia disete,  
ains vous en garnirai ausi richement  
com se vous fuissies fiex de roi.  
Mais chertes, par mon conseil  
n' alissies vous pas encontre tel chiualer. Car  
ie sai bien ke vous n' i pores auoir duree.”  
“ Chertes, damoisiele,  
ie ne quit pas qu' il ait tant de pooir  
ke iou ne me tienge bien a lui.” 572  
Et quant ele l' ot ensi parler, si en fu  
mult aise,  
et li quist boines armes et boin cheual.  
Et quant il fu anuitie, si se mist hors  
de laiens par le praiel.  
et la damoisiele li enseigne comment  
il porra le pin reont trouuer. Et s' en  
part  
tant qu' il vint vers le pin.  
Puis se traist en le forest  
pour reposer iusc' a la iournee.  
Si abat a son cheual le fraim, et li  
oste sa siele,  
si le laisse paistre, et puis oste son  
hiaume, et abat sa uentaille,  
et s' endormi iusc' al matin ke li iours  
clers aparut.  
Puis s' esuilla,

and Made his hors Al Redy,  
 & his helm gan lasen ful Iostly ;  
 and Abowte his Nekke he heng his scheld ;  
 thanne Owt Of þe forest he took the feld.  
 whanne toward the brigge that he gan gon,  
 thanne kyng Orkaws Aspide he Anon  
 that thedir was Comen for theke Entent,  
 To Wyten 3if there were Ony present  
 whiche that A3ens him dorste Abyde :  
 this was his Comeng At that tyde.

And whanne piers beheld him there,  
 he lyht Adown for Ony fere,  
 and tasted his harneis In that stede,  
 þat it scholde not faille whanne he hadd nede.  
 and whanne he say that Al siker it was,  
 To hors A3en he wente In that plas.  
 and to the brigge he cam Anon,  
 and Salwed the kyng As he scholde don.  
 Anon a spere On honde he took,  
 & towardis the kyng wel faste he schook,  
 and seide that Iusten Nedis he Moste :  
 the kyng him Answeryd that hym wel lyste.

So swyftly they Ronnen In that plas,  
 as faste as the howndes hertes don chas,  
 and so sore to-Gederis they Mette,  
 that here scheldes Into the feld weren smette,  
 So that there was Non geyn Char,  
 but bothe here whyte flesche persched thar ;  
 so that bothe hadden they wowndis grete,  
 and 3it Nethir Othir ne wolde not lete ;  
 so that the kyng On Piers his spere to-brak,  
 and Piers A3en hym hitte with-Owten lak,  
 & bare him Owt Of his sadel Into the feeld  
 Ouer his hors Crowpere undir his Scheld ;

2 T 2

et mist a son cheual le frain, et puis  
 la siele.  
 592 Et puis s'arma de sa uentaille et de  
 son hiaume, et monta en son cheual,  
 et s'en parti.  
 Et quant il en uint a l'issue de la  
 forest par deuers la mer,  
 596 il regarda vers le pin, et uoit le roi  
 orcaus,  
 qu'ia estoit uenus  
 pour sauoir se nus venroit auant  
 pour demander iouste.  
 600  
 Et quant il le uoit,  
 si descent a terre  
 pour ueoir  
 604 qu'il ne li faille riens a ses armes,  
 Et quant il s'est mult bien appareillies,  
 si monte en son cheual,  
 et vient au pin,  
 608 et dist au roi.  
 "Sire chiualers, ie sui uenus a uous iouster,  
 et sachiez ke vous n'en partires ia sans duel."  
 612 A tant s'eslonge li vne de l'autre,  
 et puis s'entrelaissent courre les  
 cheuaus  
 si grant oirre comme fait li chiers  
 quant il est cachies des chiens.  
 Et il s'entreuient,  
 616 et s'entrefierent sour les escus si ke il  
 les perchent, et esfroient et desmaillent  
 les haubiers.  
 Et se metent es chars les fiers trenchans  
 des glaues,  
 et s'entrefierent, et se font es cors  
 620 plaies grandes et parfondes.  
 et li rois orcaus brise sa lanche.  
 et pierres le fiert si durement  
 qu'il le fait a terre uoler  
 624 par desus le crupe del cheual.

and there so sore I-hurt he was,

Onnethis to Meven Owt Of that plas.

Whanne Piers atte th'erthe the kyng say,  
Of his hors he Alyhte with-Owten delay,  
and there drowh Owt his swerd Anon,  
& towardis this kyng he gan to Gon ;  
so pat be thike tyme pe kyng Rekeuered was,  
and On his feet stood In that plas,  
Ful sore I-hurt, and ful of Angwyschs.  
thanne to the kyng Piers seide thus,  
" Sire knyht, 3oure Iostyng lost han 3e ;  
assayeth 3if Ony bettere 3e Mown 3ow byse,  
and 3if Ony thing that 3e Mown wyne  
with Ony Other Melle vs betwynne."  
Anon he drowh his swerd with good Entente,  
And his scheld On honde he hente.

whanne the kyng sawh pat he was Redy,  
Faste to that Melle he gan him hy,  
and there his prowessse he schewede In his  
wyse

with Alle his strengthe In the beste Gyse,  
so that with his swerd & with his scheld  
he Entrede forth In to that Feld ;  
In the beste Maner that he Myhte  
thanne forth he wente Anon Ryhte.  
Not-with-standyng, sore hurt he was  
to foren tyme In that same plas,  
so pat moche more Nede thanne hadde he  
Of Restyng thanne Of Ony Melle.

thanne be-twixen hem began Melle ful strong  
which that Amonges hem durede ful long,  
and Ech Other sore hurten As they stood,  
that Owt Of bothe here bodyes Ran plente Of  
blood ;

si ke a paines se peut il releuer.

Quant pierres uoit ke chil est cheus  
a la terre,

628 si deschent, et atache son cheual au pin.

Puis en renient grant pas enuiers le  
roi, et trait l'espee, et iete l'escu  
sour sa teste.

Et li rois

632 se fu ia releues  
mult angoisseus.

Et pierres li dist.

" Sire chiualers, a iouster aues vous  
pierdu :

636 ie ne sai se vous porres riens gaaignier  
a la mellee."

640 Et quant li rois uoit qu' il est uenus  
a la melle,  
si s' aparele de moustrer la plus grant  
proueche

644 qu' il puet,  
et se cueure de son escu.

648 Et nepourquant il estoit naures si  
durement

qu' il eust grignour mestier  
de reposer ke de combatre.  
652 Lors commenchieient la mellee  
entr' aus deus mult crueuse et mult  
felenesse,  
et s' entrefierent des espees qui sont  
trenchans, a mont et a ual,  
et s' entrecouroient tel qu' il n' i ot  
656 chelui a qui li sans n' isse del cors en  
plousours lieus.

so ful Of gret prowesse weren they bothe  
 that Eche Of Other Merveilled forsothe.  
 For the kyng supposede ful Certeynly  
 to han fowndyn non knyht so dowhty  
 that with him so longe Myhte Melle ;  
 wherefore to him self he gan to spelle ;  
 and Piers In that same Manere  
 Evene Of the kyng thowhte ryht ther ;  
 For In non Rem he wend han fownde  
 so worthy A knyht Goyng on grownde.  
 but At the Ende Of that Mellé  
 the kyng non lengere myht duren sekerle,  
 For Evere this Piers was so ful Of prowesse  
 and browhte the kyng In gret distresse,  
 so that thorwgh Melle and thorwgh torneye  
 the kyng non lengere myhte stondyn In feye ;  
 but there to-fore Piers he fyl Adown,  
 Ful sore syker I-hurt his body In-Vyrown ;  
 So sore, that 3if Ony Man him hadde I-seye  
 On hym he wolde han had pyte In feye.

Anon thanne Piers, that Supposid nothing  
 that it hadde been Syre Orkaws the kyng,  
 to him wente a ful gret pas,  
 and puld Offen his helm In that plas,  
 and seide ‘ he wolde him slen vpon that Molde.  
 but 3if that for Scomfyt he wolde hym holde.’  
 Anon the kyng his Eyen vp Caste,  
 and vpon Piers lokede Atte laste,  
 & seide “ thou myhtest me slen ful wel,  
 For In thy power it is Eche del ;”  
 “ Now, be my trowthe, quod Piers tho,  
 but thou the 3elde, I schal the slo ;  
 and fulliche discomfyt holden the,  
 Other Ellis thy bane wyle I be.”

Car il estoient ambedoi de mult grant  
 forche.

Et li rois ne quidast en mule maniere  
 660 nul home trouer  
 qui tant peust durer a lui.

et d' autre part

664 anuit il mult a pierron.  
 Car il ne quidast pas trouer en .ij.  
 roiaumes  
 .j. autre si boin chiualer comme chil  
 si sambloit.  
 Et ne-pour-quant, en la fin  
 668 ne peut li rois durer  
 a pierron. Car il estoit plains de si  
 grant proueeche

qu'il atourna tel le roi

672 qu'il ne se peut soustenir.  
 ains chai a la terre  
 si dolereus que trop.

676

Et pierres, qui ne quidoit mie  
 ke che fust li rois,

li keurt

680 au hiaume, et li esrache de la teste,  
 et le iete loins de lui en mi le champ.  
 Et puis li dist ‘ k' il l' ochira  
 s' il ne se tient pour outree.’

Et li rois oeure les iex,

684

et li dist. “ Ochire me pues, se tu  
 ueus.

Car tu ies au desus de moi.”

“ Par foi,” fait pierres,

688

“ tu ies a la mort venus  
 se tu ne tiens pour outre.”

- thanne quod the kyng, " Certeynlye,  
 Mochel lever hadde Ich here to dye  
 thanne to speken that schamful word,  
 Creaunt me 3elde be myn Owne Acord ;  
 For to A kyng it were the grettest schame,  
 the Moste Repref, and the Moste blame,  
 that Evere Ony Erthly kyngdom held,  
 So Schamful A word to sein In feld ;  
 3it hadde [I] levere xiiij Sithe deye  
 (3if so Often that I myhte In feye,)  
 that I whiche have be so worthy A knyht  
 So schamfully schulde sein thorwh ony fyht."
- Whanne Piers vndirstood that he  
 A kyng was Of so hy degre,  
 and wende he hadde ben A sengle knyht  
 that with hym there held swich fyht ;  
 but whanne he Supposid that þe kyng he was,  
 Anon to him spak he In that plas,  
 and seide, " Sire, for Charite  
 so telle here what Man 3e be ;  
 For me thinketh as be 3owre talkyng  
 that 3e scholden ben A kyng."
- " Certes, quod the kyng, sire knyht,  
 I am A kyng here In thy syght ;  
 and, kyng Orkaws, it Is Myn Name,  
 In this lond A Man Of ryht gret fame."
- And whanne that Piers this vndirstood  
 that it was Orkaws þat lay so bathed in blood,  
 Anon Piers ful Of sorwe he was  
 that him so hadde Greved In þat plas,  
 So that he Nyste what forto do,  
 but his swerd he 3ald him vnto,  
 and seide " sire, I Crye the Mercye  
 Of that I haue don the gret Anoye.
- 692 " Je voel miex mourir," fait li rois " ke  
 faire che ke tu me requiers.  
 Car en si vilaine parole  
 comme de recreandise  
 auroie ie honte.
- 696  
 Et pour che uauroie ie miex mourir
- 700  
 ke dire parole dont rois eust honte."  
 Quant pierres entent ke chil
- 704  
 ert rois, a que il s'est combatus,  
 et il quidoit ke che fust uns simples  
 chiualers.
- 708 Si li dist.  
 " Ha, sire, pour dieu  
 dites moi qui vous estes.  
 Car il samble a uo dit
- 712 ke vous estes rois."  
 " Chertes," fait li rois,  
 " sui iou voirement,  
 et ai non orcaus."
- 716  
 Et quant pierres l'entent, si le cou-  
 noist maintenant,  
 et est mult dolans de chou
- 720 ke tant li a fait d'anui.
- Maintenant li tent l'espee,  
 et si li dist. " Ha : sire,
- 724

wherfore, goode sire, forȝeveth it me  
that I so moche haue trespaced Azens the ;  
And, lo, my swerd here to the I zelde,  
And my body and lyf I putte In thi welde,  
holich, Sire kyng, Into thy Bandom,  
And At thyn Ordenance hol & som."

Whanne the kyng herde him so seyn,  
and that to hym so Offrede him pleyn,  
thanne seide the kyng to him tho,  
" What art thou that doost here so,  
that Of me hast here victorie  
And therto Mercy here me Crye ;  
For it is A ful gret Merveyl to Me,  
the Conquerour to þe scomfyt ȝolden to be."

" Sire, quod Piers Anon Ryht,  
I am here to-forn ȝow bothe man and knyht,  
and I-born hennes A fer Contre,  
Of Ierusalem that Grete Cyte ;  
And therto, sire Piers it is My Name,  
and Cristene I am, and Of that fame ;  
but me befyl An Aventure  
Sire kyng, ful Sikerly I ȝow Ensure,  
so that I Entrede Into ȝowre Castel  
Not longes Agon, I wot ful wel ;  
and ful Evel I was wonded before,  
which that did me ful Mochel sore.  
but, thanked be God and ȝoure dowter so dere,  
Al Myn Rekeur hadde I there,  
and thorwgh A Cristene that is ȝowre presoner  
whiche that ȝe In preson kepen ther.  
For siker I wende to han ben ded  
Of my wonde þat I hadde In that sted ;  
but, Gromesty God and that good Man,  
Al hel and fers he Made me than.

pour dieu pardounes moi  
che ki ie vous ai mesfait. Chertes ie  
ne vous counoissoie pas.  
Et ues chi m'espee ke ie vous renc.

728 Si vous abandoins mon cors,  
a faire outrement che ke vous vaures,  
en uenianche de che ke ie vous ai  
mesfait."  
Et li rois

732 li demande,  
' qui il est

736 qui ensi li crie merchi, et si est au  
desus de lui.'

" Sire," fait pierres,  
740 " ie sui vns chiualers  
nes  
de la chite de iherusalem,  
et ai non pierres,  
744 et sui crestiens.  
Mais ch'est uoirs ke auenture

m' amena en outre chastiel,  
748 il n' a enchore gaires.  
Si estoie naures, quant ie i uing,  
d' une plaie  
mortelment.

752 Mais, dieu merchi, et le sens de outre  
fille,

et d' un crestien ke vous tenes en  
outre prison, sui iou garis de chele  
plaie  
qui m' auoit mis hors d' esperanche de  
uie.  
756

- And whanne that hol that I was,  
 thanne herde I tellen In that plas 760  
 how that 3e A bane dyde Crye  
 thorwh-Owt youre lond ful hastilye,  
 Atte the Brigge to Iusten with A knyht  
 that was A Man Of so Mochel Myht. 764  
 and Al so sone as that I Myhte  
 harneys geten Of 3oure dowhter so bryhte,  
 I me hyder hiede ful sone ;  
 but I ne wyste how it gan gone, 768  
 For siker I ne scholde han Comen here  
 and I hadde knowen In Ony Manere  
 that it hadde been 3owre persone,  
 I scholde 3ow han lefft here Alone 772  
 For the grete benefit that I haue  
 Of 3owre dowhter, so Crist hire save ;  
 and þefore, that I haue don be vnknowenge.  
 Of for3evenesse I preye 3ow, sire kyngene.” 776  
 and the kyng him for3af with-Owten Faylle  
 So þat with Marahan he wolde taken bataille.  
 thanne seide Piers to þe kyng Ageyn,  
 “ Forto haven 3owre love I wile Certeyn 780  
 putten my lyf In Aventure  
 A3ens kyng Marahan, I 3ow Ensure.”  
 Thanne the kyng gan him behete  
 Many Gwerdoins bothe goode & grete, 784  
 and what thing that he wolde Crave,  
 though his kyngdom, that he wolde haue ;  
 but that he wolde For non thing  
 that kyng Marahan hadde knoweng 788  
 that 3if A Cristene Man he were,  
 thanne Marahan nolde fyhte with him there ;  
 “ for thanne myhte he Refusen with-Owten faille  
 with 3ow to fyhten In bataylle ; 792

Et quant ie fui garis par l' aide del  
 preudome dont ie vous parole :

Iou oi dire

ke vous auies fait crier

par cheste terre

ke on venist iouster au chiualer du  
 pin.

et ie j uing,

quant uotre fille m' ot doune armes.

Si vous requier ke vous me pardounes  
 chou ke ie vous ai mesfait. Car  
 ch' est par mescounissanche.”

Et li rois li dist ‘ k' il li pardoune  
 mult volentiers

par ensi qu' il enterra en camp pour lui en-  
 contre marehaut qui l' a apielei de traison.’

et pierres dist,

‘ qu' il i enterra pour s' amour mult  
 uolentiers,

et se metra en aventure de mort pour  
 lui.’

Et li rois li dist

‘ ke apres che qu' il ara marahaut con-  
 quis en champ, ne li demandera il ia  
 chose qu' il ne li otroit.

Nis s' il li demandoit la moitie de son  
 roiaume.

Mais il couenra, fait il, ke vous iuse' a dont  
 vous cheles, si ke nus ne sache de vous ne  
 vent ne voie. Et saues vous pour quoi ie le  
 di. Pour chou ke se marehaus sauoit

ke vous fuissies crestiens,  
 il ne se combateroit mie a uous.”



- For that 3e ben not Of this lay,  
 þefore he may 3ow refusen In fay.”  
 Anon Piers the kyng Ensured he  
 That Neuere discoverid schold it be. 796  
 Thanne putten they here swerdis bothe vppe  
 in fere,  
 and vndyr that Brygge Rested hem there,  
 In a gret deseise there bothe two  
 Tyl that the day [was] Al A-go. 800  
 and whanne It was with-Inne the Nyht,  
 To hors back they wenten A-Non Ryht,  
 and to the Castel gonnen they to go  
 that they bothen ferst Comen fro, 804  
 Al so prevyly as that they Myhte,  
 that they scholde Comen In non Mannes  
 syhte,  
 Neþer non Man knowen Of here Comenge  
 Sauf Only the steward Of the kyng  
 that Abod vppon hise lord, 808  
 Lyk As It Was be here Owne Acord ;  
 and Anon there lyhten they Adown,  
 bothe the kyng and Ek Perown ; 812  
 and they Onharmen hem þere Anon.  
 the kyng Aftyr his dowhter sente thus son ;  
 and whanne to-forn him that sche was gon,  
 the kyng his dowhter Axede Anon, 816  
 “damysele, he seide, knowe 3e this knyht ?”  
 sche wolde it haue I-hcled with Al hire Myht :  
 “Nay, faire dowhter, haue 3e non drede,  
 3e nede not hym to helen for this dede ; 820  
 wherfore, I preye 3ow, dowhter dere,  
 That 3if Ewere 3e Maden him Ony good chere,  
 that An hundred fold bettere 3e now do,  
 For he to Me Aqwytheth hym so : 824

Et pierres li creante

ke ia uers lui ne se destournera.

A tant remetent les espees es fuerres,

et s' en uont reposer desous le pin  
iuse' a la nuit,  
si naure et mesaisie com il estoient.Et au soir, quant la nuis fu uenue,  
reprisent lor armes,  
et monterent en lor cheuaus,  
et s' en reuinrent au chastiel,et trouerent le senescal  
qui les atendoit el gardin.Et quant il vit le roi, si li cuert a  
l'estrier, et descendi  
lui et pierron.  
Et li rois mena pierron o soi, et le fist  
desarmer,  
puis manda sa fille.

Et quant ele fu venue,

si li dist :  
“biele fille, conmissies vous chest chi-  
ualer.”Et ele [ot] paour, si le vaut uers lui  
cheler.Mais li rois li dist : “biele fille,  
chelee n' i a mestier.

Se vous li aues bien fait,

enchore vous pri iou ke vous l' en  
fachies a chent doubles plus.

For the beste knyht Of þe world Is he,  
 And this day in bataille hat Ouercomen Me;  
 And More-Ouer to Me hath he mad Surawnce  
 with Marahans to fyhten Into the Owtraunce." 828

thane that damysele Made gret Ioyeng  
 whanne he had hire told that tydyng;  
 and ȝif Ewere sche dide hym Servise to-fore,  
 Aftyr sche dyde An hundred part More.

Thanne leches weren sent Aftyr Anon  
 Alle here woundes to serchen Echon,  
 For þere-Offen hadden they gret plente  
 Of grete and smale, As they myhten se.  
 and whanne the leches gan hem beholde,  
 and hem serched ful Many folde,  
 they boden hem Abasched Nothing to be,  
 For Al hol scholden they ben sykerle;  
 and with-Inne xvj dayes & xvj Nyht  
 they scholde ben bothe Ioly & lyht,  
 so pat Er the day Come Of Bataylle  
 Al heyl to been with-Owten faille.

Thus Cam Sire Piers In knowelechinge  
 with kyng Orkaws with-Owten lesynge,  
 and Eche A day I-Served with Riche deynte  
 As thowh Ryht A kyng he hadde I-be.  
 And whanne the day of Bataille Aproched Ny,  
 They gonnen hem Arayen ful hastyly,  
 and to horsbak they gonnen hem dyhte  
 with A gret Compenye, I ȝow plyhte,  
 and to Londone they Gonnen to Ryde  
 To kepen here day þere At that tyde.

& whanne to Londone that they weren Gon,  
 there fownden kyng Marahans Anon  
 In the Cowrt to-forn kyng lucye  
 his Apel there forto Complye.

Car bien sachies ke ch'est vns des  
 millours cheualiers du monde.  
 car il m'a hui conquis et outre en  
 bataille, cors a cors.  
 Et il m'a promis  
 qu'il fera ma bataille encontre mare-  
 haut.

Et ie vous pri, se vous l'aves serui  
 deuant:  
 832 ke vous le serues ore a chent doubles."

Lors fait li rois mander mires  
 pour regarder lor plaies.  
 Car asses en auoient  
 836 de petites et de grandes.

Et quant li mires les ot bien regardees,  
 il lor dist 'qu'il ne s'esmaiaissent  
 mie.  
 840 Car il les renderoit sain et haitiet  
 dedens les .iiij. iours.'

844 Et si fu pierres acointes  
 au roi orcaus,  
 et fu laiens honores et seruis.

848 Et quant li iours aprocha de la ba-  
 taille,

li rois fist monter pierron  
 852 et l'enmena o soi a londres.

Et quant il i furent uenu deuant le  
 roi lucet:  
 856 il trouuerent marehaut  
 qui ia estoit pour offers de la bataille  
 deuant le roi,  
 pour ensieuir l'apeli qu'il auoit commenchiet.

whanne kyng lweye kyng Orkawys say,  
 he hym Anon Axede with-Owten delay  
 ‘zif that the bataylle he wolde Entren there,  
 Othir Anothir for hym, as was þe Manere.’

Thanne Sire Piers, that was so dowhty A knyht,  
 To-forn hem Alle he presede Anon Ryht, 864  
 and Azens kyng Marahans put his Gage—  
 As A worthy knyht ful Of Corage—  
 For kyng Orkawys to fyhten there,  
 and him defende with schel and spere. 868  
 Anon kyng Lweye bothe here Gages took  
 with Ryht good wille, & not forsook.

Thanne they Of kyng Lucyes howshold  
 Comen to Enqueren be Manyfold 872  
 ‘what he was that scholde Fyhte  
 Azens kyng Marahans þat was so wyhte ;’  
 but non Man Of the kynges paleys there  
 Ne wisten not what Man Sire Piers were, 876  
 But that they seiden Amonges hem Alle  
 that he was A knyght Of kyng Orkawys halle.  
 “ Now, Certain, quod Al that Compenye,  
 vs thinketh this knyht doth gret Folye 880  
 Azens kyng Marahans þe bataylle to take,  
 that In Al this lond he ne hath non Make ;  
 wherefore we suppose vtterlye  
 hym hadde ben bettere han left his Compenie.” 884  
 Thus telleden they of Perown there  
 that knewen ful lytel Of his Manere.

and whanne that Comen was the day of bataylle,  
 To-Gideris they sembleden with-Owten faylle, 888  
 So that there was be-twixen hem two  
 Many Crwel Strokes with peyne and Wo,  
 that Merveille it was forto beholde  
 the prowessse Of tho knyhtes so bolde ; 892

Quant li rois lucas vit orcaus,  
 si li demanda 860  
 s’il feroit la bataille,  
 ou autres pour lui :  
 Et pierres, qui mult estoit boins  
 chiualers et preus,  
 passa auant, 864  
 et tendi son gage encontre marehaut  
 pour le roi orcaus,  
 868  
 et li rois lucas le rechut.

Lors commenchierent a demander,  
 872  
 chil qui el palais estoient,  
 ‘ qui estoit li chiualers  
 qui encontre marehaut se combateroit.’  
 Mais nus  
 876  
 ne sot a dire qui il estoit.  
 Fors tant  
 ke ch’ estoit vns des chiualers au roi  
 orcaus.  
 “ Par foi,” font il,  
 880  
 “ mult a grant hardement empris,  
 ki encontre le millour chiualer  
 de chest pais veut faire bataille.  
 Par foi, nous creons bien  
 ke miex li venist il laissier ke faire.”  
 884  
 Ensi disoient chil  
 qui ne counissoient mie le bonte  
 pierron.  
 Et quant il auint chose qu’ il furent  
 entre en la bataille entre pierron et  
 marahaut :  
 Si fu entre aus .ij.  
 la bataille mult crueus et mult felen-  
 esse,  
 et mult fiere a regarder.  
 892  
 Car asses estoient chiualer de grant  
 proueche,

and from it was pryme Of the day  
 they fowhten tyl it was past noon In fay ;  
 For with gret prowesse & poyntes so fers  
 he gan him to defende from Sire Piers.  
 for whanne Marahans knew Of Pierses Myht,  
 he him defendyd with Many strong fyht ;  
 but Atte laste Ende trewely  
 his defens ne vailed him not sekerly,  
 For Sire Piers hym slowhe there in the feeld,  
 and stille there lay ded vndir hys Scheld ;  
 and there Sire Piers smot Of his hed,  
 & bar it to kyng lucye In that sted,  
 And seyde to hym In this Manere,  
 “ Sire kyng, this dede haue I don here  
 to Aqwytten kyng Orkaws In this feeld  
 Of tresowne that Marahans him Apelyd.”  
 “ Certes, sire,” quod kyng lucye tho,  
 “ Ful worthily here, Syre, hauen 3e do,  
 and Aqwyt 3ow In Alle degre  
 As A knyht ful Of Chevalre,  
 and here to-Fore Alle My Baronye  
 3e han 3ow qwyt Ful dowhtylye ;  
 And On the beste knyht 3it 3e be  
 that Evere Sawh I, Certeynle ;  
 wherfore, And it were to 3ow non Noysaunce,  
 I wolde han som Of 3owre Aqweyntawnce.”  
 “ Sire kyng, Gladliche it May wel be  
 that Myn Aqweyntaunce hawen scholen 3e ;  
 but In this Contre I ne schal not Abyde  
 Sauf As lytel As I May this Tyde.”  
 and whanne kyng Lucye say it wolde not be,  
 that he not wolde taryen In that Contre,  
 thanne kyng Orkaws took he Asyde,  
 And preide hym that Ilke tyde

Si dura la bataille de prime  
 iusc’a noune.  
 Car mult  
 896 se deffendi bien  
 marahaus.  
 Et ne-pour-quant,  
 900 riens ne li valut la deffense.  
 Car pierres le conquist,  
 et li caupa la teste,  
 904 et le porta deuant le roi lucet.  
 “ Sire, ai ie bien fait che qui ie doi  
 faire.  
 Et li rois orcaus quites  
 908 de che dont il fu apieles.”  
 “ Chertes,” fait li rois luces, “ biaux  
 frere,  
 il en est bien quites.  
 912  
 Et tant en aues fait voiant ma  
 barounie  
 ke ie vous tieng au millour chiualer  
 916 du monde  
 Pour quoi ie desir mult  
 a estre uotres acointes, et d’auoir  
 uotre compaignie.”  
 Et pierres li dist, “ sire,  
 920 uotres acointes et votres amis voel iou  
 bien estre.  
 Mais sans faille el point d’ore ne ne  
 puis iou mie demourer en chest pais.”  
 Et quant li rois luces uoit  
 924 qu’il ne le porroit detenir.  
 Si traist a conseil le roi orcaus,  
 et si li dist.

- “ that Er viij dayes fulfilld were,  
 At 3oure Castel I schal speken him there,  
 For Mochel desire I now trewelye  
 to knowen som Of his Chevalrye ;  
 and Ek Aqweynted with him to be,  
 I sey 3ow, kyng Orkaws, ful sekerle.”  
 thanne kyng Orkaws Answeryd As þe hende,  
 “ Sire, I hope there schole 3e hym fynde.”  
 Thus from Londone they departyd Anon,  
 And to his Owne Castel Gan he to gon,  
 So that kyng Orkaws ful Ioyful was,  
 and Ek Alle his Meyne In that plas,  
 Of his Speed and Of his Iorne  
 that was I-don At Londone Cyte.  
 And whanne to his Castel that he Cam,  
 Ay3ens hem tho wente Many A Man,  
 & Of Sire Piers Maden ful gret Ioye there  
 that he hadde born hym In swich Manere,  
 For they knewen wel In Certayn  
 That a worthy knyght he hadde I-slayn.  
 Whanne the thrydde day Was Agon,  
 thanne seide kyng Orkaws to Piers Anon,  
 “ Sire Piers, 3e han me don Good Servise,  
 And I Myhte it 3ow qwytten In Ony Gyse ;  
 but Axeth Of Me what 3e welen Crave,  
 and be my CreAwncce 3e scholen it haue :  
 And 3if it be In My powere,  
 what that Evere 3e Axen here.”  
 “ Sire, quod Piers Ageyn hym to,  
 Myn Askynge 3e mown ful Esely do :  
 For non Good Of 3owre ne wil I haue,  
 Nether Of non Richesse ne wil I Crave ;  
 but On thing that 3e wolde don for me  
 whiche schal profyten 3ow In Eche degre.”
- “ Faites si ke ie vous truisse d' uij en  
 .i. mois  
 928 en chest chastel ou el uotre. et ke  
 chis chiualers i soit.  
 Car mult le desir  
 a counoistre.”  
 932  
 A tant s' en parti li rois orcaus de  
 londres,  
 936 et reuint en son pais  
 mult lies et mult ioians  
 de che ke si bien auoit sa besoigne  
 940 faite.  
 Si ve veistes onques si grant ioie  
 944 comme chil del chastel fiseut a  
 pierron.  
 Car tout li disoient,  
 “ bien viegne li mieudres chiualers des  
 boins.”  
 Au tierc (*sic*) iour  
 948 dist li rois orcaus a pierron.  
 “ Pierres, vous m' aues tant serui  
 ke ie ne le vous porroie guerredouner,  
 demandes uotre don,  
 952 et ie le vous donrai.”  
 “ Sire,” fait pierres,  
 956 “ il n' est chose ke ie vous requisisse  
 ne mais ke vne seulement. Mais chele  
 requerroie iou se ie quidausse ke vous le  
 960 fesissies. Et sachiez ke vous i aueries  
 grignour preu ke nous ne quidies.”

thanne kyng Orkaws Answerid hym Ageyn  
that he it wolde don In Certeyn.

“Now, Sire, non thing Ellis I Axe Of the,  
but Cristene Man that thou wilt be,  
and forsaken now thy fals lay  
that thou hast worschepid Many A day ;”  
and be-gan him forto schewe  
Of Cristes passiown with-Inne A throwe,  
and the holy vangelye gan him vndo,  
And Of Other poyntes Manye Mo ;  
so pat with-Inne two dayes Aftyr Sowynge  
he browhte hem Alle to Cristenyng,  
and Reneyeden the Sarasynes lay  
that they hadden kept ful Many A day.

and there sente he Aftyr An Ermyt Anon,  
and lete hem Cristenen there Everichon.  
thanne the kyng that Orkaws I-Cleped was,  
his Name was torned In that plas,  
and ‘Lamet’ In baptesme Clepid was he,  
And his dowhter ‘Camylle’ Certeynle.  
thanne for the love Of the kyng  
they Of the Contre Maden gret Beldyng,  
And A Cyte they gonne to Make,  
And ‘Orkanye’ It Clepyd for his sake.

Whanne that Cristened Alle they were  
For the Moste part In that Rem there,  
Thanne kyng Lamet seyde In his wyse  
To Sire Piers, that knyght Of pryse,  
“Now, Sire Piers, Myn Owne Frende  
that to Me han ben so good & hende,  
Now that I have Fulfild to the  
Alle that Evere thow hast Axed Of Me,  
therefore, Sire, herteliche I 3ow preye  
that myn Request 3e welen not denye.”

Et li rois li dist  
‘qu’il ne li requerra ia chose qu’il ne  
li faiche.’

“Ie vous proi, fait pierres,

964 ke vous vous crestienes,  
et laissies la mauuaise loy

ke vous aues iusc’ a chi maintenus.”

Et lors li commença a moustrer com-  
ment il porroit cunoistre ke sa lois  
968 estoit maluais.

Si li moustra la uerite del ewangile,  
et la rachine de la creanche.

972 Si li dist tant, et a cheus du pais, ke  
il li creanterent tout outreement a re-  
cheuoir crestiente,  
et a renoier la loy sarrasine.

Et il enuoia maintenant en la forest  
querre .j. saint hermite

976 qui tous les baptisa.

Ensi fu li rois orcaus baptisies et  
crestienes,

et fu apieles el non de baptesme  
‘lamer.’

980 Et pour l’ounour de lui  
fisent chil de son chastiel  
chite biele et fort.

984 et fu apielee orcanie.  
Quant il furent communaument cres-  
tienne.

Li rois lamer dist

988 a pierron  
“Biaus dous amis,

i’ai fait  
992 une partie de che que vous me re-  
quesistes.

Or vous requiert iou  
ke vous fachies d’une chose ma uol-  
ente.”

thanne seide sire Piers ful Sekirly,  
 ' that his Reqwest he ne schold deny  
 3if that It were In his powere  
 Ony thing that he myhte don there.'

" I 3ow beseche thanne, quod the kyng,  
 that 3e wolden fulfillen now myn Axyng :  
 My dowhter Camylle that 3e wolden take  
 To 3owre wyf, Sire, for my sake ;  
 For sche is I-comen Of kyng & qwene,  
 and þerto A good womman with-Owten wene ; 1004

And I schal 3ow Sesen In Al Myn lond,  
 and Maken hem Buxom to 3owre hond ;  
 & 3yf thus, Sire Piers, it Myhte be,  
 there was neuere thing so Ioyful to Me  
 as 3ow tweyne to ben knyht In Maryage,  
 So worthy persones Of so hy parage."

thanne him Answerid Sire piers ful stille,  
 " Sire, sethen 3e han fulfyld My wille,  
 3owre Askyng gladliche, Sire, wile I do,  
 I Sey 3ow Sykerle with-Owten Mo."

Thanne the kyng thanked hym Often Sithe,  
 and Of that tydyng was Ioyful and blythe ; 1016  
 and thus sone he sente aftir this Mayde  
 & tolde hire how this Gentyll knyht hadde saide,  
 So that Ensured thanne bothe they were,  
 And for the Mariages they Ordeyned there. 1020

And happede that Azens the day Of weddyng  
 Thedyr was Comen Sire Lweye the kyng,  
 and Merveilled that Alle I-Cristened weren there  
 In so schort tyme sethen to-gederis they were ; 1024  
 3it Neuertheles he desirede so Sore  
 To knowen Sire Piers And Of his lore,  
 and forto haven his Aqweyntawnce  
 he ne wolde not leven for Al this Chawnce. 1028

Et pierres dist,  
 996 'qu'il le fera mult uolentiers  
 s'il le puet faire."

" Je vous requier dont," fait li rois  
 lamer,  
 1000 " ke vous prenes ma fille

a feme,

par ensi ke ie vous saisirai de toute  
 ma terre."

1008 roie,  
 et pour chou,

1012 " Sire," fait pierres, " vous fesistes ma  
 requeste de che que ie plus desiroie,  
 et pour chou que vous le fesistes,  
 ferai iou chou ke vous me requeres."

Et li rois l' en merchie mult.

Et fu la puchiele tout maintenant  
 mandee,

si le fiancha pierres, et le prist a feme.

Et le iour ke les nueches furent,

i uint li rois luges,

qui mult mult (*sic*) s'esmeruilla durement  
 de che ke li rois orcaus s'estoit  
 crestienes.

Et ne-pour-quant. il desiroit tant

a auoir la compaignie a pierron ;

ke pour chou s'il est crestiens ne vaut il  
 onques eskieuer sa compaignie. ains fu mult  
 uolentiers auoec lui.

<p>So that In the Cyte of Orkanye was this Maryage ful Ryalye ; and there kyng Lwcye Abod viij dayes Fulliche, As this Storye here Sayes, To beren Sire Piers pere Compenye that was so worthy In Chevalrye ; For the kyng him preisede so wel Of Bewte &amp; bounte Euerydel, as that neuer wheche he Say So Mochel him pleside be hys lay. And Er the viij dayes I-past they were, Sire Piers kyng Lwcye so preched there, And Al his Compenye Ek therto that thike tyme with hym comen tho, &amp; hem gan schewen Cristes lawe, where-Offen kyng lwcie was ful fawe ; So that Cristened thanne wolde he be be swych A Covaunant As I schal tellen the,— with this, that Piers In Compenye with kyng Lwcye wil holden Chevalrye ; And herto Swrawnce to þe kyng he Made, where-Offen that Meyne weren ful glade ; and þat he wolde hym loven Aboven Alle Opir, As love scholde ben be-twene brothir &amp; brothir.</p>	<p>1032</p> <p>1036</p> <p>1040</p> <p>1044</p> <p>1048</p> <p>1052</p>	<p>En la chite d'orchanie furent les nueches grans et plenieres, si i demoura li rois luces .viij. iours pour faire compaignie a pierron.</p> <p>Car il le prisoit mult de biaute et de bonte, et plus ke chiualer ke il onques ueist.</p> <p>Et dedens les .viij. iours ke li rois i demoura, li dist tant pierres vnes choses et autres, et tant li amonesta de ihesu crist,</p> <p>que il se cristiena, par couuent ke tant com il viueroit seroit pierres ses compains d'armes et de cheualerie. Et pieres li creanta uolentiers, et li tint loiaument son creant.</p> <p>Car tant com il uesqui, li tint il com- paignie, et l'ama sour tous houmes.</p>
<p>Thus kyng Lwcye there Cristened was, And his Meyne Also In that plas ; Thorwh the teching Of Sire Perown, thus weren they Crestened Alle In-virown, As witnesseth Sire Robert Borron here that from latyn to Frensch translated this Matere. and Ek the Olde Storye Recordeth Also That In this Manere this was I-do ;</p>	<p>1056</p> <p>1060</p>	<p>et ensi fu li rois luces crestiens, et tout si home, par l'amonestement de pierron.</p> <p>Car me sires pierres [MS. Add. <i>robers</i>] de borron, qui cheste estoire translata de latin en roumans, [MS. Add. <i>franchois</i>] et la uraie estoire, le tesmoigne. Car sans faille chil le translata.</p>



And 3it Neuertheles Brwtes Storye  
 Of Sire Piers ne Maketh non Memorye ;  
 For it Is ful Syker, with-Owten dowte,  
 that he which In Romawnce this drow Owte, 1064  
 he knew ful lytel Of Seynt Graal,  
 Owther Of the Storye Of Sank Ryal ;  
 And therefore noman Merveille hym here  
 though of Sire Piers he speketh not there ; 1068  
 but they ne Connen not hem Excuse,  
 Neuere owt Of this storye him to Refuse.

Ryht longe lyvede Sire Piers there  
 In worthinesse and strengthe, In diuers  
 Manere ; 1072

and vppon his wyf there be-gat he  
 A worthy Eyr In Alle Maner degre ;  
 And Herlawnt was that Childes Name,  
 A vayllawnt knyht, And Of gret Fame. 1076

For whanne to harmes that he Cam,  
 he wax A worthy Chevalrows Man ;  
 And whanne that Sire Piers ded was,  
 he Comaunded his Meyne In that plas 1080

In Orkanye hym forto Entere,  
 In A Chirche Of Seynt Phelyp there ;  
 that be his lyve he dyde Don Make  
 In Worschepe Of God And Seint Phelyppes  
 sake ; 1084

and thus Entered there he was  
 with Mochel worschepe In that plas,

and Aftyr his deth his sone harlan 1087-88  
 the Regne Aftyr hym ReIoysched than,  
 and Anon kyng was Crowned there ;

& perto A good Man in Many Manere, 1091-92  
 and wedded þe kynges dowhter Of Irland,  
 & On hire begat, As I vndirstond,

Et pierres maintint longement la terre  
 en grant forche,

et engendra

.i. fil

qui ot non ernaus.

et fu vns chivalers vaillans et preus

Et quant pierres fu trespases de chest  
 siecle,

la terre remest a son oir,

qui fu rois,

et ot a feme la fille au roi d'irlande,  
 ou il engendra

An Eyr that A kyng I-Crowned was,		.i. oir
A worthy knyht In Every plas,	1096	
hos Name was Callid Melyan,		qui ot non melians.
that was A Chevalrows & A worthy Man.		
and Of Melyan descended Anothir kyng,		Et de chelui meliant descendi vns
A worthy Man In Alle thing	1100	autres oirs
hos Name þat was Agristes,		qui ot non argistres,
A worthy Man In Every ples,		
and þerto bothe wys and Redy ;		et chil fu sages durement,
and to his wyf A fayre lady,	1104	
A womman Gentyll & Of hy parage,		
and þerto I-Comen Of gret lynage ;		
so that On hire begat an Eyr of fame,		et ot a fille vne damoisele
kyng hedor Aftir was his name.	1108	et .i. vallet qui ot non hector.
and this hedor was On Of þe beste knyhtes		Et chil hector fu vns des mellours
that Ewere In Orkanþe was In fyhtes,		chiualers
& wedded þe kynges dowhter Of Northgales,		du monde, et puis fu il rois,
As In this Manere vs scheweth these tales ;	1112	et ot la fille le roi de norgales a feme.
And An Eyr On hire Engendred he		
that Aftyr kyng was Of Orkane ;		Et en chele engendra il
And kyng loot thanne was his Name,		
A worthy Man & Of gret Fame ;	1116	loth d' orcanie, qui puis fu rois,
& On Of kyng Arthures kyn weddede he,—		et ot a feme la serour le roi artus,
which was A man Of gret powste—		
and sche was lady faire and gent.		damoisele biele et plaisans.
& on hire he Engendrede verament	1120	Et de chele engendra il
Foure sones ful trewelye,		.iiij. fiex.
As Recordith this Storye,—		
Of wheche the ferste Gawneyns hyhte,		Li premiers ot non Gauwains,
that was A worthy Man In fyhte	1124	et fu mult boins chiualers, preus et
but that luxoryows he was,		vaillans.
A gret vys In Every plas.		Mais trop parfu luxurieux.
The secund ne was not so worthy A knyht,		Li autres
And Granayns be his Name he hyht,	1128	ot non Agreuains.

and þerto A prowð Man was he,  
but not to Comende for Chevalre.

the thrydde brothir hyhte Gwerrehes,  
A worthy Man In Every pres,  
and longe Endurede In travaille ;  
but Atte laste with-Owten faille  
Ful velenosly he was Slayn  
be Boort Oper lawncelot In Certeyn.

The fowrthe broþir, was his Name  
Gahanet, A man Of Fame.

this Gahanet was a worthy knyht,  
bothe trewe and stedfast In Every fyht ;  
and this of the fowre bretheren wisest was,  
this forseid Gahanet In every plas.  
but 3yt Cam he neuere to Gaweyn,  
As this storye seyht Certain.

but thanne was there On Mordret  
that men Supposen hadde ben be-get  
Be-twene kyng Loot and his wif ;  
but it was to-foren with-Owten stryf,  
kyng Arthewr On his Soster Engendrid hym,\*  
As Manye bokys it telleth In Rym ;  
For he wende the Maiden Of Yrland it hadde be  
whanne that to his Soster wente he.

and whanne that he knew Apertly  
that with his Soster he hadde synned fleschly,  
Thanne Repented they hem Wondir Sore  
Of that dede they hadden don thore.  
but this was Er he weddede Gon nore,  
That A worthy lady was, and Of good lore.

Mais chil ne fu pas si boins chiualers,  
ains fu orgueilleus trop durement.

1132 Li tiers ot non Guirehes,  
et fu mult biaux chiualers, preus et  
hardis,  
et asses suffri paine et trauail.  
Mais au darrain

1136 mourut il vilainement  
par la main bohort de gaunes.

Et li quars ot non  
gaheries.

1140 Chil fu sans faille preus et biaux,  
et pres li mieudres de tous ses freres.

1144 Et ne ualut pas mains de gauain,  
si [MS. ke] ke les autres estoires de la  
grant bertaigne en dient.  
Et sachiez ke tout chil ki counurent  
mourdret,  
quidierent bien qu' il eust este  
fiex au roy loth d' orcanie.

1148 Mais non estoit,  
ains fu fiex au roy artu, et l' engenra  
vne nuit a sa serour.

1152 Mais quant il seut ke ch' estoit sa  
suer,

si en fu mult dolans,

1156 Et che fu deuant che ke li rois artus  
fust courounes.

\* As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true Guinevere's traditional offence, I have added Lonelich's version of De Borron's account of the matter in an Appendix; though, of course, 'Sire Robert' may not be the author of *Merlin*.

Now here Mown 3e sen In Certeyn,  
 the Generacioun bothe hol and pleyn ;  
 And how that Gaweyn Of þe lyne Cam  
 Of Iosephes\* Of Armathie, that Good Man ;  
 and this Supposeth not the peple here,  
 but It is thus In Alle Manere.

And now leveth here this Storye  
 & of Al this lyne ful Sekerlye,  
 and Only torneth to Iosephes Agayn  
 As here Aftyr 3e scholen heren ful pleyn.

Ensi poes uous sauoir  
 1160 ke par droite generation  
 issi me sires gauains, que on tint a  
 si boin chivalers, del lignaige  
 ioseph d'araimaties.

1164 Mais ore se taist chi li contes  
 a parler de chele lignie.  
 Si retourne a chele istoire ke il auoit  
 commenchie, ch'est de iosephe.  
 1168 Si vous deuisera li contes toute l'es-  
 toire apertement

\* MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Ioseps* occurs, with '*& his fadyr*' after it.

## CHAPTER LIII.

## OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 337-8), and then goes to Galafort, which he left fifteen years before (p. 338). He finds his mother buried, and his brother Galas a knight, such as Gaanor never saw before (p. 339). The men of Hotelise (afterwards Galez) send and ask Josephes to choose them a king (p. 344). By the advice of Gaanor, Nasciens (p. 344), and twelve wise men (p. 345), Josephes confers the Crown on Galas (p. 346); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crowned (p. 346). He is so much liked, that after his death the name of his country was changed to Galez, 'whiche Name Neuere chongen schal In this world whiche is Fynal' (p. 346-7). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Merdret (p. 347). Now, I'll tell you an adventure of Galaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 348). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 348-9), which cannot end till Galahad, unstained by lust, comes to quench them (p. 349). So Galaaz promises to found an Abbey, and be buried there for Symew's ease (p. 349). The Abbey is built and endowed (p. 350), and Galaaz entombed there when he dies, till Lancelot the Lake removes his corpse (p. 351).

Now forth this Storye gynneth to procede,		EN cheste partie dist li contes,
and to Othere Materis it wyle vs lede.		
whanne that Iosephes departyd themne		ke quant iosephes se fu partis
From Piers & Pharans, thike two goode Menne,	4	de pierron et de pharain,
whiche pharans hadde In Governauce,		a qui il l'auoit commande a garder
thorwh happeng Of A lytel Mischaunce :		tant qu'il fust garis :
and whanne that Iosephes from hem was gon		
And Ek his Compene Everychon,	8	
Ful Manye Iornes they wenten In fere,		ke il erra tant, entre lui et sa com-
and but wilde forest ne fownden they there,		paignie, par maintes iournees,
& Ek wylde bestes In that plas,		qu'il ne trouuerent se forest non,
where-Offen the lond repleynsched was ;	12	et bestes sauuaiges,
		dont le pais estoit tous plain,

and ful Mochel harm they gonnen do		si faoient mal
To be peple that wente bothe to & fro,		a maintes gens ki par illuec passoient.
For that tyme Bretaygne Repleynsched not was		Car a chelui tans ert la grant bertaigne mult pourement pueplee de gent.
Toward scotland but In lytel plas :	16	Et par la ou il uenoient,
and where that Ewere Iosephes wente,		il anonchoient la uraie foi ihesu crist,
he prechid Goddis Name veramente ;		et la creanche.
and Euere where the Moste peple was,		
Sorrest he prechede In that plas,	20	
And wrowhte Only be goddis Myht,		
and be the holy gost that was so bryht.		
So that he Cam Neuere In non Contre,		Et sachies ke iosephes ne vint onques
but 3if his wille Of the peple hadde he.	24	en si estrange terre, ke il ne fesist auques de sa uolente de chiaus k' il trouuoit.
And thus wente Iosephes Al Abowte		En tel maniere erra iosephes grant pieche par les estrainges teres.
Into straunge Contres, with-Owten dowte,		
Into Scotlond, wales, & Into yrland,		et fist tant qu' il ot este en irlande et en escoche et en gales.
and Into many Oper partyes I vndirstand.	28	
& whanne thus he hadde travailled In this Manere,		Et au daarrain, quant il ot tant erre
and departed his kynnes Men bothe here & there,		qu' il ot departis ses parens par estranges terres, et les ot laissies, les vns cha, et les autres la. pour prechier et pour anonehier la sainte loy ihesu crist.
Forto Anhawncen there goddis Name		Si li prist a la parfin talens de repairier a galafort.
In Every Contre where that they Came,	32	Et quant il i uint pres,
that so Atte laste him took A talent		si uit ke li chastiaus estoit amendes
To Galafort to Gon thanne verament ;		a double plus qu' il n' estoit
and whanne the Castel he Aprochid so Ny,		quant il s' en parti,
And sawgh It wel Amendyd Sothfastly,	36	et che n' ert mie de meruelle.
More dowble Ouer that It was		
Sethen he departed from that plas ;		Car il auoit hors este plus de xv. ans.
but Merveille per-Offen was but lytel there,		Et auoit entour,
For he hadde ben thens Fyftene zere ;	40	plusours abeies :
and Abowtes that Castel weren there dyht		ke li preudome i auoient faites.
Manye Abbeyes In worschepe Of God Almyht,		
that Manye goode meu hadden don Mad		puis k' il s' en parti :
Sethen Iosephes departed from that sted.	44	Quant iosephes vint a galafort,
And whanne he was come to galafort,		
And Ek his Meyne thider gonne Resort,		

<p>be that tyme his Modyr I-beryed was  In An Abbey besides that plas,  that by the Castel was there,  worthily I-beryed and In fayr Manere ;  but Galas that his brothir was,  whiche Iosephes lefte In that plas  but of 3ong Age At his departyng,  was A knyht Afor his A3en Comeng,  the worthiest holden In Chyvalre  that was knowen In Ony Contre ;  And Ordre Of knyht took this Galas  Of Nasciens that Stille Abod In that plas,  where-Offen Iosephes Merveilled sore  whanne his brothir A knyht that he say thore.</p> <p>and whanne they of Galafort Iosephes sye,  Ful gret Ioye they Maden, and Melodye,  Of Iosephes and Ek of his fadyr Iosepe,  A3ens hem þere Ronnen A ful gret hepe,  and to hem ful grete Festes made,  and to here Compenye, to Maken hem Glade ;  For swich Ioye as Made dewk Gaanor  whanne Iosephes and his fadyr he sawh thor,  Neuere so gret Ioye half he Made  as that tyme he dyde, he was so glade ;  For In herte to forn tyme ful sory he was  that Iosephes so longe was from þat plas.</p> <p>A while whanne that Ioseps was rested there,  Of the Maners of his brothir he gan Enqwere ;  and dewk Gaanor him Answerede Anon,  &amp; seide “ swich A man As Galas was On,  Of body, Of prowess, and of dede,  knew I neuere In non kyngrede.”  and whanne Iosephes of galas herde this,  thanne was his herte ful Of blis,</p>	<p>48 si trouua ke sa suers estoit trespassee  en chest siecle,  et estoit ent[e]ree en vne abeie  de iouste le chastiel.</p> <p>52 Mais galaad son frere,  qu' il ot laissie  petite chose et poure quant il s' en ala :  trouua il au reuenir grant et mer-  ueilleus.</p> <p>56 et auoit receu l' ordene de cheualerie  de la main nascien.  Si s' esmeruilla mult</p> <p>60 de che qu' il le vit si creu.  Mult fisent grant ioie et feste chil de  galafort a iosephe,</p> <p>64 et a son pere, et a sa compaignie,  et les recheurent a grant honour,</p> <p>68 Si ne fu onques mais si grant ioie  faite com li dus. ganors fist  a iosephe.</p> <p>72 Car mult li plaisoit che qu' il estoit  venus el pais.</p> <p>76 Et iosephes  demanda mult des teches. Galaad son  frere.  Et li dus ganors  li dist, ' qu' il estoit li mieudres chiual-  ers de la terre, et li plus preudom de  son cors</p> <p>80 ke il couenist querre.'  Et quant iosephes entendi cheste  parole,  si en ot mult grant ioie en son cuer,</p>
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and to hym thanne Galas was ful dere,  
and herteliche hym lovede In Alle Manere.

The ferste Mownthe þat Iosephes Cam to Galafort,  
Thedyr Messengeris to him gonnen Resort, 84  
and thedyr they browhten hym newe tydyngge,  
that sekerly ded was here kyngge  
Of the Rem of hotelise that was tho Cald,  
and After cleped Galeȝ, as now it is hald. 88  
and b'encheson that here kyng ded was,  
to Iosephes they senten Into that plas,  
and hym preyden 'for his honowr  
to Geten hem A lord and a Governour, 92  
wheche that worthy here Crowne were forto bere  
In defens Of here lond Every where ;  
for ȝif oure Rem with-Owten kyng be Ony while,  
It Myhte sone thanne fallen Into Exylle.' 96

whanne Iosephes herde Of Al this Fare,  
Anon dewk Gaanor to hym Clepid he thare,  
and also dede he sire Nascien,  
To taken Cownseyl of these two Men ; 100  
" For ȝif the Rem of hotelice with-owten kyng were,  
It Were to the peple a ful gret dere,  
and lyhtly Myht Tornen In to Exyl,  
whiche were to the peple ful gret peryl. 104  
wherfore In goddis Name I ȝow preye,  
that trewe Conseil Of Ryht ȝe welen Me seye  
what Maner of Man that best worthy be  
that Rem to governe In Alle degre, 108  
and that the sothe ȝe welen me say,  
In charge of ȝoure sowles at domesday."  
" Sire, quod dewk Gaanor and Nasciens thenne,  
the sothe to Morwe we scholen ȝow kenne." 112

vppon the Morwen whanne it was day,  
thus bothe to Iosephes gonnen they say,

et mieus l'en ama.

DEdens le premier mois ke iosephes  
fu uenus a galafort,  
auint ke chil

del ro'aume de hocelice

qui puis fu apicles gales

li manderent qu'il estoient sans signour.  
Car lor rois estoit mors noueement.

Et pour chou li proierent il,

qu' il lor enuoiaſt tel signour,

qu' il fust dignes de porter couroune,

et qui eust poir de tenir la terre.

Quant iosephes oi che,

si s'en consilla au duc ganor

et a nascien

qu' il en porroit faire.

" Car se la terre demeure gaires sans  
signour,  
il ne puet estre

k' ele ne uoist a perdition.

Et pour che uous pri iou

ke vous me consillies

d'un preudome ke iou i porrai  
enuoier."

" Or nous en laissies," font il, " con-  
sillier,  
et demain vous en dirons che ke boin  
est."

A l'endemain

vinrent a lui, si li disent.



<p>“ Sire, Of that 3e gonnen vs to Refreyne,  vppon Oure sowles þe sothe we scholen 3ow  seyne,  that In this Lond Man so worthy Is Non  Of worthynesse In chevalrye Of flesch ne bon.  Ne non so worthy A Rem In governaunce to have,  As Is Galas 3owre brothir, so god vs save.  and therefore now doth 3oure likynge,  For we holden hym best worthy to be A kynge.”  “ wel, quod Iosephes, 3it schal I Enqwere  of Other Men that ben not so Nere.”  thane sente Iosephes forth ryht Anon,  Aftyr twelwe the wysest Of Al that won.  Anon to forn hym they Comen thus sone,  and to hem there spak he Al Alone;  lyk As<sup>1</sup> he hadde Seyd to dewk Gaanore, [1 MS. Al]  to these xij worthy men he seyde Ryht thore;  and Anon On styrte forth be-forn,  and seide they scholden hym Answeren vppon þe  Morn.  vppon the Morwen they Comen Alle twelwe,  and Aftyr Gaanor they seyde the Selve,  and seiden that Non So worthy Nas,  to ben A kyng As was his brothir Galas.  thane Iosephes, his brothir Gan he to Calle,  and thus to hym seide Aforne hem Alle,  “ Brothir Galas, come hydyr to Me;  kyng Of the Rem of hotelyce schal I Maken the  be Cownseyl of these goode Men Certeyn,  For the grete goodnesse that Of 3ow they seyn;  For sekerly it Nys not don by Me  Althowh that 3e my brothyr be;  but sethen that 3e ben Of swich prowesse,  I am Ryht Ioyful In Sykernesse</p>	<p>116 120 124 128 132 136 140 144</p>	<p>“ Sire,  nous disons sour nos ames, et sour  quanke nous tenons de dieu,  ke nous ne sauons nul home  si digne de tenir .i. si grant roiaume  comme est galaad uotre freres.  Et tant sachies, ke nous ne le disons  mie tant seulement pour lui: tant com  nous faisons pour dieu.”  “ Or vous en taisies,” a tant fait il.  “ Car enchore le demanderai iou  aillours.”  Lors mande deuant lui  .xij. des plus preudomes qu’ il sauoit  en la terre.  Et quant il furent uenu deuant lui,  si lor dist  che qu’ il auoit dit au duc ganor et a  nascien,  et il disent  ke il s’ en consilleroient, et a l’ ende-  main li responderoient respons de sa  demande, et il lor donna le respit.  A l’ endemain vinrent deuant lui,  et li disent che meisme ke li autre  auoient dit.  Et quant il li orent che dit: si apiela  son frere deuant soi,  et li dist,  “ biau frere,  ie vous reuest del roiaume de hocelice,  par les los et par le conseil des  preudomes de cheste terre.  Et par moi ne le fai ie mie.  Et si pensoie ie bien, et sauoie,</p>
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that 3e ben worthy to haven swich honour, Of the Rem Of hotelyce to beren the flour." 148	qu' il auoit asses bonte en uous pour recheuoir vne si grant honour comme cheste est.
thanne knelede Galas down Anon, And of Iosephes this 3ifte Resceyvede thus son.	Et chil s' agenoille deuant lui, et en rechoit le don.
Thanne Aftyr Anon the thrydde day Iosephes from Galafort took the way, 152	Au tierch iour apres, se partirent de galafort.
So dede Ek Sire Nasciens & dewk Gaanore, And this 3onge knyht Galas with hem Rod thore, and with hem Also gret Chevalrye To hotelyce Ryden In Compenye ; 156	Nasciens. Iosephes et Ganors. et Galaad. Et enmenerent auoec aus grant com- paignie de chiualers. Et cheuanchierent tant par lor iornees qu' il enuinrent en la terre de hocelice, et furent illuec recheu
and Anon ful worthyly Resceyved they were Of Alle the baronage that was there, and ful gret Ioye Of hem they Made, And ek Al the lond of hem weren glade. 160	a mult grant ioie et a mult grant feste. Le iour de pentecouste
So that it happede On whyt-sonday that for this Galas was Mad gret Aray Atte Moste worthiest & worschepful Cyte Of Al hotelyce, As I telle the, 164	en vne chite ke on apiele palacre,
which that Palagre was Cleped thanne ; Thedir Resorted ful Many A Manne For to sen the kynges Coronacyon, Thedir they wenten with good devocion, 168	courounerent galaad, et fu sac[r]es et enoins de la main meisme iosephe.
Of his Owne brothir Iosephes in that plas. Thus helden they there A worthy feste, and weren ful welcome bothe Mest and leste ; 172	Quant la feste del courounement ot dure tant com il lor plot. Galaad remest en la terre, et i fu mult ames.
so that Galaaz stille kyng dwelde there, and hyghly beloved was Every where Of dewks, Erles, & of Barown, and Also of Alle his Regyown ; 176	Et tant ke apres sa mort cangierent il a la terre son non,
so that for his good beryng and his fame the lond Euer Aftyr hym bar the Name ; For Aftyr the tyme that Galaaz was ded, It is Evere clepyd Galez In that sted, 180	et l' apielèrent gales, pour l' onour de lui.

whiche Name Neure Chongen schal  
In this worlde whiche is Fynal.

Thanne this Galaaz wedded A wyf,  
A kynges dowhter with-Owten stryf,  
and On hyre he be-gat, the sothe to say,  
A sone that was kyng Aftyr his day;  
and of that sone be Ryht Engendrwre  
desendid kyng Vryens I the Ensure,  
that was ful of worthynesse  
In kyng Arthures tyme, and of prowesse;  
and a felawe was Of the Rownde-table,  
As I 3ow here telle with-Owten fable,  
and slayn was with kyng Arthowr In bataylle  
vppon the pleyn Of Salysbery with-Owten  
faille,

where As kyng Mordret and kyng Arthowr  
To-gederes hadden A ful gret Schowr;  
And there Ryht kyng Mordret was slayn,  
And kyng Arthour I-wownded ful sore Certayn.

vppon A day as Aftyr it befylle,  
I schal 3ow Of kyng Galaaz telle,  
that hadde I-Ryde Alle A day  
In A wylde forest, the sothe to say,  
tyl that It was A3ens the Nght,  
that Nethir of his Meyne ne Of howndis hadde  
he non syht;

and so dyrk it be-Cam Anon  
that he ne wyste whedir to gon,  
Ne Cowde not knowen his Owne weye,  
Certeinly As I 3ow Seye.

so that Into A wast lawnde he happede there,  
but non Manere Of weye sawhe he nowhere,  
and thus travers he Rod tyl Myd Nyht  
tyl alle laste he say A qweynte syht,

Ne onques puis ne le fu chis nons  
cangies, ne ne sera iamais tant ke li  
siecles durra.

Chil galaad prist le feme

184 au roi lor des lontaines isles.

Et en li engendra

lienor,

<sup>1</sup> et de celui lienor<sup>1</sup> fu la droite en-  
genrure [1—<sup>1</sup> Omitted in MS. Reg.]

188 au roi urien,

qui tant fist

de proueches a son tans

qu'il fu compains de la table reonde, et  
ausi fu me sires yuains ses fies.

192

et mourut

es plains de salebieres

en la bataille qui fu entre le roi artus  
et mordret,

196

la u chil mordres fu ochis,

et li rois artus naures a mort par la  
main de chelui mordret.

Un iour cheuauchoit

200 li rois galaad parmi vne grant plaine,

et ot cachie toute iour a iournee.

Si li auint ensi

k' il ot perdu tous ses chiens,

204

si qu' il en issi hors de le forest a tel  
eure com il estoit anuitie

si ke a paines i pooit il ueois (*sic*),

et par che pierdi il son droit chemin,

208

et ala au trauiers d' une lande.

Et quant il ot ale iusch' a mienuit,  
comme chil qui ne fnoit d' eslongier  
le lieu qu' il quidoit aprochier.

212 Si regarda, et vit

In a drye dicke A ful gret Fyr :		en vne fosse lee .i. fu ardant ausi com s'il
thane thedirward to drawn was his desyr.		i eust grant plente de buisse alumee.
and whanne he was Comen to that plas,		Il aproche chele part.
there hovede he, and Abod A ful gret spas,	216	
and Merveillede what this fyr myhte be,		
that so lyht brende In Alle degre.		
And whiles that Galaaz so hovede there,		Et en che qu'il i esgardoit et pensoit
he herde A voys As it Come from fere,	220	a chele chose,
whiche that Seyde there to Galaaz,		il oi vne vois
"lo, here thy Nygh Cosyn In this plas,		qui li dist: " Ha galaad,
that here In this torment do dwelle,		se mi prochain parent fuissent chi
and hens ne May not, I the telle."	224	ausi com tu ies, ie ne souffrisse mie tel
whanne Galaaz herde hym Cosyn so Calle,		dolour ne tel angoisse comme ie fai."
he Merveillede how that myhte befall,		Quant galaad ot ke chil'le claime son
and hym Abaschet wondyr Sore		parent,
Of the voys that he herde thore,	228	il en deuient tous esbahis.
And seyde to hym, "that thow telle Me,		Et neporquant il li dist. " Chose qui
wherby I May knowen In Ony degre		a moi paroles, di moi
what Maner Of thing that thow Art,		qui tu ies,
And why to the delyvered Is this part	232	et pour quoi tu ies liures
Of so gret Angwysch and torment,		a tel tourment,
As here with myn Eyen I se present ;		car trop le desir a sauoir."
which thing I desire ful sore to knowe,		
Of Alle this tormentis vppon a Rowe."	236	
" I Am Symew, thyn Owne Cosyne,		" Je sui, "fait il, " symeus, vns tiens
that here now dwelleth In this pyne		parens dont tu as maintes fois oi parler.
Forto qwenchen My Mysdede		Si est li miens cors mis en cheste dolour
that I dede to Perown of Falshede,	240	pour espanir vn piche
the wheche Myn Owne Cosyn was		ke ie fis iadis enuers pierron.
As thou hast to forn herd In Oper plas,		Si as bieu oi dire ke che fu.
and therefore non More I schal the Seye ;		
but, for his love pat On Cros Gan deye,	244	Mais pour dieu,
So that In Aleggeng Of my peyne		et pour moi alegier,
do for me On thing that I schal seyne,		fai tant ke en cheste plache ou ie sui

and fownde here som place of Religyown,  
 that with good herte and good devocyown  
 they Mown to Iesw for Me preyen,  
 here My peynes forto Aleggen.”

thanne Answeryde Galaaz, “Sykerle,  
 Symew, I have wel herd speken Of the ;  
 but telle me now Symew my Axyng,  
 Schal this turment ben Euere duryng ?”

“I schal the telle,” quod Symew tho,  
 “3if that this thing that thou wilt do.”

“I the graunte, quod Galaaz thanne,  
 Ryht As I Am A trewe Manne.  
 and 3it for the I schal don More ;  
 with Many fayre Goodes I schal it store,  
 and perto here don Maken A Riche Abbeye,  
 Trustylich, Symew, As I the Seye ;  
 3it More-Over I schal preyen be my levyng,  
 that I, Aftyр this worldes departyng,  
 In that same Abbeye I-beryed to be,  
 For Mochel it ben Amendid be Me ;  
 and that I hope schal don the Ese,  
 Aleggeng thy peyne, And Ek god to plese.”

Anon thanne Symew be-gan to Crye,  
 And thanked Galaaz with voys ful hye.  
 Thanne Seyde Symew there to Galaaz  
 whiche that hovede pere In that plas,  
 “vnderstondeth, Sire Galaaz, Ryht wel,  
 that this torment schal passen Every del  
 Al so sone As that A worthy knyht  
 that Aftyр the schal hoten ful Ryht  
 Cometh to vysiten this Ilke place ;  
 God with hym schal senden his grace,

aint \* aucune religion,  
 248 o u on deprest notre signour pour moi  
 ke il par sa douche pitie ait merchi  
 de moi.”

252 “Symeu,” fait galaad, “uoirement ai  
 iou maintes fois oi parler de toi, tu ies  
 mes parens prochains.  
 Mais ore me di  
 se cheste dolour ou tu ies ens, te  
 faudra ia.”

256 “Ie le te dirai,” fait symeus,  
 “se tu me creantes a faire che ke ie  
 te di,”  
 “Ie le te creant,” fait galaad,  
 “et enchore te ferai ie plus pour chou  
 ke tu ies mes parens.  
 260 Car ie ferai une abeie restorer,  
 et ferai commander en mon uiuant,  
 264 ke quant ie serai mors,  
 ke iou i soie entieres.  
 Et che sera alegemens a t' ame. Car  
 268 ie sai bien ke l'abeie amendera mult,  
 si tost com iou i serai mis.”  
 Et chil  
 l'en merchie mult.  
 Lors dist symeu a galaad.  
 272 “Sachies  
 ke cheste paine ne m'est mie per-  
 durable.  
 Car si tost com li boins chiualers  
 276 i uenra,  
 qui sera apieles galaad,  
 pour moi uisiter,

\* ? *uint*, or is it from *aier*, *aider*.

and In this diche stawnchen this feer, that thou here Sixt brennen so Cleer ;	280	estaindera li fus,  en senefanche de che qu' il n' ara eu en lui point de fu d' escaufement de luxure. Et en chel tans
and þat be Encheson Of On thing is this, that neuere with luxvre he was brend Iwys ; and Into this lond Of his Entrynge, Alle the poyntes of seint graal scholen hauen Endynge."	284	fauront les auentures qui en chest pais aunenront par la uenue del saint graal.
Thanne lefte Symew his talkynge, And no More Spak to Galaaz the kynge ; And Alwey kyng Galaaz Gan hym Refreyne, but neuere Aftyr word to hym wold he seyne.	288	A tant laissa symeus a parler, ke plus n' en peut li rois galaad  parole traire.
And whanne þe kyng Sawh that he Nolde to hym no More speken vppon that Molde, In to his weye he tornede Ageyn (As that tym hym happede In Certeyn,) where as he departyd the day to fore, there As Al his Meyne hadden hym lore ; and there with his Meyne Mette he Anon, that for hym hadden Mad ful gret Mon, lest that som Misaventure to hym hadde Comen, I the Ensure ; but whanne they syen hym wel At his Ese, thanne In here hertes it dede hem plese.	292	Et quant il uit qu' il ne parleroit plus,  se s' en entra en son chemin et s' en reuint par aventure dout' il estoit uenus deuant. [ <sup>1</sup> MS. doit]
vppon the Morwen, whanne it was day, the kyng Abowtes sente be Every way bothe Aftyr Masowns And Carpentere, An hows Of Religiown to Fownden there where As Symew to hym spak ; thus dede kyng Galaaz with-Owten lak, and fownded An hows Of the Trenite, And there-Inne Syxty Monkes serteinle, and therto fownded hem with good Inowhe, Of londes and Rentes, Oxen And plowhe,	296	Et quant il fu uenus, si trouua sa maisnie mult esmaie et mult desconfortee pour lui. Car il auoient paour qu' il ne li fust mesauenu en aucune maniere.
	300	
	304	A l' endemain fist li rois mander preus et loins par toute sa terre machons et carpentieres,
	308	et fist fonder, la u symeus estoit, vne abeie de la trinite.  Et il quist tost l' estoient et tout le uiure as moines.

So that they hadden Suffysawnt levynge  
 for Alle Cristen Sowles to preyen & synge.  
 And Al so sone As kyng Galaaz was ded,  
 he let hym beryen In that same sted ;  
 And with hym Al his Armure,  
 And Also his helm, & his swerd, I the Ensure ; 316  
 & pere In A Riche grave hym pytte,  
 For that non Man scholden Remeven Itte  
 to Fore tymes that lawncelot the lake,  
 thedyr come þat body vp to take,  
 that with gret peyne it scholde Remeve.  
 lo here of Galaaz the storye doth leve,  
 and telleth now of Iosephes,  
 how that he departyd from that hepe,  
 From Iosephes, and from his brothir Galaaz,  
 And tornede A3en In to Anothir plas.

Et quant il les i ot mis si conuenables  
 com il peut,  
 312 si essaucha et acrut le lieu tant com  
 il uesqui.  
 Et quant il fu trespases de chest siecle:  
 on l' atourna en tel maniere ke bien peust  
 illuec demonrer .ij. chens ans anchois qu' il  
 pouresist. Et puis l' armerent de canches de  
 fier, et le misent desous vne lame d' or, en  
 tel maniere que de les lui fu ses hianmes et  
 s' espee a son canech, et sa couronne,  
 et apres misent desus vne tombe biele et riche,  
 qui puis ne peut estre remuee par  
 homme  
 deuant keancelos i uint,  
 320

qui le leua a grant paine.  
 Mais a tant en laisse ore li contes a  
 parler <sup>1</sup> de ceste cose<sup>1</sup>  
 et retourne a iosephe.  
 324 [1—<sup>1</sup> Omitted in MS. Reg.]





what for fastyng and for travaylle  
 Onnethis Myhte he gon Sawn faille,  
 And so Al deseysy & ful Syk he wente  
 To Sen kyng Mordreyns veramente,  
 In the same Abbey wheche he let Make,  
 and let It fownden for his Owne sake.

whanne he was Comen In to that plas,  
 Evene there As kyng Mordreins was,  
 and hym hadde Salwed In fayr Manere,  
 thanne seide kyng Mordreyns to hym there,  
 “Sire, Ryht welcome forsothe 3e be,  
 longe haue I desired 3ow to speken & se,  
 and with me here, sere, for to dwelle,  
 For Manye thinges I moste 3ow telle;  
 For trewly ful longe thinketh Me  
 that 3e han been Owt Of this Contre,  
 and therefore wolde I weten ful fayn  
 how that It stont with 3ow Certayn.”

“Syre, I am Al heyl and sownd,  
 blessed be god, vppon this grownd,  
 For More Joye Neuere I ne hadde  
 thanne I now haue, I May be gladde.”  
 “now where-Offen, good Sire, quod Mordreins þe kyng,  
 May I not knowen Of that thyng?”  
 “3is sire,” quod Josephes, “certeynly,  
 I it schal 3ow tellen ful trewly:  
 Sire, I schal 3ow sein At this tyme,  
 hens schal I passen to-Morwen At pryme  
 Owt Of this world Into Anothir place,  
 thus hath sent me to seyne the kyng Of Grace.”

And whanne kyng Mordreyns herde this,  
 Anon he wepte for deol Iwys,  
 & seide to Josephes In this Manere,  
 “A! goode Iosephes, My Frend so dere,

de iuner et de villier.

Si ala

20 veoir le roi mordain, tous malades et  
 tous deshaities,  
 en chele abeie meisme  
 ke li rois fist fonder.

24

Et il le salua.

et li rois li dist

‘ ke bien fust il uenus.

28

Car mult l’ auoit desire,

pour che ke si lonc tans

32

auoit estei hors du pais,’

et li demanda

comment il li estoit.

Et il li dist,

36

‘ qu’ il li est miex

qu’ il ne soloit.’

“ Et sachies,” fait il,

44

“ ke ie trespasserai demain a eure de  
 prime,

car tout ensi le m’ a li haus maistres  
 mande.

Quant li rois oi chele parole,

48

si commencha mult durement a  
 plourer,  
 et dist a iosephe

“ Sire, puis ke vous me laissies,

Now I am here A-lone In this Contre,  
 and for-saken Alle myn Owne londis & fe  
 For the grete love that I In 3ow fond,  
 this, Iosephes, I preie 3ow vndirstond ;  
 Now sethen that it Is So Nygh 3oure tyme  
 that 3e scholen hens passen to-Morwen At  
 pryme,  
 with herte I 3ow preye ful Specyale  
 that Som Maner Of Tokene 3e welen leven Me,  
 that I Of 3ow Myhte hauen som Manere Remem-  
 braunce,  
 what so Euere me be-happed In Ony Chaunce.” 60  
 “ this schal I don, Sire,” quod Iosephes tho ;  
 And thanne hym bethowhte how he myhte do.  
 thus sone Anon It Cam In his Mynde ;  
 thanne seide he to Mordreyns that was so kynd, 64  
 “ do bringen that scheld hider to Me,  
 that In to the Bataille I be-took the,  
 Whanne thoW Werredest vpon Tholomer,  
 and Of hym haddest the vittorye ther.”  
 kyng Mordreyns seide it scholde be do,  
 and bad A Man Anon therfore to go ;  
 for that scheld faste by him it was,  
 and Every day he it kyste In that plas,  
 for the grete love he hadde therto,  
 Eche day twye or thries he kyste it so.  
 The same tyme the scheld Cam Iosephes before,  
 At his Nese he bledde wondyr sore,  
 and that stawnched it wolde not be  
 For non thing he Cowde 3it se.  
 Anon thus sone he took this scheld  
 that kyng Mordreins bar In the feld,  
 and A Myddes the scheld, pere As he stood,  
 he Made a Croys with his Owne blood.

or demourai iou tous seus,  
 52 qui pour l' amour de uous, et pour les  
 biens ke ie sauoie en uous, et auoie  
 troue: auoie iou laissie ma terre et  
 mon pais,  
 Et pour dieu ie vous pri  
 57 ke vous me laissies aucune chose de  
 par uous,  
 en ramenbranche de confort apres  
 uotre trespassement.”  
 Et il dist, ‘ ke che feroit il mult vol-  
 entiers.’  
 Lors commencha a penser quele chose  
 il li porroit laissier.  
 64 Lors li dist,  
 “ sire, faites moi aporter chel escu  
 ke vous portastes en la bataille  
 quant vous vous combatistes encontre  
 le roi tholomei.”  
 68 Et il  
 li fist aporter tout maintenant.  
 Car il l' auoit adies ot soi.  
 72 Ne ia ne fust .i. iour.  
 qu' il ne le baisaist .ij. fois ou trois.  
 A chelui point ke chis escus fu apor-  
 tes deuant iosephe,  
 76 auint il qu' il commencha a sainier  
 parmi le nes.  
 si qu' il ne pot estre estanchies,  
 Et il prist l' escu,  
 80 et i fist vne crois de son sanc meisme,

and whanne that so he hadde I-don,  
to kyng Mordreins he betook it Anon,  
and seide there to Mordreyns the kyng,  
“this schal I leven 3ow In Remembryng.  
In this scheld A Crois I have Mad here  
with myn Owne blood with-Owten dwere ;  
So that whanne 3e taken this scheld On honde,  
On Me to thenken scholen 3e fonde ;  
For the Croys that I have Mad here  
schal Evere lasten As fresch & fere  
as it is this ilke same day,  
beleve wel, kyng Mordreyns, that I the say ;  
and 3if Ony knyht that so bold be,  
Abowtes him it hangen In Ony degre,  
that he ne schal ful sore Repente,  
Tyl that A worthy knyht Come presente  
wheche the worthy Galaaz schal be hote,  
The last Of the lyne Of Nasciens Rote ;  
and he this scheld schal taken On honde,  
And non but he, this thou vndirstonde ;  
For there schal neuere ben knyht so hardē  
hit to Ocupyen, but Onlich he ;  
For lik as mo Merveilles be this scheld hast pou seye,  
3it Mo schal galaaz werken Many weye ;  
and lik As this scheld passeth Alle Oper scheldis,  
So Galaaz schal passen In townes and feldis  
All knyhtes Of Chevalrie In every dede,  
So Merveillous & worthy In his Manhede.”  
and with that the kyng gan to se  
bothe þe scheld an Cros ful verrayle ;  
Thanne took the kyng this scheld On honde,  
and Often to kyszen he gan it fonde ;  
and seide, “lord God, I-worschepid thou be,  
that Grace Of Syhte hast graunted me

84 puis le bailla au roi mordain,  
et li dist,  
“ Sire i'ai fait en chest escu vne crois  
de mon sanc meisme.  
88 Si ne tenres iamais l' escu  
qu' il ne uous souuiegne de moi.  
Car la crois ke ie i' ai faite,  
92 durra tous iours ausi fresche et ausi  
uermelle  
com ele est oreendroit . tant comme li  
escus durra.  
Ne iamais chiualers nus ki soit,  
96 ne le pendera a son col:  
iusc' a tant ke  
galaad li tres boins chiualers uenra,  
100 qui le pendera a son col.  
Et pour chou ne soit nus tant hardis  
104 qui a son col le pende, iusc' a tant que  
chil viegne a qui il est commande.  
Car autresi com chis escus est plus  
merueilleus ke autres:  
108 ausi uerra on ke en chel galaad aura  
plus haute cheualerie ke en nul autre  
cheualier.”  
112 **L**Ors prist li rois l' escu,  
et le commencha a baisier mult  
douchement,  
et dist: tout en plourant. “ Ha: dies,  
benois soies vous,  
116 qui m' aues tolu

This Crois to Sen here with Myn Eye ; Now, goode lord Iesu, Gromessye." and thenne bespak kyng Mordreins To Iosephes Er he wente theins, "Sethen 3e han me left this Ilke thing 3ow forto haven In Remembryng, Telleth me, Iosephes, I 3ow pray, where that this scheld putten I may, So that thike worthy knyght It myht properly Comen to his syht."		a ueoir cheste crois."
Thanne Iosephes Seyde to hym tho, "Sire kyng, 3if Aftyr Me 3e welen do, loke where Nasciens Is beryed whanne he is ded, and hange 3e that scheld In thike same sted ; For thedir schal Comen that goode knyght at the fyftenethe day, I sey 3ow Ryht, Aftyr that he hath taken the Ordre of Chevalrye ; Ful faste thedirwardis he schal hym hye."	120	Lors dist a iosephe. "Sire, quant vous me laissies si boine ramenbranche de vous : dites moi ou iou porrai chest escu ostier. Car ie vauoie ke il fust en tel lieu ou li boins chiualers le trouast."
thanne seide the kyng it scholde be do, and thus Iosephes there parted hym fro.	128	"Ie vous lo," fait iosephe, "ke vous le metes la ou nasciens se fera metre apres sa mort, si metes l' escu illuec.
Vppon the Morwe Atte Owr Of pryme he paste to God In A blesed tyme, and was Entered In that same Abbey There As kyng Mordreins bedered lay.	132	Car sans faille la uenra li boins chi- ualers au chienquisme iour qu' il aura recheu l' ordene de cheual- erie."
but thanne Comen Othir Men, and his Fadyr bore Into A Nothir Contre besides thore ; For A gret Affamyne Amonges hem was. his body they boren Into that plas,— For this storye ful trewe it Is, and also I-proved with-Owten Mys,— that At the Entre Of that holy Man Al that Famyne Secede Anon than ;	136	Et li rois li dist ' que ensi le fera il.' Si fist metre l' escu el lieu ou il soloit estre. L' endemain trespassa iosephes del siecle tout ausi com il l' auoit dit le iour deuant, et fu enteres en chele abeie meisme,
	140	Puis enuinrent <sup>1</sup> la, chil d' escoche, <sup>1</sup> et enporterent le cors en lor terre pour vne grant famine qui i estoit.
	144	Si fu uerites proueee, et l' estoire du saint graal le tesmoigne, ke, en la venue du saint cors,
	148	

<sup>1</sup>—<sup>1</sup> MS. Reg. *la u chil d' escoche estoient.*

and the land becam ful Of blessidnesse,  
 Of Catel, Of good, and Of Al Richesse ;  
 so that they seiden with-Owten Obstacle,  
 ' that God for that body wrowhte Miracle  
 the wheche they browhte Into that Contre ;'  
 and In Abbey was buryed ful Solempne,  
 that th'abbey of Glays that tyme was Cald,  
 wechh Abbey of Glaystyngebry now men hald. 156

Now Resteth here this storye,  
 and Of Aleyn the Sone Of bron Maketh Memorye.

vint en la terre tant de bien de toutes  
 choses,

qu'il disent uraiement

152 ' ke che auoit fait notre sires pour  
 miracles de lui.'

Et li cors fu enteres en vne abeie  
 de glay.

Mais or laisse li contes a parler de lui :  
 et retourne a alain, le dousime des  
 flex bron.

## CHAPTER LV.

## HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL, AND VENGEANCE IS DONE FOR DESPITE TO IT AND SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyne (p. 359-60), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 361). The king has Josephes brought before him, and asks him if he can cure him (p. 361-2). Josephes says, Yes, if he will turn Christian, and destroy all his idols (p. 362). Galafres then breaks them all to pieces (p. 363), is christened (p. 364), and Josephes shows him the Graal, which cures him instantly (p. 364). In honour of this Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 364). He then offers to give his daughter in marriage to Josephes's brother Joswe, and build a Castle for the Graal (p. 365). The castle is built, and is miraculously directed to be called *Corbenie*, or Treasure of the Holy Vessel (p. 366). The Graal is deposited there, Joswe crowned there, and married to Alphanye, on whom he begets an heir, Amynadappe (p. 367). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 367). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 368). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 369), and in which no knight but one ever slept without meeting his death (p. 370). In ten days Alphasan dies, and is buried with Aleyne in St. Mary's at Corbenie (p. 370). After Joswe's death, his son Amynadappe reigned in his stead (p. 370). And Amynadappe begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 371). Now, Lambor fought with his old cousin Varlans, who was a paynem, and discomfited him (p. 371), and Varlans went on board the ship which Nasciens entered at the Yl Tornaunt (vol. i. p. 366, &c.), and found a sword—Solomon's—with which he, Varlans, killed king Lambor (p. 372); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were called *the Wastable Land* (p. 372). On going back for the Scabbard, King Varlans falls dead (p. 373). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, called King Mayham (p. 373), and healed by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 373); and on Pelle Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 374).

Now the Storye further doth telle  
bothe Of Iosephes and Aleyne ful snelle ;

Or dist li contes,  
ke quant iosephes fu

whanne that to the deth he drowghe so Ny,  
 thanne behelde he Aleyn ful witterly,  
 and sawgh that he wepe so faste ;  
 thanne he hym Axede Atte laste  
 " Aleyn, why wepyst thou so sore ?  
 telle me thy Cause why and wherfore."

" Sire, I May wepen Ryht wel,  
 and 3e it knewen Every del,  
 For A schepe that Alone left Is  
 With-Owten pastour Oþer herdeman I-wys ;  
 Anon Cometh the wilde lyown  
 And it distroieth Al & Som.  
 Sire, this Mater I telle by the  
 that Art my pastour Sykerle,  
 And I 3owre schepe as [3e] well knowe  
 that thus from Me scholen deye nowe.  
 ho schal thanne My pastour be ;  
 Now, good sire, thot 3e welen tellen Me."

" 3e scholen 3oure self been A good pastour,  
 and Aftyr me 3e wil werken Eche Owr.  
 but loke that 3e non Marchant pastour be,  
 that Fychcheth his Eyen In Eche degre ;  
 but torne 3oure Eyen from Idelnesse,  
 and Ocupie 3ow In good Besynesse  
 that schal kepen 3oure body from Alle torment,  
 and to Endeles blysse 3ow Represent ;  
 therfore loke that 3e kepe 3ow wel  
 that the Enemy In 3ow haue part non del."

Thanne dyde Iosephes Anon to-forn hym  
 brynge  
 the holy vessel with-Owten lesynge,  
 and seide to Aleyn In this Manere  
 " lo, this holy vessel I betake the here

el trespasement del siecle, si qu' il ne  
 pot plus qu' il ne rendist la naturele dete.  
 4 Il regarda deuant lui, et vit alain,  
 qui plouroit de iour et de nuit.  
 Et quant il vit che, si en fist chiere  
 mult tourbelee. et li dist,  
 " alain, pour quoi ploures vous."

8 " Sire," fait il, " ie pleure

ensi comme l' oelle qui mult se doit  
 dementer remaint  
 12 quant ele remaint sans pastour.  
 Car lors, asses legierement li courra  
 li leus seure.

Sire, tout chou di iou pour vous  
 16 qui estes mes paistres,  
 et ie uotre oelle,  
 Or me laissies, et departes de moi."

20 " Chil vous gardera," fait iosephes,  
 " qui sera boins et loiaus,

et non mie paistres mescheans  
 24 qui laisse ses oelles au leu.  
 Mais li urais paistres, qui pour ses  
 oelles ramener des chil: liura son  
 cors a mort.  
 Ichil paistres, biaux dous amis, le  
 28 regardera et metra en toi si grant  
 garde

ke li anemis n' i porra metre la main."  
 Lors fist iosephes aporter

32 le saint vaissiel:  
 et <sup>1</sup> dist a alain.

" Ie vous reuest del saint vaissiel,

- whiche Iesu Crist my fadyr be-took ;” —  
 Aleyn it Resceyvede, & not forsook ; — 36  
 “ and whanne Owt Of this world þat 3e schole pase,  
 loke that 3e it Ordeyne In to swich A place  
 that In this Rem It mot stille dwelle,  
 And be 3ow I-Sesed, As I 3ow telle.” 40  
 So Aleyn Of this worschepful 3ifte there  
 he was ful Ioyful In Alle Manere.  
 Whanne that Iosephes to God past was,  
 Aleyn Remevede from that plas, 44  
 Owt from the Contre Of Galefors ;  
 and his bretheren with hym gonnen Resort,  
 For Wedded weren they Everychon,  
 Alle his bretheryn Except On 48  
 whiche that Ioswe I-Clepyd was,  
 that tho was vn-Maryed, so was his grace ;  
 and the beste knyht he was be Est Oper West,  
 and Of Alle his Bretheren Aleyn loved hym best. 52  
 Whanne that from Galafort he Gan gon,  
 thanne Axeden him his bretheryn Everichon  
 ‘ Into what Contre that he wolde Go.’  
 and he hem Answerede, ‘ he Niste not tho, 56  
 but as God And Aventure  
 vs will Cowndeye, I 3ow Ensure.’  
 So wente he forth, And his bretherin Alle,  
 As be Aventure to hem gan falle ; 60  
 And An hundred Mo Of his kynrede  
 Forth with hym than gan he lede,  
 and seide ‘ that Som voide Contre  
 with that kynrede Repleynsched scholde be, 64  
 So that with Al his power  
 he worschepid & Servid god Everywher.
- et <sup>1</sup> de chel don dont ihesu cris re-  
 uesti mon pere meismes.  
 Et quant vous trespasseres de chest  
 siecle,  
 vous en porres reuestir qui que vous  
 vaures.”  
 Et il rechut maintenant le vaissiel,  
 mult lies et mult ioians de che qu’ il  
 li a otroiet.  
 Quant iosephes fu trespasses,  
 alains s’ en ala  
 hors du pais,  
 et en mena tous ses freres  
 qui estoient marie,  
 fors seulement .I.  
 qui auoit non iosue.  
 Ichil n’ auoit mie enchore feme,  
 et estoit vns des plus biaux chiualers  
 du monde,  
 et chil ke alains amoit miex de tous  
 ses freres.  
 Quant alains s’ en fu partis de galafort,  
 si parent li demanderent  
 quel parti il iroit.  
 “ Chertes,” fait il, “ ie ne sai  
 fors la u aventure  
 me menra.”  
 Et il en mena ses freres,  
 et chent de ses parens,  
 et dist ‘ que chele lignie puplieroit il  
 aucune gaste terre, s’ il le trouuoit,  
 et il i feroit de tout son pooir  
 hounerer et seruir ihesu crist.’

<sup>1</sup>—<sup>1</sup> not in MS. Reg.



Thus wente he Forth In his Iorne,  
as was his Aventure and destyne,  
tyl he Cam In to A strounge land  
where As Nise peple he fond,  
That ne CoWden but Of Lond tylyng,  
which was here labour and here werkyng ;  
and that Rem was Clepid Foraygne,  
Of Wheche the kyng was A lepre Certaygne,  
and so Orible he was to Mannes Eye  
that Eche Man schoned his Compenye ;  
And his Name was Clepyd Galafres,  
Somtyme A worthy knyht In pres,  
and dwellyd In his Owne Cyte  
That Malce was Clepyd, As I telle the :  
and the Same kyng A paynem was,  
And Ek Al his peple In Every plas.

Whanne Aleyn Into the Cyte Entren be-  
gan,

On hym then loked Many a Man,  
and wondred what peple what they were  
That Into the Cyte Entrede so there,  
alle Barefoot, And In powre vesture,  
Of wechch the kyng herde, I 3ow Ensure.  
and thus sone Comanded the kyng  
hem to-forn hym bringe with-Owten taryeng,  
So that Openly he Myhte hem Se.

and whanne he hem Sawh In his Syht,  
thanne Axede he hem Anon Ryht  
‘ Of what Contre that they were.’  
thanne Answerid they Anon In fere,  
“ Sire, Of Ierusalem boren we be,  
Eche Man that Is In this Compeyne.”  
and whanne the kyng herde this,  
he Axede, “ whiche Of 3ow Mayster Is ?”

Tant ala alains en tel maniere,  
68 ke aaventure l' enmena  
en .j. estrainge roiaume  
ou il auoit plente de niche gent:  
qui ne sauoient rien  
72 fors seulement de terre cultilier:  
et apieloit on le roiaume de la terre  
foraine.  
Et estoit li rois de la terre mesiaus,  
76  
et demouroit acoustumeement en vne  
soie chite  
80 que on apieloit maante,  
Et estoit chis rois paiens,  
et tout chil del roiaume autresi.  
Quant alains vint en la chite qui  
maante estoit apielee :  
84  
li mescreant qui uirrent la com-  
paignie, s' esmeruillierent mult quels  
gens il estoient.  
pour chou qu' il les uirrent nus pies  
et en poures uestemens.  
88 et quant li rois calafes oi dire qu' il  
auoit uenu uoeles gens en sa terre.  
Si commanda ke on li amenast: et on  
si fist.  
91-2  
Et quant il les vit,  
il lor demanda  
de lor estre,  
96 et il li disent  
‘ qu' il estoient crestien, et ne de la  
chite de iherusalem.’  
Et quant il oi che,  
100 si demanda li quels estoit sires d' aus:

A-Non that Compenye Alle On Rewe  
then gonne the kyng Aleyn to schewe.

thanne seide the kyng, "Aleyn, I 3ow pray,  
Conne 3e me Owht Cownseillen In Ony way 104  
to koueren me Of my Maladye?"

"3e, sire kyng, quod Aleyn trewelye,  
3if 3e wil don As I 3ow teche,  
Of this Maladye I schal ben 3owre leche 108  
with-Inne thre dayes with-Owten Mo."

"3e, quod the kyng, May I troste therto?"  
"Sire, quod Aleyn, And 3e welen Me leve,  
with-Inne iij dayes 3owre helthe I schal preve." 112  
thanne kyng Galafers Answerid tho,

"What 3e me Comaunden I schal do?"  
"how, May I this beleve?" quod Aleyn,  
"3is sewrly, quod the kyng, In Certeyn, 116  
For there nys non Manere Of thing Erthly  
that I Nolde do to haven helthe Of Body."

"thanne, quod Aleyn, I schal 3ow Say,  
what 3e mosten don with-Owten Nay ; 120  
and 3if 3e don not myn Comaument  
3e Geten neuere helthe verament."

"Now, seith Onne, quod the kyng thanne,  
and I it schal don As I am trewe Manne." 124

"Sire kyng, and helyd thou wilt be,  
Sarrasynes lawe forsake thou Sykerle,  
and Alle thin ydoles to-breken In fay,  
that thou hast beleved Onne Many a day ;  
and whanne thou hast the devel Forsake,  
thanne to Goddis lawe thou schalt þe take ;  
and Aftyr, I-Cristened thou schalt be,  
And thanne Othir thinges schalt thou se, 132

et il

li moustrerent alain.

Et li rois dist. "alain,

me saries vous consillier

de ma maladie."

"Sire," fait il,

"se vous fesissies che que ie vous  
ensignerioie,

108 ie vous quiderioie rendre sain et hatie  
dedens iij. iours."

"Se vous me creantes che,"

fait Chalafes li rois,<sup>1</sup>

"vous ne me commanderes ia chose  
ke ie ne fache."

"Et comment vous enkerrai iou :"  
fait alains.

116 "Seurement m'en poes croire" fait il.

"Car il n'est el monde chose

ke ie ne fesisse pour sante auoir."

"Par foi," fait alains, "dont vous  
dirai iou

120 qu'il vous conuenra faire.

Et se vous ne le faites,

iamais ne garires."

"Or dites," fait li rois.

124 "Car sachiez tout uraiement ke ie le  
ferai."

"Rois," dist alains, "se tu veus garir  
iamais :

il te conuient laisser la loy sarrasine,  
et ardoir les ydoles

128 ke tu as longement aoures.

Et quant tu aras renoiet l'anemi, en  
qui loiens tu as si longement este :

tu recheueras la loy ihesu crist,  
et seras baptisies. Car autrement ne  
seroies tu mie boins crestiens.

Et quant seras crestienes, ie te mous-  
terrai

<sup>1</sup> che fait il Chalafes dist: li rois, MS. Reg.

Myn holy vessel, beleve this wele,  
 be whiche thou schalt haue Al thin hele,  
 and I-clensed, Sire kyng, to be  
 Of Al thy Maladye, Sire, certeinle ;  
 And 3if I do not this Ilke Dede,  
 I 3eve the leve to smyten of myn hede,  
 And Of Al myn hol Compenye,  
 Sire kyng, I the Enswre trewelye.”

This kyng that so moche desired his hele,  
 lystenede what Aleyn seyde ful wele,  
 and Merveyllede Mochel Of his promys  
 that Of his behest he was so Nys,  
 and seide, “ Aleyn, I wyle gladly do  
 Al that 3e Comaunden Me vnto ;  
 and but 3e holden 3owre promys,  
 On 3ow I schal don ful hard Iewys ;  
 and therefore loke that 3e seye me non thing,  
 but 3if that to ende 3e Connen it bryng.”  
 thanne to him Answerede Aleyn Anon,  
 “ doth by me, Sire, what 3e lyst don,  
 but 3if the same day Of 3oure Crestnenenge  
 helthe & bote I schal to 3ow brynge.”

the kyng Anon the temples dide down throwe,  
 And Ek Alle his ydoles vppon A Rowe ;  
 and whanne he hadde I-don Al this,  
 & distroyed Alle his Mawmetis I-wys  
 that Evere belongede to paynem lawe,  
 he hath hem to-borsten and to-drawe ;  
 & thanne seide the kyng to Aleyn tho,  
 “ wylt pou Ony more 3it that I do ? ”  
 “ 3is, quod Aleyn, with-Owten faille  
 thou Most be Crestened from toppe to taile.”  
 thanne let he Fyllen A ston in hye  
 Ful Of water ful trewelye,

.i. saint vaissiel,  
 de qui ueoir seulement tu seras  
 mondes et garis  
 136 de la meslerie ke tu as. Si qu'il ne  
 te parra ia ke tu aies este mesiaus.  
 Et se ie ne fai che ke ie te di:  
 ie otroi ke tu me fachies le chief cauper,  
 et a tous mes compaignons ausi.

140 Quant li rois, ki mult estoit desirans  
 de sa garison,  
 oi la promesse ke chil li faisoit,  
 si s'en esmeruilla mult.

144 Et dist, “ ie ferai  
 che ke tu me conseilles.  
 Mais bien sachies uraiement, se tu  
 ne fais che ke tu me dis:  
 148 ie ferai de toi si grant iustiche qu'il  
 en sera parle a tous iours mais ”

“ Rois,” dist alains,  
 152 fai de moi quanke tu uauras  
 se tu n'ies garis le iour meisme ke tu  
 seras crestienes.”

Lors fist li rois abatre le temple ou si  
 dieu estoient cultiue et aoure.  
 Et apres che fist il les ydoles depechier et  
 ardoir.  
 Et quant il ot depechiet  
 et destruit toutes ches choses  
 ou on pooit entendre la loy paiene.

160

164

Si fist alains emplir vne cuue  
 d'aigue toute plaine.

- and blessid it was, and halwed Also,  
 and Anon he let the kyng þer-Inne do.  
 and þe kyng Galafers Cristened was than  
 Of An holy prest that hyhte Alphazan.  
 & whanne that thus I-cristened was he,  
 and Owt Of the water Comen Certainle,  
 thanne browhte Aleyn this holy vessel Anon,  
 and to kyng Galafors gan he gon,  
 & there it discouerede & schewed it þe kyng,  
 whiche was to hym A ferly thyng.  
 and whanne the kyng beheld that Syht,  
 Anon was he Clensyd thorwgh goddis Myht  
 As Clene Also fayr as Ewere he was ;  
 and thus was he keveryd be goodis gras,  
 So that neuere Man On hym Cowde Aspye  
 that Ewere he hadde poynt of Meselrye.  
 and whanne he beheld this worthy Cure,  
 that he was Mad so Clene and pure  
 thorwgh that Ilke Gloryous vessel,  
 he seide it was holy Every del,  
 that so be this Aventure & this Myracle  
 he wax A goodman with-Owten Ony Obstacle,  
 and let to beheveden Al his Meyne,  
 that Cristene peple ne wolden not be,  
 So that theke Rem to Cristendom torned was  
 with-Inne lesse thanne A Mownthe, be goddis  
 gras ;  
 So that for the Miracle, with-Owten dowte,  
 Al that Lond was Cristened Abowte.  
 Whanne this Lond thus Conuertyd was,  
 Onlich thorwh helpe Of Goddis Gras,  
 thanne seide the kyng to Aleyn tho,  
 “ Now, dere friend, On thing 3e welen for  
 me do.”
- Et quant ele fu beneie et poursignie,  
 si com ele deuoit.  
 168 Li rois calafes entra dedens,  
 et rechut baptesme d' un prouoire  
 qui estoit apielez alphasem. Et pour l' amour  
 de chelui ki estoit sainte chose, apielerent le  
 roi alphasem.  
 Et quant il fu baptesies :
- 172 alains aporta le saint vaissiel.
- 176 Et il auint si bieles auenture, ke tout  
 maintenant ke li rois le vit.  
 fu il garis et mondes de sa meselerie.
- 180 Et quant il vit ke si bien li estoit  
 auenu ke il ne quidoit pas qu' il li  
 peust auenir.
- 184 Si dist ' ke voirement estoit cheu vns saint-  
 ismes vaissaus et beneois, et ke il estoient des  
 menistres ihesu crist.'  
 Si deuint maintenant pour chel miracle
- 188 si pseudom  
 qu' il fist tous chiaus ochirre  
 qui crestien ne uoloient estre,  
 par quoi toute la terre fu conuertie  
 en mains d' un mois.
- 192
- 196 Quant li roiaumes de la terre foraine  
 fu ensi a la loy nostre signour conuertis.  
 Li rois dist a alain,  
 “ Alain, biaux dous amis, ie vous requier pour  
 dieu ke vous fachies pour moi vne chose ke  
 ie vous requerai.”

“Seith on, quod Aleyn, what It schal be,  
 And I schal it don, Sire, ful Sykerle.”  
 “Aleyn, of this that I schal 30W preye,  
 that 3e it Me denyen In Non Weye,  
 So that this holy vessel that here I se,  
 Owt of this place neuere Remeved to be ;  
 And 3if it like 3ow that It be so,  
 3it More for 3ow thanne wile I do,  
 I schal don Maken A strong Castel  
 That holy vessel to kepen In ful wel,  
 And for 3ow also there-Inne to dwelle.  
 And to 3ow More 3it schal I now spelle,  
 To 3owre Owne brothir that Is so dere,  
 My dowhter I schal 3even to his fere,  
 and Corowne hym kyng be My levenge,  
 & Of Alle My londis to 3even him sesenyng  
 be this Condiscion, As I 3ow telle,  
 that this holy vessel Abyde here styлле.”  
 Thanne Answerede Aleyne to hym Ageyn,  
 “I Concente wel therto In Certeyn ;  
 For My purpos it hath Evere I-be  
 That Onliche My dere brothir Ioswe  
 Aftyr my deth hyt schold have,  
 that For to Governen, to kepen, & save.”

Anon the king, with-Owten More,  
 let fechchen his dowhter hem before,  
 and knytte Ioswe and hire In fere,  
 wheche that to hym weren both leef & dere.

thus sone thanne vppon A watyr side,  
 A Castel he Ordeyned that Ilke tyde,  
 that strong & Merveillous it was to se,  
 With A ful fair paleys Certainle ;  
 and Manye Riche howses there weren dyht,  
 Ful Riche And Ryal to Alle Mennes syht.

200 “Sire,” fait alains, “or le me dites,  
 et ie le ferai se ie le puis faire.”  
 “Alain,” fait li rois, “che que ie  
 vous requier, si est,  
 ke li saintismes vaissiaus  
 204 demeure en cheste terre.  
 Et sachiez, ke s’il vous plaist ke il i  
 demeure.  
 ie ferai pour l’ amour de lui  
 208 .j. chastel fort et bien seant.  
 Et ferai enchore pour l’ amour de vous che  
 qui vous doit tourner a grant hounour.  
 Car ie donrai a iosue uotre frere  
 212 ma fille a feme.  
 Et li lairai toute ma terre: si qu’ en  
 mon viuant le courounerai,  
 pour chou  
 216 ke chis vaissiaus des-ore-mais soit en  
 cheste terre.”  
 Et alains li dist,  
 ‘ qu’ il veut bien qu’ il i demeure.  
 Car ausi auoit il pourpense  
 220 de reuestir ent iosue  
 apres sa mort.’  
 Li rois  
 224 a fait tout maintenant venir sa fille  
 deuant lui,  
 si le doune iosne.  
 Et puis fist sour vne aigue roide  
 228 fermer .j. chastiel  
 fort et bien seant.  
 Et fist dedens faire biel palais  
 et bieles maison  
 232 si ke a paines peust on plus riche trouer.

and whanne this Castel thus Ordeyned was, they it behelden In Eche A plas, And vppon the ton zate In that sted, they fownden lettres wreten with Red ; and thus the lettres Gonnen specefye, ' that this Castel scholde ben Clepid Corbenie <sup>1</sup> ;' And In Caldev was this scripture, whiche Is to vndirstonde As be lettrure, as this place frely schal be, Trosour Of þe holy vessel ful Sykerle. thane gonnen they seyn to Alle Anon, that it ne was Goddis wylle Non Othir Name to 3yven vntille. Thus was that Castel Cleped Corbenye Of Everych Aftyr ful Sekerlye. And whanne Fenyscht was this Castel In eche degre bothe faire and wel, They browhten the vessel thedir with-Inne, Into a fair Chambre, and qweynte Of gynne. and vppon the Sondag next Sewenge Aftyr that holy vesselis Entringe, The kyng Comaunded there Anon That thike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf.	<p>Et quant il fu fermes, il trouerent a l' une des portes 236 lettres vermelles nouuelement escrites qui disoient, " chis chastiaus doit este apieles cor- benic." et ches lettres estoient escrites en caldieu. Et corbenig<sup>1</sup> vaut autant en chestui 240 langaigne comme ' saintismes vaisiaus.' 243-4 Quant il virrent le non escrit, si disent ' ke a notre signour ne plaisoit mie qu' il fust apieles par autre non.' Si l' apielerent maintenant corbenic. 248 et fisent uenir gens dedens pour puepler le chastiel, et fisent autres choses asses. Et quant il l' orent pueple,  il li aporterent le saint vaissiel, 252 et le misent en vne cambre en haut, dedens le maistre palais. Au diemenche apres ke li sains vaissiaus fu aportes el palais, li rois commanda 256 ke les nueches fuissent faites de iosue et de sa fille.  Et eles si furent. 260 Et a cheli iour se dessaisi li rois de toute sa terre fors d' une chite, et en reuesti iosue. Et en deuinrent outree- ment chil du pais si home. Ensi fu iosue sires et rois de toute la terre,</p>
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<sup>1</sup> Compare the *corban* of the Gospel.

- & Al the peple that there Ete thyke day,  
 they weren Repleynsched with-Owten Nay— 268  
 be the grace Of that holy vessel of pris—  
 with alle Maner Metes and delecasyes ;  
 and what that Evere they Onne thowhte,  
 To-forn here Eyen It was hem browhte. 272  
 that Night Ioswe with-Owten lettynge  
 be-twixen hym and his was Conceyvenge ;  
 and be-gat An Eyr bothe fayr & fre  
 that kyng Regnede Aftyr Ioswe ; 276  
 and A-Mynadappe was that kynges Name,  
 kyng Of Foraigne, & a Man of fame.  
 As the kyng<sup>1</sup> and his Wyf lyen that Nyht  
 In A bed ful Richely I-dyht, [i. e. Galafres, 280  
 abowtes Mydnyht whanne he Awook, or Alphasan.]  
 Thanne Aboutes hym Gan he to look,  
 and there sawh he with-Owten fable  
 the holy vessel stonden vppon A table, 284  
 the wheche, Clene Syluer him thoughte it was ;  
 and A man standyng therby In that plas,  
 wheche he ne knew nethir More ne lasse,  
 and Reuersed as A prest toward his Masse ; 288  
 & Abowtes him he thowhte pat he herde there  
 A thowsend voyses, but he Nyste where ;  
 and Alle to God 3oven they thankyng ;  
 that was the Noyse Of here Sownenge ; 292  
 but for nowht that he Cowde do,  
 he myhte not Sen whens it cam fro ;  
 and 3it Al this not withstondynge,  
 he herd Abowtes hym A wondir thinge : 296  
 betyng Of Bryddes Wynges In fere,  
 as they Alle they in the world hadde ben there.  
 and As sone As this Noyse I-left was,  
 the vessel was Remeved Owt Of that plas. 300
- et en cheli iour ke les nueches furent  
 faites :  
 furent tout chil raempli qui estoient  
 el palais  
 de la grasce du saint vaissiel. et de la  
 grasce notre signour,  
 en tel maniere qu'il n'i ot chelui qui ne  
 fust ausi saous com s'il eust tous les  
 biaux mangiers ke on peust deuiser.  
 Chele nuit iut iosue entre lui et sa  
 feme ensamble en vne chambre aual,  
 et engenra aminadap,  
 ki fu rois apres lui,  
 et ot tout le roiaume c' on apieloit la  
 terre foraine.  
 Chele nuit iut li rois alfasem en son  
 maistre palais,  
 et li fu fait ses lis en mi lieu mult biaux et  
 mult riches.  
 Al soir quant il ot dormi et il fu  
 esuillies,  
 il regarda deuant lui,  
 et [vit] le saint vaissiel couuert d' un  
 vermel samit.  
 Et vit deuant .i. home qu'il ne cou-  
 nissoit pas,  
 en samblanche de prouoaire quant il  
 est el secre de la messe,  
 et entour lui ooit  
 plus de mil vois,  
 qui rendoient grasces a notre signour,  
 che li sambloit.  
 Et  
 ooit entour lui  
 .i. bruit de penes  
 et .i. debateis ausi grant: comme se  
 tout li oisiel du monde i fuissent.  
 Et quant chele loenge fu remese,  
 et li sains vaissiaus en fu portes la dont  
 il ert uenus :

thus sone to hym Aperedede there  
 A man As it were In flawmes Of Fere,  
 and seide to this kyng there As he lay,  
 hos Name to Alphasan was to[r]ned that day, 304  
 and seide, "Sire kyng, I warne the  
 here behoveth non Resteng forto be,  
 Nethir for the, ne for non Oper this tyde;  
 here ben 3e not worthy to Abyde; 308  
 but 3if A Man Of Clene lif he were,  
 this place scholde he not Entren here  
 where as the holy vessel worschepid schal be,  
 As with thin Eyen thou hast here se. 312  
 therefore hast thou don An hardy dede  
 that dorstest here lyggen In this Stede;  
 Wherfore Crist wil taken veniaunce;  
 & that schalt thou knowen with-Owten vari-  
 aunce." 316

Thanne with a swerd he Owt Braste,  
 that In his hond he held wel faste,  
 and him smot ful harde and smerte  
 that thorwgh bothe thyes the swerd Owt  
 sterte, 320  
 So that On the tothir Side it was sene,  
 & seyde thanne to this kyng be-dene,  
 "Now it is Good that Alle Oþere war be,  
 and that they taken Ensamþle by the; 324  
 For ho-so Entreth In to this place,  
 he may ben Siker Of Sory Grace,  
 that Owther ded schal he be,  
 Oþer schamfully departen sikerle, 328  
 But 3if it be that Worthy knyght  
 That here to Entren is grauntyd Myht."  
 thanne thus sone his swerd Owt he drowh,  
 and vanschede Awey, and Nystē howgh. 332

vns hom ausi comme tous enflammes  
 enuint au roi alfasem  
 ou il gisoit, et si li dist.

"Rois,  
 en chest palais ne doit iesir  
 ne tu ne autres.

Car a paines deuroit hom morteus  
 demourer  
 en lieu  
 ou li sains vaissiaus fust ensi houneres  
 comme tu as veu.

Et tu fesis trop grant hardement  
 quant tu i uenis iesir.  
 et notre sires ueut ke uenianche en  
 soit prise."

Lors laisse courre vne glaiue  
 qu' il tenoit,  
 et le fiert  
 parmi les cuisses ambedeus

si qu' il parut outre,  
 et dist au roi.

"Or se gardent li autre  
 qu' il ne remaignent el palais auen-  
 tureus.

Car bien sachent il uraiement qui  
 des ore en auant j girra,  
 il n' en puet escaper

qu' il n' en muire,  
 ou qu' il ne s' en parte a toute  
 s' il n' est outreement boins chivalers."

Lors s' en part, et retrait sa glaiue a lui.



thanne Fyl this kyng In Swownenge  
 thorwgh thike strok and his hurtynge,  
 For the Grete peyne he suffrede thore  
 he wende han lyved Neuere more,  
 but sykerly wende han deyde Er day,  
 So sore hit hym grevede, þe soth t[o say.]

On the Morwen, whanne It was lyht,  
 to the kynges Chambre drowgh baroun & knyht, 340  
 and Fownden the kyng I-wounded ful sore,  
 where-offen they Merveillede, Al that was thore.

thanne Axede they him Everichon  
 how that this Aventure Cam hym vpon. 344

“ Ha! for the love Of god, quod the kyng ;  
 with me non longere haue talkyng,

but helpeth me hens Owt Anon,  
 that Owt Of this Chambre I were gon ; 348

For this place So holy it Is,  
 and þerto so ful Of Ioye and Blis,

be Entreing Of this vessel  
 This paleys is Sanctefyed Everydel, 352

So that non Man here Resten Schal  
 In place there As Is this Sank Ryal ;

And this paleys hath the moste wondir Name  
 that Evere I herde Of of Ony fame.” 356

thanne Axeden these barowns Certainle  
 “ What Maner of Name that Myhte be.”

thanne seide the kyng to hem Ageyn,  
 “ The Paleys Of Aventure ” It is Certain ; 360

For Mo Merveilles here scholen 3e Sene  
 thanne in Alle this world Aftyre, I wene.”

And thus this kyng 3af It the Name  
 ‘ the paleys of Aventure,’ And Of gret fame ; 364

and so was it Clepid for Evere More,  
 ‘ the paleys Of Aventure,’ as I Rehersid before ;

Et al retraire ke chil fist, se pasma li  
 rois

del angoisse qu’ il senti, et iut le  
 remanant de la nuit si angoisseus  
 qu’ il quidoit bien mourir  
 ains ke li iours de l’ endemain venist.

Et a l’ endemain,  
 quant li baron  
 nirent le roi si naure,  
 si ne furent mie petit espoente.  
 Si li demanderent

‘ comment che li estoit avenu.’  
 “ Ha: biau signeur, pour dieu

ostes moi  
 348 de chest palais deliurement.  
 Car li lieus est si boins

pour le repaire du saint vaissiel

352 ke nus sans le congie le haut maistre  
 ne s’i doit reposer.

et sachies ke chis palais a plus haut non  
 356 ke vous ne quidies.

360 Car il a non ‘ li palais aaventureus,’  
 et a droit aaventureus. Car aatures  
 merueilleuses i auenront  
 plus ke en autre lieu, che sachies vous.

Ensi ensigna li rois le non del palais  
 a cheus qui ne le sauoient pas.

et fu puis ensi apeles

and for thike Selve Aventure  
 that to the kyng Cam, I 3ow Ensure,  
 Thider Cam Many A dowhty knyht  
 In that paleys to slepen On Nyht ;  
 but Sekerly there lay non In that stede  
 that On the Morwen he was fownden ded,  
 Tyl that On Cam that was A knyht  
 Of kyng Arthures, A Man of Myht ;  
 Algates there he wolde hym Reste,  
 but he fond it Not for the beste ;  
 For Althowgh that ded he nere,  
 zit moche duresse and schame hadde he there,  
 that he ne wolde for Al the worldes honour  
 Abyden In Non place swich A schowr.

Thus thanne this kyng Alphasan  
 ten dayes lyvede After than  
 that he was there wownded sore ;  
 For lenger not Aftyr lyvede he no More.  
 and with-Inne fowre dayes In Ceyteyn  
 Aleyn and he weren buried ful pleyn,  
 And I-beryed bothe At Corbenie  
 In a Chirche Of Seint Marye ;  
 and þere the ton besides the tother  
 liggen to-gederis As brothyr and brother.

And thus lefte this holy bodi At Corbenie  
 As I 3ow telle with-Owten lye ;  
 and Aftyr him Regned his sone Amynadappe,  
 And wedded kyng lucyes dowhter be happe,  
 whiche was kyng Of gret Breteygne  
 As I seye 3ow, Sires, In Certeyne.

And of that damysele Cam forth Isswe  
 kyng Carcelois bothe good and trewe,  
 A worthy knyht And Ek An hardy,  
 To god & to the world bothe good and lowly.

pour l'aventure  
 368 qui i auint au roy de nuit.  
 Si i uint puis mains chiualers  
 qui i uoloit demourer.  
 Mais sans faille nus n' i demoura  
 372 qui au matin ne fust trouues mors :  
 iusc'a tant ke me sires gauwains,  
 li nies le roy artu, i uint.  
 376  
 et chil n' i morut pas sans faille.  
 Mais il i ot tant de honte et de laidure  
 qu' il n' en vausist tant auoir pour le  
 380 roiaume de logres.  
 Et li rois alfasem  
 ne uesqui puis ke .x. iours  
 qu' il fu naures.  
 384 ne onques n' en pot garir.  
 Et trespasserent en .i. iour del siecle  
 entre lui et alain,  
 et furent entere li vns de les l'autres  
 388 en vne eglise a corbenig.  
 392 Apres tint li rois iosue sa terre vigh-  
 ereusement  
 et apres regna ses flex aminadap,  
 qui od vne des filles au roy lucet  
 de la grant bertaigne.  
 396  
 De chel damoisiel et de chele damoi-  
 siele  
 issi li rois catheloyes,  
 chiualers preus et hardis  
 400 a dieu et au siecle.

<p>Of Carcelois Isswede kyng Mangel That In his tyme was worthy &amp; lel; and Of Mangel Isswede kyng lambor, the wheche A worthy Man was holden thor; whiche Alle worthy kynges were, And As Goddis fyscheris were holden there.</p> <p>This lambors was A worthy knyht, And lovede God with Al his Myht; For Men supposed that In Al Bretaygne, Nethir In Religiown In Certayne, To God A better Man thanne he was On, and thus they beleveden Everichon.</p> <p>It happede he hadde An Olde Cosin, and vppon him Marchede, &amp; was Sarrasyn, but that Cristened nowe he was; and to-Gederis sore werreden In eche plas. It behappede that kyng Lambors And this kyng Varlans with gret fors bothe here Ostes Assembled were vigerously to fyhten In fere; and thus the bataille be-gonnen was be-twene bothe partyes In that plas, that so ferforth, as I 3ow telle, kyng varlans discomfit was, as befelle, and Alle his Meyne I-slayn Echon; So that kyng varlans fledde Anon Tyl that he Cam to the Se side, where As he say A fair schyppe that tyde wheche that nowe there Aryved was; So faire A schippe say he neuer in non plas, Nethyr So Riche In Al his Age Sawh neuere kyng, knyht, ne page; And 3if Ony Man Axede whens it was, they with-Innes Answerede In that plas,</p>	<p>De chelui issi manaal.</p> <p>Et de chelui manaal issi li rois lambor.</p> <p>Tout chil furent roy, et tinrent terre, et furent tout apiele sour non pes- cheour Chil lambor fu preudom, et aura dieu sour toutes choses, et mult fu boins chiualers.</p> <p>et il auoit .i. sien voisin qui marchissoit a lui, et estoit roys mult riches sarrasins. Mais crestiens estoit deuenus nouele- ment. Il s'entreguerroierent de tout lor pooir. A .i. iour auint ke li rois lambor et li rois bruillans orent grant gens assamblees de les la marine, et fu la bataille grans et merueilleuse</p> <p>des vnes gens encountre les autres.</p> <p>Et tant ke</p> <p>li rois bruillans fu outreement des- confis,</p> <p>et s'en fui tous seus.</p> <p>vers la marine. Et quant il fu venus, si trouua vne nef noueement arriuee.</p> <p>Mais chele nes estoit si bieles et si riche comme li contes a deuisee par deuant.</p>	<p>404</p> <p>408</p> <p>412</p> <p>416</p> <p>420</p> <p>424</p> <p>428</p> <p>432</p>
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“to tellen yow, Sires, we scholen 3ow graunt :  
this is the Schippe that At the yl tornaunt  
Nasciens Entrede with grete drede ;  
but thike tyme thens myht it not hym lede.”

Thus sone kyng varlans Entrede Anon,  
and there fond he A swerd thus son,  
and Owt Of the schethe it drowh As faste.  
thanne A3en to Londe he gan hym haste,  
And Amyddis his weye As he wente,  
he Mette kyng lambors veramente.

Whanne kyng varlans him beheld,  
To hym he prekede In that Feld,  
and smot kyng lambors so velenowsly  
that to Erthe wente hors and Man trewly,—  
Swich was the scharpnesse Of the swerd,—  
Of whiche Many Men was Aftyr ferd ;  
but Sethen Cam there gret persecucioun  
To bothe Rewmes, & Moche Tribulacioun,—  
bothen to the ReAwn Of Forraigne  
and Ek to the toper ReAwm In Certaigne,—  
For veniaunce Of kyng lambors Sekirle  
that God so wel lovede In Alle degre,  
So ferforth that non lond proved there,  
Nether trees froyt beren In non Manere,  
Nether In Non water fysch myhte be fownde,  
Swich veniaunce god schewede In that stownde ; 460  
So that be thike gret Enclesown  
It was Clepyd ‘the wastable lond’ be Resown.

whanne vrlans Sawgh that the swerd so bot,  
he Retorned A3en Anon foot hot  
the Skawberk forto haue had therto,  
but pat God wolde it scholde not be so ;  
So that to the Schip he Cam Ageyn,  
and the Swerd Into pe skawberk put it pleyn ; 468

436 Car che fu meisme la nef ke  
nasciens vit en l'ile perdue.

Quant li rois bruillans vint a la riue,  
il sali en la nef.  
440 Et quant il vit l'espee ki gisoit sour  
le lit,  
il le prist et le traist du fuerre,  
et reuint arriere,

444 et trouua le roi lambor.  
Et quant li rois bruillans le vit,

si le feri de-sour le hiaume.  
448 Si fu l'espee si trenchans ke il fendi  
le roi et le cheual iusk' en tere. Iteus  
fu li premiers caus ki fu ferus de chele  
espee en la grant bertaigne.

Si en auint si grant persecutions

452

en la tere de gales,  
pour uenianche del roi labor

456 ke diex amoit tant ; ke de grant tans les  
teres. as laboureurs ne furent gaain-  
gnies, ne n' i croissoit bles ne autre  
chose, ne li arbre n' i porterent fruit,

ne en aigue n' i trouuoit on poisson,  
se petit non.

Et par che

fu ele apielee puis la tere gaste.

464 Quant bruillans vit ke l'espee si bien  
tailloit,  
il pensa k' il retourneroit  
pour le fuerre.

et il si fist.

Et si tost com il prist le fuerre,

- And as sone As he hadde I-do,  
down Anon Ryht ded fyl he tho.  
thanne they seiden Alle tho it sye,  
that it was for vengeaunce Sekerlye ;  
For there Styllle it scholde Abyde  
tyl A mayde it Owt took At On tyde ;  
For In that Contre was non Man there  
that Into the Schippe dorste Entre for fere,  
For the lettres vppon the bord  
that weren there wreten At On word.
- Be this selve same Aventure  
bothe ReAwmes weren lost, I 3ow Ensure ;  
lik as they Marchede bothe In fere,  
Ryht so bothe londis Ilost they were.
- Tho Anon Aftyr kyng lambors thanne  
Reignede Pellean his sone, A worthy Manne,  
that thorwgh bothe hypes I-Maymed was  
atte bataylle Of Rome, swich was his gras.  
and for that he so was maymed there,  
they cleped him kyng Mayham Euery Where ;  
For thorwgh bothe thyes Maymed was he,  
this Ilke Pellean ful Sekerle ;  
Of wheche wowndes hol myhte he not be  
tyl that worthy knyht Galas Cam hym to se,  
and that tyme helthe schal he haue,  
And Of his wowndes to bën Alle Save.
- thanne Aftyr Of this kyng PelleAn  
discendid Anothir ful worthy Man,  
his Owne Sone, and was Called Pellas,  
a worthi knyht, and An hardy In pres ;  
and A dowhter hadde, that hight pelle Sikerle,  
that pasten Alle wommen Of Bewte  
whiche that weren In grete Bretagne,  
Sauf Gonnore, Arthures wyf, In Certaygne.
- il chai mors deuant le lit.  
Et disent chil qui a dont virrent cheste  
chose:  
472 ' qu' il estoit mors par le pechie de  
l' espee traire.'  
Si demoura li rois illuec  
tant c' une puchiele l' en ieta hors.  
Car il n' auoit home si hardi en l' ost  
476 ki osast entrer en la nef,  
pour les lettres du bort qui les deffen-  
doient, si com li contes a deuise cha  
en arriere.  
Et par cheste raison ke ie vous ai conte,  
480 furent li doi roiaime  
qui marchisoient li vns a l' autre,  
gaste.
- Après le roi lambor  
484 regna li rois pelleans ses fiex,  
qui fu mehaignies de .ij. cuisses  
en vne bataille de rome.  
Et pour le mehaing ke il rechut en  
chele bataille  
488 l' apielerent tout chil qui le counurent  
' le roi mehaignie,'
- pour chou ke il ne peut garir de la plaie  
492 deuant ke galaad, li tres boins chiual-  
ers, le vint visiter.  
Mais lors sans faille gari il.
- Et de lui  
496 descendi vns rois  
qui od a non pellas:  
biaus chiualers durement, et preus  
hardis.  
Chil ot vne fille  
500 qui passa de biaute toutes les femes  
qui onques fuissent en la grant ber-  
tagne.

vpon this damysele that was so fair  
 Engendered Lawncelot Galas his Eyr,  
 that ilke same blessid knyht Certaine  
 whiche Endede Alle the Aventures of gret bre-  
 taigne.  
 Not with-standyng though he were begeten In  
 Synne,  
 3it owre lord Of his Goodness wolde not blynne, 508  
 but that for the Brawnces and for the Bownte  
 Of þe goodmen that he Cam of Sekerle,  
 and took Reward to his Good lyf  
 that Evere Chast was, and with-Owten wyf, 512  
 And ek for the grete purpos and beheste  
 that God him hadde promysed Afor lest and Meste,  
 So that, thorwgh his holy leveng,  
 Alle the Auentures to an Ende schal he bryng 516  
 Wheche Alle Othere faillede Of Echon,  
 alle Browhte he to An Ende Alon.  
 Now hath this Storye Ended Certayn  
 Of declaracioun Of the Brawneh Of Aleyn, 520  
 For it hath Schewed here Ryht wel  
 Al Aleyns kynrede Evere Ilke A del ;  
 and Retorneth A3en to Celydoigne,  
 and to Othir lygnages In Certaygne.

En chele damoisele,  
 504 ki tant ert biele, engenra lancelos du  
 lac. Galaad,  
 le boin-eure chiualer  
 qui mist a fin les auentures du saint  
 graal et de la grant bertaigne.

Et pour chou k<sup>1</sup>' il fu engenres en  
 pechie, [1 MS. s.]

n' i esgarda pas notre sires.  
 ains garda a la haute branche  
 dont il ert descendus.  
 et a la boine vie

et au boin proposement qu' il auoit.  
 Si li otria notre sires  
 par sa deboinairete tant de grasce  
 qu' il mist a fin toutes les auentures  
 ou li autre auoient fali.

Si laisse ore li contes a parler  
 520 de la branche alain.

Car bien a ore deuse che qu' il en  
 uoloit dire,

et retourne a parler de celidoine, le  
 fil au duc nascien

## CHAPTER LVI.

## OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING LANCELOT. OF THE BLEEDING TOMB, AND THE END OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are buried in the Abbey where Mordreins lies bed-ridden (p. 376); but Nasciens with his shield is carried to another Abbey; and no man till Galahad can take away the shield (p. 377). How Celidoyne knights his son Narpus, and is so great in Almsdeeds, that, if all the world had been his, he'd have given it away in alms (p. 377). And he was very learned in Astronomy (p. 377), and saw in the stars that a Famine was coming, so he sent his steward to buy Corn (p. 378), and the people mocked him; but they were proved Fools, and he a wise man (p. 378), for the famine came and killed half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 379). But Celidoyne sees it all in the stars, and assembles his Barons (p. 379). Narpus advises an ambush in a forest (p. 380-1), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sessaigne are all killed (p. 382). Celidoyne is afterwards buried at Camelot (p. 382). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 382), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 383), who begets Lancelot, and he has two sons, Bans (of Baynoic) and Brons (p. 383). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyoniax and young Boors (p. 384). Of the grandfather Lancelot hear this: he loved purely a beautiful wedded dame, whose tresses shone like torchlight (p. 384), and he often went to see her. But people 'Acombered with the devil' wrongly said they loved in sin, and excited the Duke, the lady's husband, to be revenged on Lancelot (p. 385). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 386), and, having confessed his sins, was drinking at a well, when the Duke cut his head off (p. 386), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 386). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 388), and on his entering the Castle 'a gret kernel of ston' killed him, and all that assented to the murder (p. 388). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 389). But one day two lions fight there for the carcase of a hart (p. 389), and tear one another till neither recks of his life; then one licks the blood of the tomb, and is cured; and the other, seeing this, gets cured too, and they make peace, and guard the tomb, so that no one can come to be healed at it (p. 390), till Lancelot de Lake kills them (p. 391).

Now, I have made an end of this (Gaal) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borron out of Latin into French, and joined with *Sank Ryal* (p. 391); therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 392).

Now Scheweth forth this Storye  
and putteth vs into More memorye ;  
For whanne that Iosephes hens scholde pase,  
Nasciens And Celidoigne weren In that plase,  
And Ek Narpus the sone of Celidoigne,  
A ful worthy knyht In Certaygne.  
and whanne this tement was I-do,  
thanne Anon Celidoigne wente hem fro,  
and sire Nasciens with Mordreyns lefte Sikerle  
To beren hym Felischepe and Compeyne ;  
and so that Aftyr It happede, As I 3ow Say,  
that Alle thre they deyden In On day,  
bothe Nasciens and Flegentyne his wyf,  
and Also Mordreins qwnne there left hire lyf,  
that Noble qwene Sarracynte,  
Of Goddis Servise Neuere sche stynte.  
Thus bothe the ladyes Enterid were  
In that same Abbey with-Owten dwere  
where As Mordrayns bedered lay ;  
bothe weren they Enterid In On day.  
but Nasciens liked not there for to be,  
but to Anothir Abbey was born Sekerle ;  
and with him was born that Scheld  
that non knyht ne dorste be-weld ;  
and 3it Cam thedyr ful Many A knyht  
For that scheld there to proven his Myht ;  
but Abowtes his Nekke henge it neuere Man  
but Er he thens wente Repented than,  
that Owther Of sodeyn deth they deiden Anon,  
Owther som Othir Mischevis fyl hem vppon,

Chi dist li contes,

ke quant iosephes fu trespases de  
chest siecle :

4 k'a son enterement fu nasciens, et  
celidoines,  
et narpus li flex celidoine,  
qui estoit ia biaux bachelers.

Quant iosephes fu enteres,

8

nasciens remest auoec le roi mordain  
pour faire lui compaignie.

Et auint ensi,

12

ke entre lui et sa feme,

et lafeme au roi mordain, trespasserent  
tout en i. iour de chest siecle.

16

Et les .ij. dames furent enfouies

en l'abeie meisme

ou li rois mordains estoit.

20

Mais a nasciens ne pleut mie qu'il i  
fust mis,

ains se fist metre en vne abeie asses  
loins d'iluec.

Li rois mordains fist porter l'escu  
auoec nascien.

24

et le laisserent en l'abeie ou maint  
chiualer vinrent puis.

Mais onques puis ne le pendi nus a  
sen col

28

qui ne s'en repentist.

Car li vn moroient malement qui le  
metoient a lor cols.

Et li autre n' aloient pas longement



<p>that with-Inne Schort tyme I-Maymed they were,  Owther som Othir Misaventure to hem Cam there. 32  and thus In that Abbey lefte theke scheld stille  tyl that worthy knyht Cam, As was goddis wille,  That hyghte worthy Galaaz, Lawncelottes sone,  That Abowtes his Nekke henge it Anone. 36</p>	<p>qu' il ne fussent mehaigniet  en aucune maniere.  Et ensi repairoit toudis li escus  iuse' a tant ke galaad li tres boins  chiualers  le pendi a son col.  Mais ore lairons a parler de chel escu  tant ke lieus en sera,  si vous dirons de celidoine.  Quant celidoines se fu partis de son  pere,  il ala, entre lui et narpus son fil,</p>
<p>Now Of this scheld Resteth this Storye,  and Azen to Celydoygne doth it hye.<sup>a</sup></p> <p>Whanne Celydoygne from his Fadyr partyd was,  he took forth Narpus his Sone A ful gret pas, 40  and to-gederis wenten I Compeneye  Into that lond ful certaynlye  that toforen kyng Mordreins him hadde betake,  and there Narpus his sone A knyht gan he Make ; 44  and dwelled there xij 3er In pes and Reste,  And that Lond wel Governede with the best,  So that non Regne that by hym was  dorste with hym werre In Non plas. 48</p> <p>he lovede God ful Enterly,  and mochel Almesdede ded he trewly ; 50  For so gret Of Almesse he was  that to peple wolde he 3even In Every plas ;  and so ful he was Of Almesdede  that he wolde Stynten In non stede ; 54  though Al the world hadde ben his,  to Almesse it scholde han gon I-wys.</p> <p>And so Mochel he knew Of Astronome  and ek Of the Corps of þe sterris sekerlye, 58  So that he knew what scholde beFalle ;  And so that Amonges Othir thinges Alle,  As the sterres he beheld, I 3ow Ensure,  pere say he A wondyr Aventure ; 62</p>	<p>en la terre  ke li rois li auoit dounee,  et fist chiualer de son fil chel au  meisme,<sup>b</sup>  et tint sa terre si en pais  qu' il n' ot onques voisin  qui encontre lui osast guerre esmou-  voir.  Il ama dame dieu de tout son pooir,  et fist aumousnes as poures grans.  Et il sot tout le cours des estoiles et  d' astrenomie, tant ke che ert mer-  uelles.  Et par che puet il auques counoistre  des choses ke estoient a auenir.  Dont il auint vne grant aventure.  Car il esgardeit vne fois el cours des  estoiles,</p>

<sup>a</sup> The MS. makes a new Chapter here.

<sup>b</sup> MS. Add. "et fist sen fil chiualer cel au mismes."

<p>For there Sawh he sekerlye and In Certaigne  a famyne that Schold fallen In gret Bretaygne ;  So that for hunger men Scholden deye  but 3if it were Remedyed be Other weye.</p> <p>Thanne spak he to his Styward Anon,  and bad ful faste that he schude gon  and taken his tresour, where so it were,  &amp; Al abowtes the Contre to Serchen there,  there-with Cornes To beyen, and faste him spede.  “Sire, quod his Steward, it Nys non nede,  For Of Cornes 3e haven, Sire, gret plente,  More thanne be 3owre howshold spendid schal be  Of Ony tymes this two 3er,  Of Cornes 3e haven both hol &amp; feer.”  “Sire steward, what is that the vntylle ?  Go forth, and My wyl pou fulfillle,  For it Is My Wylle that It be so ;  therefore the hye that It were do.”  thanne wente the steward forth Anon  that Al the kynges Comaundement were don ;  and bowhte In Cornes bothe fer &amp; Ny,  and stuffed that lond ful plentevowsly.</p> <p>Of this dede the kyng hadde don,  the peple per-offen spoken Manyon,  and seiden “ for hunger the kyng weneth deye,”  and thus they him scorned be many weye.  but Atte laste Foles weren they fownde,  and he A wisman In that stownde ;  For er theke 3er Cam to an Ende,  Swich famyne In to gret Breteygne gan wende,  that half the peple Gan forto deye  For hunger and Missese sekerlye.</p> <p>thanne to hem kam Message Anon,  and seide, “ lordynges, 3if 3e wil gon</p>	<p>66</p> <p>70</p> <p>74</p> <p>78</p> <p>82</p> <p>86</p> <p>90</p> <p>94</p>	<p>si vit apertement  ke il uenroit vne grans famine en la  grant bertaigne.  Si grande qu' il en couenroit maintes  gens mourir, par defaute qu' il ne  troueroient nule viande.  Lors dist a son senescal,  “ ales prendre  tout mon tresor en quel lieu ke il soit,  si en faites del tout  achater ble,”  “ Chertes,” fait li senescaus,  “ vous en aues .ij. tans  plus qu' il ne vous en conuient.”</p> <p>“ Ne vous caut,” fait li rois.</p> <p>“ car ensi me plaist il ke vous le  faichies.”</p> <p>Et chil le fist ensi com il l' auoit com-  mande.</p> <p>et fist acheter bley loins et pres,  et le fist ostoier.</p> <p>De cheste cose ke li rois fist,  parlerent mult les gens et loins et pries,  et disent entr' eus. “ Chis rois quide  mourir de faim.”  et s' en gaberent asses entr' aus pri-  ueement.  Mais il s' en tinrent puis pour fol,  et lui pour sage.</p> <p>Car ains ke li ans fust tous passes,  vint en la grant bertaigne si grans  chiertes de tous biens, et si grans  famine,  qu' il en moureurent asses  de faim.</p> <p>Lors en vint vns messages asses nes,  et lor dist. “ Se vous en uolies aler</p>
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Into that partye of gret Bretaygne  
 whiche that holdeth kyng Celydoygne ;  
 there scholen 3e fynden ful gret plente  
 Of Cornes And Of viawndes ful sekerle.”

And whanne they herden this tydyng,  
 Anon they wenten hem to Conseillyng  
 To weten what was best to doon ;  
 And thus sone they Acordid Anon  
 Into that Rem Alle forto Ryde  
 with strengthe Of Armes and mochel pryde,  
 and that lond forto distroye,  
 & bothe Men, wommen & Children to Anoye,  
 and Alle the goodes In that Contre ;  
 this was here purpos ful Sikirle.  
 and thus to schepe gonne they gon  
 with hors and harneys Everychon.

and thike same Nyht with-Owten dwere  
 that In to the See I-scheped they were,  
 Celydoigne On the sterres gan to beholde,  
 and Sawhe there Merveilles Manifolde :  
 that there Comen Into his lond  
 with hors and harneys, as I vndyrstond,  
 Forto disherite hym Of his good.  
 but As grace was, he hym with-stood,  
 and sente Abowtes In to eche Contre  
 To Alle his Barouns both fer and Nye,  
 And Ek to Alle his knyhtes Also  
 that Ony Lond Of hym helden tho,  
 that the thrydde day they scholden be  
 with hym Atte A Castel vppon the se,  
 where that he Supposede In Certayn  
 that tho Schepis Scholde Aryve ful pleyn.

thanne sore Merveilled these Barowns Echon,  
 what that the kyng wolde there don,

en la grant bertaigne, el roiaume  
 98 ke li rois celidoines tient,  
 vous i troueries plente de tous biens.

Quant li saine oirent cheste nouele,  
 102 si en prisent conseil entr' eus  
 qu' il porroient faire.  
 Tant qu' il s' acorderent  
 a che k' il iroient en chel roiaume  
 106 a forche de gent et d' armes,  
 et destruiroient tout le pais,  
 et homes et femes,  
 et prenderoient les biens qu' il i trou-  
 ueroient.  
 110 Ensi disent il qu' il le feroient.  
 et se meteroient en mer a tout grant  
 gent  
 a cheuau et a armes.

En chele nuit meisme  
 114 qu' il furent entre en la mer,  
 auint au roi celidoine qu' il regardoit  
 es estoiles,  
 si vit  
 ke li saisne venoient sour lui  
 118 a ost,  
 pour lui desirer, et tolir lui sa tere.

Lors enuoia par tout son pais,  
 122 et manda as barons  
 et as chiualers  
 qui de lui tenoient terre ;  
 qu' il fuissent au tierch iour  
 126 a .i. chastiel a lui qui seoit sour la mer  
 ou il quidoit  
 ke li saisne arriuassent.  
 Et il s' esmeruillierent mult  
 130 ke li rois uoloit faire,

So that they hieden him faste In hye  
Tyl to that Castel they Comen trewelye  
vppon the secund day Er þe Owr of pryme,  
and 3it was Celidoygne there to fore tyme.

Whanne that Alle Assembled they were,  
thanne seide kyng Celidoygne to hem there,  
“ Lordinges, vndirstonde 3e Owht  
why so sone 3e hider ben browht ?”  
“ Nay, Syker, Lord, with-Owten lye  
We ne knowen wherfore ne whye,  
But 3if It lyke 3ow vs to seye;  
and there-Offen, Sire, we scholen 3ow preye.”  
“ and I schal tellen Ryht Anon to 3ow  
thyng that schal tornen to 3owre prow.

“ this same Nyht Atte ferst kok Crowe  
Moche peple schole 3e sen vppon A rowe,  
And Al so strong As they Mown gon  
here scholen they Aryuen Everichon.  
and weteth wel that In Certayn,  
Oure londis they Casten to wasten ful pleyn,  
For they han foure men A3ens Oure On,  
þerfore bethenk 3ow what 3e wyl don.  
Owthir scholen we pis tyme Oure Rem wynne,  
Owthir ellis clene þere from to twynne.”

whanne Narpus that knew non thyng of this,  
Anon he seyde with-Owten Mys,  
And to his Fadyr he seide Ryht there,  
“ Of this thing hane 3e non Fere,  
here to-Foren there is A Forest  
Ful hygh and strong with the best,  
and þedyr In Armure scholen we Entren Echon,  
Al so sone As Nyht Cometh vs vppon,  
and there Alle we scholen Abyde  
tyl they Aryven this Ilke tyde ;

si se hasterent tant, et cheuauchierent,  
qu' il vinrent au tierch iour, a eure de  
prime, au chastiel

134 ou li rois estoit venus qui les i atendoit.  
Quant il furent tout assamble,  
si lor dist li rois.

138 “ Signour, saues vous  
pour quoi ie vous ai mandes a si grant  
haste.”

“ Nenil, sire”, font il,  
“ se vous ne le nous dites.”

142 et il lor dist.

146 “ Sachies que a nuit des le premier  
some,  
arriueront li saisne en chest chastiel,  
a si grant forch et a si grant gent,  
que se il puent uenir a terre sain et  
deluire,  
ie vous di  
qu' il aront en peu d' eure notre pais  
gaste et essillie,  
a che qu' il ont bien quatre homes a  
.i. des nostres.

150 Or esgardons que nous en porrons faire.  
Car nous soumes orendroit el point  
de perdre terre et hounour, se diex ne  
nous aide.”

154 Quant narpus, qui encore ne sauoit  
riens de cheste chose, oi che,

si dist a son pere.

158 “ Sour cheste chose vous porra on bien  
consillier.

Chi deuant a vne forest

grande et haute,

ou nous enterrons s'empres tant arme

162 si tost com il sera anuitie,

et les atenderons tout illuec,

tant qu' il soient hors des nes.

<p>For I knowe wel ful verrayly          that they wele londen ful Sekerly,          And Also vnschepen Al here good          that they haven In the salte flood,          As thowgh nothing that they wyste          Of Owre Abydyng, to me 3e Tryste.          and whanne from here Schepis that they ben gon,          vppon hem we scholen Entren Anon,          On partye to-fore, &amp; Anothyr behynde,          and from here Schepis we scholen hem blynde;          and whanne thus sodeynly we Comen hem vppon,          they scholen not weten what to don.”</p> <p>To this Cownseil they Concentyd Alle,          and seiden that betere It myht not falle,          and that Otherwise it Myhte not be          Forto be Avenged Of that Meyne.          So that whanne It Cam to the Nyht,          they wenten to Armes Every wyht,          And Entreden In to thike Forest,          Alle the Baronage bothe lest &amp; Mest,          and leften but fewe In that Castel,          that forto Governen wondirly wel.</p> <p>thanne Anon, Aftyr the ferst kok krowe,          these schepis Aryvede vppon A Rowe;          and whanne Owt Of here schepis that thei weren gon,          Into a faire Medwe they Entred Anon,          And Comanded here Men, I 3ow Ensure,          Forto don bringen hem here Armure;          and whanne that they with-Inne the Forest          thowhten whanne here tyme was best,          they prekeden here hors with gret Ire,          As swyft As Sparkle Owt Of fyre;          bothe with lawnce and Ek with swerd,          that ilke Meyne they Maden Aferd.</p>	<p>166</p> <p>170</p> <p>174</p> <p>178</p> <p>182</p> <p>186</p> <p>190</p> <p>194</p> <p>198</p>	<p>Et quant il les aront eslongies vn petit,          nous les assaurons de .ij. pars,          les vns deuant et les autres derriere,          si qu’ il ne porront uenir a leur nes.          Et lors les verres si esbahis et si esper-          dus qu’ il n’ aront ia en aus deffense,          et en tel maniere porrons nous venir          au deseure d’ aus.”</p> <p>Achel conseil s’ acorderent tout com-          munement,          et dient ‘ que narpus a mult bien dit,          et qu’ il ne uoient pas comment il en          puissent retourner en nule maniere,          ne escaper.’</p> <p>Au soir, quant il orent mangie,          il prisent lor armes, et s’ en issirent hors          du chastiel tout fier uestu et arme, et se          misent en la forest au plus pries ke il          peurent de la riue,          et laisserent en lor chastiel une partie          de lor gent.</p> <p>Et quant          les nes furent arriuees deuant le chas-          tiel,          et li saisne furent uenu a terre et issu          des nes:          il se traient vers vne prairie,          et disent a lor sergans          qu’ il aportaissent lor armes, et chil en vont as          nes pour faire chou que on lor auoit commande.          Et quant chil qui estoient en la forest,          virent lor point,          il lor laisserent les cheuaus courre,          et les ferirent si mortelment des espees          de toutes pars          qu’ il en uerserent maint par terre.</p>
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and whanne they wolde han torned Ageyn  
streith to here Schepis In Certeyn ;  
thanne Metten they with A nothir Meyne  
That they Weren not War Offen Sykerle ;  
So that with Scharpe dyntes Inowe,  
that hedis & hondis Into that feld flowe.  
thanne to the Castel wolde they han gon,  
For Owt they wenden han ben Echon ;  
thanne Entrede þere-Owt A gret Rowte,  
and that Meyne fyl Al Abowte.  
and therto the Mone schon ful bryht,  
that they myhte knowe Eche wyht ;  
so pat on hem Of Sessaigne fil the scomfiture,  
For vnarmed they weren, & no thing sure,  
and so sore Abasched Also they were  
that Echon weren they Slayn there.

And thus savede Celidoyne his lond  
be tweyne skelis, 3e Mown vnderstond,  
bothe from famyne & Ek his Enemyes,  
thus his lond there savede he twyes.  
and whanne that he was ded, God it wot,  
he was beried and Entered At kamalot.

and Aftyr hym was Crowned kyng  
his Sone Narpus, with-Owten lesyng.  
whiche Same Narpus A son he hadde,  
That Nasciens be cristeneng Clepen he badde ;  
that In his tyme was A worthy Man,  
For A bettyr body non Man knew than.

and Of this Nasciens there Cam Isswe  
A worthy Body bothe good and trewe  
wheche that was clepid Elayne the Gros,  
A ful worthy Man and Of gret los.  
and 3if that his fadyr A good Man were,  
3it bettere was he, As I Can lere ;

Et quant chil se uirent souspris,  
si varent retourner a lor nes arriere.  
Mais il ne porent,  
Car il trouuerent les autres, qui lor  
vinrent a l' encontre,  
202 et lor dounerent des espees trenchans  
si qu' il les font verser a terre menu et  
souuent.  
Et quant il uirrent che, si retourne-  
rent vers le chastiel pour entrer ens.  
206 Car il guidoient bien que tout chil du  
chastiel fuissent hors.  
Et quant il furent pres de la porte, si  
encontrerent chiaus qui en issirent  
hors, tout fer vestu et arme.  
Et la lune luisoit tant clers  
210 qu' il s' entrecouisoient bien.  
Si tourna maintenant la desconfiture  
sour chiaus de saint soigne,  
a che qu' il estoient desarme  
et esbahis si durement  
214 qu' il n' i remest nus qui ne fust ochis.  
Ensi fu garandie la terre le roi celi-  
doine par son sens de deus choses.  
218 de la famine, et de ses anemis. Si en  
fu celidoines mult lies, et s' en repaire  
arriere la dont il estoit uenus.  
Et quant che auint qu' il dut mourir,  
il se fist enterer en la chite de  
kamaalot.  
222 Et narpus tint la terre apres son pere  
et ot non fil  
qui ot non nasciens.  
En chelui nascien qui regna apres son  
pere, se herberga notre sires si natu-  
relment, ke a chelui tans ne seust nul  
226 plus preudoume.  
De chelui nascien issi  
vns autres rois  
qui ot a non alains li gros.  
230 Et se ses [pere] fu prendom a dieu,  
enchore fu plus chis alains li gros.

- For moche levere he hadde ded to be,  
that Ony thing to mysplezen God sekerle. 234
- thanne Of this Eleyens decendid A kyng  
that Isaies hyhte with-Owten lesyng,  
that worschepede his God In Alle degre,  
and for non thing neuere wroth sekerle. 238
- the Fyfthe kyng, that of Isaies decended than,  
hyhte Ionas, That was ryht A worthy Man ;  
and therto he was An hardy knyht,  
and ful Of prowessse in Eche fyht;  
and holy Chirche he worschepede ay,  
With Al his Myht and strengthe Evereich a day.  
thanne Owt of gret Breteygne he gan to gone,  
and Into wales he went thus sone, 246  
and wedded the kynges dowhter dere  
that hyhte Maroniex with-Owten dwere ;  
On whom he be-gat the kyng Avme,  
that kyng of wales was Sikerle. 250
- and this kyng Avme longe lyved there,  
and pere A sone he hadde As 3e scholen here,  
whiche that lawncelot was his Name,  
A worthy knyht and Of gret Fame, 254  
that Owt Of wales he gan to Gon,  
and Entrede Into gret breteygne thus son ;  
and weddid A kynges dowhter Of Irlonde,  
As I do 3ow to vndirstonde. 258
- this lawncelot hadde Al his fadris good,  
and was A Man Of ful gret Mood,  
and tweyne sones he hadde that kynges were,  
and perto ful dowhty with-Owten dwere, 262  
the ton hihte bauns, the oper brons hyhte,  
& bope weren Men Of ful gret Myhte.
- This bans Of Baynoic thre sones hadde,  
as In storye here it is I-Radde, 266
- Car il vausist miex estre detrenchie  
qu' il fesist vne chose qui despleust a  
notre signeur.  
Li autres rois qui de chelui alain issi,  
ot non ysaies, et fu preudom et loiaus.  
et hounera son creatour,  
et si ne le courecha onques a ensient.  
Li quins rois qui de chelui ysaie  
descendi,  
ot non ionaaus, boins chiualers  
et hardis,  
242 et preudom plus que nus hom :  
Chil onera sainte eglise  
de tout son pooir.  
Chil s' en parti de la grant bertaigne,  
et donna a .i. sien frere toute sa tere,  
246 et s' en ala en gaule,  
et prist la fille au roi  
maronex.  
250 dont il ot le roiaume de gaule.  
Si uesqui longement,  
et ot .i. fil  
qui ot nonancelos.  
254 Chilancelos s' en parti de gaule,  
et ala en la grant bertaigne,  
et prist a feme le fille au roi  
d' yerlande,  
258 et ot la terre qui son pere auoit  
este, et en fu rois.  
262 Chil rois quiancelos fu apieles, ot .ij.  
fiex qui furent ambedoi roi.  
et ot li vns a non bans, et fu rois de  
benoyc.  
266 Chil bans ot .ij. fiex, dont li vns fu  
apielesancelos du lac.

where-offen On A bastard was, hos Name it scheweth In this plas ; And hestor that Bastard hyhte, that Aftyr was Man Of gret Myhte ; the tothir Lawncelot was his Name, the thridde hyhte Boors, two men of fame.		et li autres fu bastars,  et fu apieles hector du mares.
this Boors Aftyr was A worthy kyng, and hadde twey sones both fair and 3yng ; the ton Lyoniax was Clepid ful Ryht, the tothir 3onge Boors, Aftyr A man of Myht. but Lawncelot, that was the graunt fadyr of Ban, Of him Merveilles weren there than whiche that Owhten not to ben for3ete, but In Remembraunce It is put 3ite ; and I schal 3ow tellen with good wille what was the Resown and the skylle.	270	Et li freres au roi ban si fu rois du gaunes, et ot a non behors.
This same man that lawncelot hyhte, was A man of ful gret Myhte, and not A bettere with Inne his Rem that born was Of Ony barntem.	274	Chil ot .ij. fiex, dont li vns fu apieles lyoniaus,  et li autres behors.
besides the Cyte there he Abod, A ful fair Castel besides there stood ; where-Inne A lady dwellede In Certeyne that was weddid to A Cosyn germeyne to Selidoygne that worthy kyng, he was Cosyn with-Owten lesyng ; And the fairest lady forsothe sche was Of Al grete Bretaygne In Ony plas ; And therto sche was the beste womman that Ony wyht Owher knew than, and 3erto Of hygh lyf, and Of good, and Also benyng Of herte & Mood ; and Alwey hire tresses behinden hire was dyht, that weren schineng As torche lyht ;	278	Mais de chelui lancelet ki fu peres au roy ban, auint vne mult grant meruelle qui ne fait mie a oublier el conte.  ains fait bien a ramenteuoir, et si vous dirai
	282	quele ele fu. car bien le sai.
	286	Uoires fu ke li rois lanceles, li peres ban, fu mult preudom, ne en tout le pais n' auoit nul plus preudomme de lui.
	290	de les vne sieue chite auoit j. chastiel de biele garde, et vne dame qui estoit feme au cousin lancelot.
	294	Chele dame fu la plus boine dame qui a donques fust en la bertaigne. Et auoec che estoit ele si boine dame,  et si sainte, et si religieuse,
	298	ke ele auoit tous iours empres sa char la haire uestue. Et tout ausi com la clartes du chierge



For that myhte sche not hyden In non wyse,  
 It schon so bryht As thing of pryse ;  
 And euere was this lady ful Of Bownte,  
 and worschepede god In Eche degre ;  
 So that fore hire bownte desired lawncelot  
 to knowen that lady, As I wel wot ;  
 and so Often tymes hire he wente to se,  
 As this storye here telles Me ;  
 And for that ladyes gret goodnesse  
 ful Often tymes he gan thedir prese.

This lawncelot loved this lady ful hot,  
 and she hym A3en, so god It wot,  
 And Eche Often wenten the tothir to se ;  
 & as Encombred peple ful Sekerle  
 that Syen the Cowntenaunce Of hem tweyne,  
 vppon hem falsly demede Certaygne,  
 that with the devel Acombred were,  
 On hem they lyeden falsly there ;  
 and seyden pat the kyng lovede that lady hot,  
 sche and him In folye, kyng lawncelot.  
 and so long they spoken Of this thing,  
 So that it Cam to hire lordis hering :  
 thanne seide to him On of his bretheren dere,  
 Sire, let vs Ones Conseillen In fere,  
 For sothe 3e ne werke not worth Also  
 That suffren kyng LaWncelot thus to do ;  
 that he scolde don 3ow swich velonye,  
 3owre wyf to loven In lecherye ;  
 and forto don 3ow swich dishonowr,  
 Owther 3ow velonye to Awayten In Ony Owre ;  
 and 3if it belonged to me, be my lyve  
 On hym scholde I ben venged as blyve.”

“ Now Certes, quod this goodman tho,  
 I Merveille Sore. And it scholde be so

ne se puet cheler, quant il est sour le  
 candeler, ke on le voie : tout ausi ne se  
 puet cheler la biautes de la dame ke  
 on ne le sache, ne la bontes.  
 Mais tout chil qui ueoient son cors ne  
 counissoient pas son cuer.  
 Mais li roisancelot le counut bien,  
 car mult estoit preudom. Et pour  
 chou qu'il counissoit bien le cuer a  
 la boine dame, s'acointa il de li :  
 et le venoient souuent veoir pour che  
 que ele amoit dieu de cuer.  
 et pour le grant bien qu' il sauoit en li.

302  
 306  
 310  
 314  
 Mult l' ama li rois,  
 et la dame lui.  
 Et mult amoit li vns l' autre.  
 Et tant que fole gent

318  
 qui estoient plain de maline esperite  
 noterent cheste chose en mal.  
 et disoient pluseur ' ke li rois l' amoit  
 de fole amour.'

322  
 Et tant parlerent de cheste chose,  
 ke li maris a la dame, qui cousins  
 estoit aancelot, en oi parler.  
 Et li dist vns siens freres.

“ Sire,  
 mult poes estre dolans  
 326 ke li roisancelos  
 vous deshounere  
 de votre feme.

330  
 Cherstes si i' estoie comme vous,  
 ie me uengeroie.”

“ Chertes,” fait li dus,  
 “ ie m' en esmeruel mult se il le fait.  
 334 Et se ie sauoie uraiement

that the kyng Ony velonye scholde wayten Me,  
 Owther Ony schame In Ony degre,  
 I wolde ben Avenged ful vtterly  
 vppon his body ful venvageblaly.” 338

“ Now Mown 3e schese whethir 3e wilen Avenged be,  
 For As 3ow I haue told it is ful sekerle.”

Thanne quod this dewk to hym Ageyn,  
 “ On hym schal I ben venged In certeyn 342  
 Al so sone As that I may  
 Tyme and space haue Ony day.”

thus here wordis leften they tho,  
 and Eche from Othir departyd þanne fro. 346  
 and this thing happede In the Mydlent,  
 and Ek passioun tyme was Entred verament,  
 Also the tyme Of Pask Entrede ful Ny.

thanne Cam Often this kyng trewly 350  
 To this lady there that sche was,  
 And Ellis wente þis goode lady to his plas ;  
 For they ne loveden In non Synne,

Ne non swich vnclennesse was hem betwynne ; 354  
 But for the grete delyt that they hadden bothe,  
 Al Of Goddis Servise to talken for sothe,  
 that wondir gret Merveil it was to wyt,  
 how so gretly bope there-Inne gonne delyt. 358

So that it happed it befyl On goode fryday,  
 that the kyng Into þe forest Perylouse took þe way,  
 and Barefoot wente for goddis Sake  
 whiche that daye for hym deth gan take ; 362

and wente to heren<sup>1</sup> Servise At that tyde,  
 Of An holy Ermyt there besyde, [1 MS. heven]  
 and hym Self but the thridde persone  
 that In that forest wenten Al Alone, 366

whanne the kyng to thermytage was Trewely,  
 he And his tweyne felawes In Compenie,

qu'il me pourchachaist ma honte si  
 que on le me dist :

ie ne lairoie en nule maniere ke ie  
 ne m'en ueniaisse.”

“ Or vous en poes vous uengier,” fait il.  
 Car il est ensi com ie vous di.”

“ Et ie vous creanch,” fait li dus,  
 “ uraiement, ke ie m'en uengerai  
 si tost com ie en uerraï en tans et en  
 lieu.”

Ensi laisserent ches paroles.

et il estoit quaresmes,  
 et estoit pries de la paske, si ke li  
 tans de la passion estoit entres.

Et lors venoit li rois chascun iour  
 ueoir la dame.  
 Et s'il n'i uenoit, la dame aloit a lui.

Si se delitoient tant  
 el seruiche notre signeur  
 ke meruelles estoit.

Le iour de la crois aouree, tout droit  
 auint  
 ke li rois lancelos entra en la forest  
 perilleuse.  
 Et fu nus pies, et en langes,

soi tierch de compaignons, et aloit au  
 sieruiche notre signeur.  
 a .i. hermitaige qui en la forest estoit.

Quant il. fu uenus al hermitaige,

the dewk hym aspyde Anon,		li dus le sieui
And On hym thowhte to ben venged wel son	370	comme chil qui se uoloit uengier,
Of that fal[s] Felonye that he thowhte		de la felonie qu' il auoit en pensee.
that with Cursidnesse Into his herte was browhte.		
It happede the kyng hadde herd his servise,		Si auint ke li rois
and worschepede his God In Many A wyse,	374	s' eut fait confesser, et ot oi le ser-
and Of that Ermyt took Confesciown,		uiche du iour,
& for his Synnes penaunce And Absoluciown,		et s' en issi hors.
and from th' ermytage he gan to Gon.		
thus sone A gret thurst Cam hym vpon;	378	Si ot talent de boire,
thanne tornede he Anon to A fowntaygne		si tourna a vne fontaine
that there besides was In Certaygne.		qui illuec deuant estoit.
Anon down he Enclynede to the Brynkke		Et en che qu' il fu abaissies
Of that Fayr water Forto drynkke,	382	pour boire,
and this dewk Cam hym be-hynde		li dus li vint par derriere,
As An vntrewe Man and vnkynde,		
and with his swerd smot Of his hed		et trait l' espee, et le feri si durement
that Into the welle it Fyl that Sted.	386	ke il li fist le chief
So whanne the hed In the welle he say,		uoler en la fontaine.
hym thowhte he was wel I-venged that day,		Quant il vit la teste qui gisoit en la
and on the body More Avenged wolde he be;		fontaine:
Anon to the welle he gan to fle,	390	il li fu auis qu' il n' estoit enchore pas
The hed Azen vppe forto han take ;		bien vengies s' il ne faisoit du cors tant
But God Anon WroWhite Myracle For his Sake.		de pechies kenus ne le peust counoistre.
he putte his hond Anon Into the welle		Lors mist ses mains en la fontain
that hed vp to taken ful snelle,	394	pour traire hors le chief.
and that water that Cold was before,		Et maintenant en auint .i. tel miracle,
Anon brenneng hot it be-Cam thore,		
and with grete walmes it boyllede so faste,		ke l' aigue, qui deuant auoit este froide
that the dewkes hondis it brende In haste	398	comme glache,
Er Owt Of the water he myhte hem have,		
hym hadde ben bettere they hadden ben Save.		commencha a boullir a grandes ondes.
whanne he beheld this Miracle Anon,		Et estoit si caude ke li dus en eut
thanne wiste he wel that he hadde Evel I-don ;	402	maintenant toutes les mains arses et
		escaudees anchois qu' il les peust traire
		hors.
		Et quant il vit cheste chose,
		il seut bien qu' il ot mal exploitie :

and that god on him veniaunce hadde take,  
 For that he wrowht the kyng Swich wrake;  
 thanne seid he to hem that with hym were,  
 “let vs beryen this Body now here,  
 that non Man ne wete how I haue I-do,  
 how that I thus falsly the kyng dide slo.”

whanne that they herden this Ilke thing  
 thus sone they dyden his Byddyng;  
 and to-forn the Ermytage hym Beryed there,  
 As they Cowden Oþer Myhten with drery Chere;  
 and thanne towardis here Castel they gonnen to  
 gon.

thus sone with A 3ong Child Metten they Anon, 414  
 and to the dewk he seide with-Owten lettyng,  
 “Sire dewk, newe tydynges I do 3ow bryng,  
 whiche that ben harde and ful Merveillouse.  
 at 3oure Castel there is Swich tenebrowse,  
 that No man there Other May se;  
 and this began at Mydday ful sekirle.”

whanne the kyng these tydynges gan here,  
 Anon he sorwede and qwook for fere.  
 “Certes,” quod he, “ful Evele haue I do,  
 that kyng Lawncelot thus dide I slo.”  
 thanne seide his Compenye to hym Anon,  
 “Sire, Into Oþer partye so let vs gon.”  
 “Nay, Certes,” quod the dewk Anon tho,  
 “I wyle Gon And proven 3if it be so.”  
 and whanne that he Cam to his Castel,  
 Alle this derknesse he Say ful wel,  
 and As sone as vnder the 3ate was he gon,  
 On hym there fyl a gret kernel of ston,  
 And Ouercovered hym bothe toppe and to,  
 And Ek hem that to thyke Felonye Assented  
 Also.

et ke diex estoit courechies a lui  
 pour le pechie del preudome ke il  
 auoit ochis.  
 Et dist a cheus qui o lui estoient.

406 “Metes tost chest cors en tere.  
 Car se on sauoit ke ie l'eusse ochis,  
 riens ne me garandiroit ke ie n' en  
 mourusse.”

Quant il oirent cheste parole :

410 il enfouirent le cors tres deuant l'er-  
 mitaige,

et s' en ralerent a leur osteus.

414 Et quant il en furent pries, il encon-  
 trerent .i. enfant qui s' en afuioit  
 et dist au duc.

Sire, nouueles vous sai dire  
 mult merueilleuses.

418 Les tenebres sunt en uotre castiel si  
 grandes  
 ke nus qui i soit n' i uoit gouste.

Et che auint orendroit a eure de midi.

422 Quant li dus ot cheste parole,  
 si dist a ses homes qui o lui estoient,  
 “signour, mal auons exploitie.”

“Sire,” font si compaignon,

426 “alons autre part.”

“Chertes,” fait li dus, “non ferai,  
 ains serai ke ch' est.”

430 Lors s' en ala tout droit a son chastiel.  
 Et quant il vint la,  
 il trouua l' oscurte si grant com a meruelle :  
 qui s' estoit par tout le chastiel espandue par  
 dedens.

Et quant il dut entrer en la porte,  
 si chai vne partie des crestiaus sour  
 lui,  
 et fu tous acrauentes.

et chil ausi qui auoec lui estoient, et  
 auoient este a la felounie faire.

434

Thus Owre lord venged kyng Lawncelot certayn,  
that so falsly the dewk hadde slayn.

and Evere stille boyllid that welle  
tyl worthy Galaaz Cam, As Aventure befelle, 438  
and Mo Miracles God schewede there  
For that worthy kyng so dere.

For whanne Over hym his tombe was Mad,  
dropes of ful Red blood Owt It 3ald 442

Owt Of the tombe In theke same sted,  
Eche day þe same Owr he smot Of his hed ;

and of so gret vertw this Ilke blood was,  
that there Cam Neuere knyht In to that plas, 446

thowgh he were wownded Neuere so sore,  
and with that Blood towched hym thore,

that thus sone Anon hol scholde he be  
Of Alle his wowndes ful Sekerle. 450

This Merveylle ful wyde Gan to sprynge,  
Abowtes In the Contre As for A merveillous thinge.

thider Cam bothe knyht and Sqwer Anon,  
bothe Riche and Powre, as they Myhten gon, 454

that weren wounded, Maymed and Alle Sore,  
Anon here helthe hadden they thore.

So that it be-fyl vppon A day  
aforn the same tombe, as I 3ow say, 458

A lyown An hert there gan chase,  
and aforn the tombe down gan hym Rase,

that Folk that weren there faste by,  
It behelden and Syen trewely, 462

how þat the hert he took and pere it Slowghe,  
and On hym gan feden faste I-nowghe.

thus sone Cam Anothir wilde lyown there,  
Enfamyned and hungrey not þat he weré, 466

Ensi uenga notre sires le roy lancelot  
del duc qui par sa felounie l'auoit  
ochis.

Et bouli la fontaine  
iusc' a tant ke galaad, li fiex lancelot  
du lac, i uint.

Et enchore en auint il .i. autre miracle  
qui ne fu mie mains biaux de chelui.

Car quant on ot sour lui mise vne  
tombe,

442 il en auint vne si grant meruelle, que  
endroit chele eure qu'il auoit este  
ochis, en issirent gout de sanc,

qui auoient si quant viertu,

446 ke ia chiualers

ne fust si fort naures

ke s'il en eust eu a touchier a ses\*  
plaies,

qu'il n' en garesist maintenant.

Ceste meruelle fu anoncie

par le pais,

et tant que tout li chiualer

454 poure et riche i venoient

si tost com il furent naure.

Un iour auint

458 que vns lyons passa pardeuant la  
tombe,

et aloit cachant .I. cherf

que il a consieui illuec deuant la  
tombe,

462 si l'ochist.

Et en ce qu'il le voloit mangier,

si vint d' autre part vn autre lyon

466 iones et familleus,

\* End of the Hist. del S. Graal in MS. Reg. xiv. E. iii. What follows is from MS. Add. 10,292.

and wolde han had the tothir lyowns pray,  
 but he it nolde Suffren to be born Away,  
 but defended his viaunde wondir sore,  
 So that to-gederis they fowhten thore ;  
 and ful longe durede this Melle  
 betweene the two lyowns Sikerle,  
 So what with here teeth and with here pawe,  
 Eche lyown hadde Nygh Other I-slawe,  
 So that Manye woundes they hadden bothe,  
 the leste hadde ten, I sey 30w for sothe.  
 and whanne they hadden thus long I-fowghte  
 that Nethir lyown of here lyf ne Rowghte,  
 the ferste lyown to the tombe gan go,  
 and happede Abowtis Midday was it tho,  
 and the tombe owt blood gan zelde,  
 thedir wente pis lyown As he myht hym welde,  
 and likked Of that blood Anon,  
 and pere-with towchede his wowndis Echon ;  
 thanne thus sone as hol he was  
 As Evere to forn tyme In Ony plas.  
 and whanne the tothir beheld al this,  
 Anon thedir wente he with-Owten Mys,  
 and thus sone I-kevered was he  
 As hol as his felawe Sikerle,  
 So that betwixen hem was Reste and pes  
 Euerelastyng Aftyr with-Owten les.  
 the ton lyown Cowched him at his feet  
 and the tothir atte the hed, nolde he not leet,  
 and kepten this tombe ful strongly,  
 So that Non knyht was so hardy—  
 though they weren wownded—hele to fette,  
 that thyke two lyowns ne wolde hem lette.  
 and 3if with strengthe Ony thedyr gonne gon,  
 that these lyowns hem wolde slen Anon,

si li vaut sa proie tolir.  
 Mais cil qui deuant estoit uenus, ne  
 li vaut pas laisser,  
 ains deffendi sa proie de tout son poor.  
 470 et ensi commença la mellee des .ij.  
 lyons.  
 et tant s'entrehastereut des ongles et  
 as dens,  
 474 qu'il n'i ot celui qu'il n'eust  
 plus de .x. plaies.  
 et quant il se furent ensi entreplaiet  
 et blechiet,  
 478 et il orent tant fait qu'il ne porent plus,  
 si en uint li vns a la tombe  
 dont encore issoient gouttes de sanc.  
 et quant il fu uenus a la tombe,  
 il commença a lechier le sanc qui  
 de la tombe degoutoit,  
 et puis lechoit ses plaies.  
 se li en auint si bien qu'il fu main-  
 tenant ausi sains  
 486 comme il auoit este devant,  
 Et quant li autres lyons vit ce,  
 si fist ausi comme ses compains auoit  
 fait.  
 490  
 Lors fisent li doi lyon pais si boine  
 que onques puis n'i ot mal talent,  
 ains se couchierent,  
 li vns al chief de la tombe, et li autres  
 as pies,  
 494 et pristrent la tombe en garde ausi comme  
 s'il eussent poor que on ne la remuast.  
 et maintes fois auint puis, que quant  
 chiualers i venoient,  
 por garir d'aucune plaie,  
 498 qu'il n'i porent auenir por les lyons  
 qui le garderent.  
 Et quant aucuns y uoloit uenir a force,  
 si l'ochioient li lyon.

<p>For bothe be day and Ek be Nyht  they kepten that tombe, I 3ow plyht ;  and whanne that forhungred that they were,  the Ton wente On purchas, þe toþer lefte there,  and thus these lyowns Gonnon On to take  Til the tyme that Cam Lawncelot de lake;  and that he there Slowgh hem bothe tweyne,  As to vs this Storye here Scheweth Certeyne.</p>	<p>502</p> <p>506</p>	<p>Ne ia ne fust eure, ne par nuit ne par  iour,  que la tombe fust sans l' un des .ij.  lyons.  Car quant il auoient faim,  si en aloit li vns en proie, et li autres  demoroit por garder la tombe.  et dura ceste meruelle  iusqu' a tant que lancelos del lac i vint,  qui les ochist ambes .ij.</p>
<p>Now Of Al this storie haue I mad An Ende  That Isswede Of Celidoyne; &amp; now forþere to  wende,</p>	<p>510</p>	<p>Si se taist a tant li contes  de tout les lignies qui de celydoine  issirent.</p>
<p>And Of Anothir Brawnch moste we be-Gynne,  Of the storye that we Clepen Prophet Merllyne  Wiche that Maister Robert Of Borrown,  Owt Of latyn it translated hol &amp; Som,</p>	<p>514</p>	<p>et retourne a parler  d' une estoire de merlin,</p>
<p>Onlich Into the langage Of Frawnce  This storie he drowgh be Aventure and Chaunce,  And doth Merllyne Insten* with Sank Ryal  For þe ton storie the tothir Medlyth withal,  After the setting Of the forseid Robert  That somtym it translated in Middilerd.</p>	<p>518</p>	<p>qu' il couient a fine force adiouster a  l' estoire del saint graal  por ce que la brance i est, et i apartient.  Et comenche mes sires robers en tel  maniere comme vous porres oir,  s' il est qui le vous die.</p>
<p>And I As An vnkonng Man treWely  Into Englisch haue drawn this Story ;</p>	<p>522</p>	
<p>And though that to 3ow not plesyng It be,  3it that ful Excused 3e wolde hauen Me,  Of my neclegence and vnkonngenge  On Me to taken swich A thinge</p>	<p>526</p>	
<p>Into Owre Modris tonge for to Endite,  The swettere to sowne to More and lyte ;  And more Cler to 3oure vndirstondyng  Thanne Owther Frensch Other latyn, to my sop-  posing ;</p>	<p>530</p>	

\* This word may be *Iusten*.

And perfore Atte the Ende Of this Storye  
 A pater noster 3e wolden for me preye,  
 For me that herry Lonelich hyhte ;  
 And greteth Oure lady ful Of Myhte ;  
 Hertelich with An Ave that 3e hire bede  
 This processe the bettere I myhte procede,  
 And bringen this book to A Good Ende.

534 Ore nous cousant sainte marie.

Now therto Iesu Crist grace me sende ;  
 And that an Ende there-Offen myhte be,  
 Nowe, goode lord, graunt me for Charyte.

538

*Explicit li commencemens de l'estoire del saint graal. Et chi apres uient l'estoire de merlin. Diez nous maint tous a boine fin, Amen.*

END.



# APPENDIX.

## THE INCESTUOUS BEGETTING BY ARTHUR OF MORDEED, WHO AFTERWARDS SLEW HIM FOR HIS SIN, AS MERLIN PROPHESED.

### THE BIRTHE AND THE ENGENDRURE OF MORDRET.

From Lonelich's translation of *Merlin* (Corpus MS. fol. 135, col. 1.)

[See p. 339 of the Text.]

Soth hit is that kyng lothis wyf  
was kyng Artheuris soster with-Owten stryf,  
Ryht evene fully In the same degre  
as was kyng Newtris wyf Sekerle. 4  
this lady bar be hire lord Loth the kyng  
foure worthy childeren with-Owten lesing,  
Gawneuet, Agravains, and sire Garrers,  
Gaheryes, foure knyhtes bothe goode and fers. 8  
On the tothir syde was Sire Mordret,  
hire Eldest sone with-Owten let,  
whiche that On hire be Arthur Engendrid was;  
and wyle 3e now heren, be A wondyr Cas; 12  
For I thenke to tellen 3ow Every del  
how he was begeten On hire ful snel,  
So thanne the bettere May this storye  
ben More Alowed ful Sekerlye. 16  
For Mani Men knowen not how þat it was  
Of his be-geteng, ne nowht the Cas;  
therefore they preisen it moche the lasse;  
For they ben vnknoweng Of day & plase. 20  
hyt behappede, As I 3ow schal say,  
that the Barons Alle vppon a day  
Of þe Rewm Of logres assembled were  
At kerdyf In Wales, with-Owten dwere, 24  
there forto chesen hem a newe kyng  
aftyр vter pendragoun with-Owten lesyng,  
so that kyng loth with him gan lede  
with hym his wyf Into that stede;

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### ENSI COMME VNS ROYS A LA COUCHER AVEC VNE ROYNE QUE LA DAME N'EN SOT MOT.

From R. de Borron's *Merlin*, Brit. Mus. MS. Add.  
10,292, fol. 113 back, col. 1.

et si fu voirs  
qu'il auoit vne des serors le roy artu de par sa  
mere  
et de cele dame issi  
gauaines, et agravains et guerehes  
et gaheries, icil furent fil au roi loth. 8  
et d'autre part en issi mordret  
qui fu li maines  
que li rois artus engendra,  
si vous dirai comment.  
Car ausi vaudra  
miex l'estoire 16  
se iou vous fais entendant  
en quel maniere il fu engendres de lui,  
car maintes gens l'en prisoient mains  
qui la uerite n'en sauroient. 20  
Il auint  
au tans que li baron  
du roialme de logres furent assamble  
a carduel 24  
por eslire .I. roy  
apres la mort uter pandragon,  
que li rois loth i amena  
sa feme, 28

3 E

and so dyden Oper barons Also  
that here wyves dyde with hem go.

So that kyng loth I-logged he was,  
and Alle his Meyne, In a ful fair plas,  
In wheche place Antron Ilogged was he,  
and with him Sire kay ful Certainle;  
and Artheur ful previly Ilogged he was  
In þe kyngges chambre, so fil the Cas.  
And Whanne Kyng Loth to Mete Was Set  
aftir Antron he sente with-Owten let,  
and Also Anon Aftyr Sire kay  
that but A 3ong knyht was that day;  
So þat kyng loth Ordeyned there  
that Antron & Sire Kay Ilogged were  
In his Owne Chambre ful previly;  
and 3ong Artheur was logged faste by  
At th'entre Of the Chambre In a korner,  
as befyl that tyme for A worthy squyer.

This Artheur was a faire 3ong Man,  
and mochel Of Norture that tyme he kan,  
and that lady he was fayn to plesse,  
& ek to kyng loth to don him Ese.  
This lady was bothe fayr & 3yng,  
And a good womman ouer alle thing,  
whom that Artheur lovede previly,  
but sche ne rowhte, sche wiste not sikerly;  
for stedfast sche was to hire Lord,  
and him to plesse At his Owne Acord.

So hit behappede, As I 3ow say,  
that Al the Baronage hadde taken A day  
at the Blake Cros to Meten In fere,  
there forto touchen Of here Matere.  
So On the Nyht before hit happede tho  
that kyng loth scholde thider go,  
he charged previly his Meyne  
that hors and harneis Redy scholde be  
At Midnyght with him forto gon:  
thus previly he charged hem Everichon.  
So that his Meyne verament  
Fulfil In haste his Comaundement,  
vnknownen the lady of Alle this thing,  
ful previly from hire wente he stalkyng,

et ausi firent maint autre baron  
les leur,

32 si auint que li rois loth fu en vne mult bieles sale,  
entre lui et sa maisnie.  
et en celui ostel mismo avoit antor vne partie del  
ostel, il, et kus son fil,  
et artu, al plus priueement qu'il porent.

36 Et quant li rois loth sot que antors estoit chivalers,  
si le manda a son mangier, et le fist seor a se table,  
et keu son fil ausi,

40 ki estoit nouiaus chivalers.  
et li rois loth ot fait faire vne chambre, ou il  
gisoit entre lui et sa feme,  
et antor gisoit en la sale, et keus son fil,

44 et artus ot fait son lit  
en l'entree de la chambre en .i. anghelet,  
ensi comme escuiers doit gesir loig (*sic*) des chi-  
ualers.  
et artus estoit mult biaux valles,

48 et mult enuoisies,  
si se prinst mult grant garde des affaires a la dame.

et il vit que la dame estoit bieles et crasse,

52 si la couuoita mult en son cuer, et l'en ama,  
mais la dame ne s'en dounoit garde,  
car mult estoit de grant bonte vers son seignor.

56 si auint  
que li baron orent prins iournee de venir a court,  
et de parler ensamble a la crois noire.

60 si auint le soir deuant,  
que li rois loth s'en deut aler al matin,  
qu'il dist a sa maisnie al plus coientement qu'il pot  
que les seles fusement mises a la mie nuit, et ses  
armes apparellies.

68 et cil fisent son commandement  
si cheleement que onques nus ne le sot, ne li rois  
n'en parla onques a la dame.  
ains se leua a la mie nuit si coientement

- And In hire bed lefte hire styлле On slepe,  
for Of his goynge took sche non kepe.
- and Artheur that wel knew of Al this,  
that In that Corner þere lay Iwys,  
took good kepe Of the kynges goynge,  
and ful prevyly to here bed wente he stalkynge; 76  
and there he turnede hym bothe to & fro,  
but 3it this lady On slepe was tho.
- So as hit happede, this kas gan gon;  
this lady Awok, and hire tornede Anon,  
and him embraced Al In hire Slepe,  
that Of non Othir took sche non kepe  
but Of hire Owne lord so dere,  
weneng to hire to ben hire fere.
- And whanne that Artheur felte this,  
thanne wiste he wel with-Owten Mys  
that Of hym sche took non kepe  
but as A womman that was In slepe.
- So that he Embraced hire Ageyn,  
and so be hire he lay In Certeyn;  
where-offen the lady ful Ioyful was,  
sche wende hire Lord hadde ben In þat plas. 92  
and that Nyht, in Certein to say,  
was Mordret begeten with-Owten delay  
In this Maner As 3e now here.
- And whanne that Artheur his wil hadde there, 96  
he ne slepte non Maner thing  
tyl that lady was fallen In Slombring.  
thanne stalkys Artheur previliche Away,  
For þerof ne wyste non, the sothe to say,  
Tyl On the Morwe, As hit gan falle,  
that hym self hit tolde In the halle  
whanne sche was set At hire denere,  
and Artheur as hire kervere knelede there.
- So that hit happede tho this lady gent  
Of his long knelyng took good Entent.  
“leve sevs,” sche saide, “3ong Bacheler,  
Ful long 3ow thinken that 3e knelen her.”  
And he AnsWerede Ful boldliche Ageyn,  
“to longe may I not knelen Certeyn;  
For I ne may not deserven the grete bownte,  
Myn Owne lady, that 3e han don for me.” 112
- que onques sa feme ne le sot ne ne s' en aperchut.  
Ensi s' en ala li rois al parlement a la crois, et la  
dame remest toute seule illuec gisant.  
et artus,  
qui  
bien s'estoit prins garde que li rois s'en estoit ales,  
se leua et s' en ala au lit de la dame, et se coucha  
auoec lui,  
et quant il fu couchies, si se tourna et retourna,  
que autre cose n' en osa faire.  
et il auint chose  
80 que la dame s'esuilla, et se tourna deuers lui  
comme feme endormie,  
si quida uraiement  
que ce fust ses sires,  
84 si l' embracha.  
et quant cil voit qu' ele l' a embrachie,  
si pense bien  
qu' ele ne se prenoit garde de lui.  
88 si l' embracha,  
et iut o lui tout plainement,  
si li fist la dame mult grant ioie, et bien li fist,  
92 car ele quida que ce fust ses sires.  
et en tel maniere  
fu mordres engendres.  
96 et quant artus ot fait de la dame tout son delit,  
si ne demora mie grantment  
que la dame se rendormi,  
et artus s' en rala tout coiement,  
100 que onques n' i fu aperceus  
itant que ce vint al endemain  
que il mismes le dist au disner  
104 quant il seruoit de tailler a ienols.  
si auint que la dame  
li dist, “leues, sire damoisiaus,  
108 car asses aucs este a ienols,”  
et il li dist basement,  
‘ qu' il ne porroit deseruir les bontes  
qu' ele li auoit faites.’

thanne axede this lady Anon Ryht, " what bowntes ben tho, genty l wyht?" thanne seide Artheur, " Certainle that for him discouered scholde hit neuere be; Ne non thyng to hire he wolde diserye, but 3if Of trowthe sche wolde hym Affye, that neuer sche scholde disconere to non Creature; And Also Anothir thing sche schold hym Sure, that harm to his body scholde sche neuere do, ne be hire to ben purchased nether to ne fro." And sche hire trowthe Ensured hym ful son As womman Of that Mater took kepe non.	116	et ele li demanda ' de quoi,' et il li dist, ' qu' il ne li droit mie  s' ele ne li fianchoit qu' ele ne le droit as nul homme,  ne ne porceroit, par quoi il eust nul blasme ne nul mal.'
thanne Anon Artheur gan hir to telle previly betwixen hem how hit be-felle, and In what Maner that he be hire lay, Al he hire tolde thike same day.	124	et ele dist ' que che ne li greuoit nule rien,' si le fiancha mult uolentiers comme chele qui de ce ne se prenoit garde. et il li conta
Anon this lady gan wexen red, that for pure schame sche was ny ded ; but non wyht wiste Of here Covyne, for At that tyme wolde sche no more dyne, but let tables ben drawen verament, and ful faste to hire Chambre sche went.	128	comment il ot la nuit ieu a lui,  si en ot la dame mult grant honte, et s' en rougi,  mais nus ne sot onques lor couuine.
lo, thus 3onge Artheur be his soster lay that kyng Lothis wif was that day; but hit behappede neuere Aftyr More; and thus was Mordret of hire body bore; For sche knew wel be tyme & space that be Arthewr with childe sche was.	132	et ensi iut artus od sa seror,  mais onques puis ne li auint,  si sot bien la dame qu' ele fu grose de li.
Whanne that the tydynges gonnen for to springe that this 3onge Artheur scholde be kyng, And this Mordret was tho Ibore, thanne In herte louede sche him wel more thanne Ony man cowde tellen that day; but for hire lord sche dorste nowht say.	140	Quant ee vint al terme que li enfes fu nes, et la nouele fu par tout le pais que cil feroit rois qui fu fiex uter pandragon,  144 si l' ama miex la dame en son euer que nus ne porroit dire, mais ele n' en osa faire samblant, por le roy loth son seignor, et mult li pesa de la guerre qui fu leuee entre lui et cels du pais.

# LIST

OF SOME OF THE NOTEWORTHY

## WORDS, MEANINGS, AND CONSTRUCTIONS.

### A

abide, *v.tr.* await, expect, p. 208, l. 755  
abide upon, *v.tr.* wait for, p. 329, l. 809  
abiding, *sb.* lying in wait, p. 381, l. 170  
abowten, *adv.* about, among people, p. 199, l. 457  
accord *of*, agree about, as to, p. 140, l. 335  
acomber, *v.tr.* encumber, involve, hamper, p. 13,  
l. 390; p. 385, l. 317  
acquaintance, of your=acquaintance with you, p. 332,  
l. 918  
adyht, *pp.* arrayed, p. 307, l. 61  
afermeng, *sb.* confirmation, p. 184, l. 659  
affamyne, *sb.* famine, p. 356, l. 143  
affrayeng, *sb.* cause of terror, p. 173, l. 306  
afray, *sb.* noise, p. 306, l. 38  
after, *adv.* afterwards, p. 166, l. 68  
aʒen, *adv.* back, p. 87, l. 522  
aʒen-comeng, *sb.* return, p. 343, l. 54  
aʒens, *prep.* up towards, p. 199, l. 476  
agree, *v.tr.* satisfy, please, p. 233, l. 197  
akatoun, *sb.* 'a leathern jacket worn under the armour.'  
Fr. *acoton*, p. 199, l. 474  
aleggen, *v.tr.* allay, p. 349, l. 250  
alyht, *v.tr.* issue, p. 156, l. 248  
almesdede, *sb.* almsdeeds, p. 377, l. 50, 53  
an, *prep.* on, p. 221, l. 347  
an, *conj.* and, p. 158, l. 327  
and, *conj.* if, p. 151, l. 106  
anentisched, *pp.* weakened (Fr. *aneantir*, annihilate,  
make forcelesse, Cotgr.), p. 161, l. 418  
angerly, *adv.* angrily, p. 274, l. 276  
angwisch, *sb.* stress (of weather), p. 3, l. 50  
anoyows, *adj.* afflicted, p. 156, l. 257  
aparcceyven, *v.tr.* perceive, p. 80, l. 309  
apeche,\* *v.tr.* impeach, p. 314, l. 287, 292  
apere, *v.i.* (from L. *par*, Fr. *pareil*), be equal, p. 37,  
l. 480  
apeyren, *v.i.* grow worse, p. 299, l. 300

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apele, *v.tr.* accuse (Fr. *appeler*, to accuse, appeach,\*  
or charge with, Cotgr.), p. 332, l. 908  
aplye, *v.i.* come, turn to, p. 133, l. 126  
aprys, *sb.* emprise, undertaking, p. 322  
arere, *v.tr.* raise, p. 261, l. 290  
arest with, arrested by, p. 132, l. 85  
ars, *sb.* tail, p. 232, l. 180  
as *of*=as *to*, p. 223, l. 439  
ascrien, *v.tr.* shout to, cry out to, p. 259, l. 225  
aspie, *v.tr.* see, p. 237, l. 28  
assoile, *v.tr.* solve, answer, p. 297, l. 222  
assumylaciown, *sb.* dissimulation, p. 229, l. 66  
asterte, *v.i.* separate, p. 230, l. 80  
asterte, *v.i.* cease, p. 78, l. 230  
atte, *prep.* to, p. 213, l. 86  
awayten, *v.tr.* plot, p. 385, l. 330  
axkyng, *sb.* asking, p. 52, l. 235  
axyng, *sb.* asking, p. 108, l. 471  
awncyel, *adj.* aged, p. 54, l. 322

### B

bandom, *sb.* control, p. 327, l. 729  
bane, *sb.* summons, p. 328, l. 761  
barge, *sb.* p. 5, l. 112  
barntem, *sb.* womb, p. 384, l. 286  
basche, *v.i.* be abashed, terrified, p. 52, l. 244  
be, *prep.* during, p. 349, l. 263  
beating, *sb.* p. 367, l. 297  
bede, *v.tr.* offer; bede bataille, fight, p. 226, l. 517  
bedelve, *v.tr.* dig round, cover up, p. 291, l. 14, 20  
bedered, *adj.* bedridden, p. 356, l. 140; p. 376,  
l. 19  
begon, *pp.* placed, situated, p. 247, l. 373  
begrave, *v.tr.* bury, p. 294, l. 122  
behap, *v.i.* happen, befall, p. 371, l. 416  
behevede, *v.tr.* behead, p. 232, l. 155  
being, *sb.* life and adventures, p. 137, l. 230  
bellowing, *sb.* p. 153, l. 172

3 F

benam, *perf.* of benime, *v.tr.* take away, p. 218, l. 256  
 ber, *sb.* noise, p. 198, l. 419  
 bereave, *v.tr.* snatch, p. 206, l. 683  
 beseke, *v.tr.* beseech, p. 166, l. 51  
 besides, *adv.* near, p. 176, l. 388  
 beweld, *v.tr.* wield, handle, p. 376, l. 24  
 blemsheng, *sb.* blemishing, tearing, p. 267, l. 61  
 blessedly, *adv.* p. 274, l. 275  
 blind, *v.tr.* stop, p. 381, l. 174  
 blyve, *adv.* quickly  
 bobaunce, *sb.* (Fr. *bobance*, riot, luxurie, proud boasting, Cotgr.) p. 78, l. 229  
 bod, *perf.* of bide, *v.i.* remain, p. 82, l. 378  
 bode, *sb.* message, p. 174, l. 340  
 body, *sb.* man, p. 382, l. 228  
 bodily, *adv.* with and in the body, p. 64, l. 636  
 bonet, *sb.* p. 133, l. 117, 119; 'a small sail set on upon the Courses, or on the Fore-sail and Main-sail, when they are too narrow or shallow to cloath the Mast,' Phillips. 'Right afore the Wind, and a fresh Gale. . . Unlease your Bonnets. Take in your Main and Fore-top-gallant sails,' 1669. S. Sturmy. Mariner's Magazine, Bk. 1, Ch. ii. p. 17  
 book, *perf.* baked, p. 140, l. 327  
 boote, *sb.* cure, p. 135, l. 177  
 bot, *perf.* of bite, *v.i.* p. 284, l. 624  
 bownte, *sb.* fame, celebrity, p. 228, l. 21  
 braste, *perf.* of burst, p. 368, l. 317  
 brethen, *v.i.* breathe, p. 83, l. 389  
 buxom, *adj.* obedient, p. 335, l. 1006  
 byse, *v.tr.* besee, manage, p. 324, l. 636  
 bysten, ? error in MS. for kysten, kissed, p. 137, l. 241

## C

calange, *v.tr.* call, proclaim, *v.* p. 66, l. 713  
 carver (kervere), *sb.* one who carves meat, Appendix, l. 104  
 cast, *v.tr.* purpose, p. 380, l. 150  
 cawtel, *sb.* p. 19, l. 561. Fr. *cautelle*, a crafty reach, or fetch, guilefull devise, deceit, couzenage, Cotgr.  
 cease (sese), *v.tr.* stop, p. 193, l. 265  
 cele, *v.tr.* hide, *p.p.* icolen, p. 170, l. 189  
 char, *sb.* turn; A.S. *cérran*, *cérre*, p. 323, l. 617  
 chere, *adj.* dear, p. 224, l. 448  
 cherly, *adv.* lovingly, tenderly, p. 267, l. 57  
 chersyng, *sb.* fond remembrance, p. 139, l. 294  
 clene, *adj.* pure, p. 368, l. 285  
 clerte, *sb.* (Fr. *clarté*, cleerness, light, Cotgr.) p. 80, l. 279  
 cloth, *sb.* tablecloth, p. 250, l. 458  
 clothing, *sb.* clothes, vesture, p. 186, l. 35

comperhende, *v.tr.* be comprised, p. 43, l. 638  
 conceiving, *sb.* conception, begetting of an heir, p. 367, l. 274  
 condiscion, *sb.* good quality, power, p. 110, l. 55  
 confowndyng, *sb.* destruction, p. 74, l. 88  
 coniecting, *sb.* scheming, p. 229, l. 56  
 conietting, *sb.* plotting, p. 45, l. 8; p. 56, l. 387  
 corde, *v.i.* agree, p. 211, l. 17  
 cornes, *sb.* corn, grain, p. 378, l. 71, 73  
 coronation, *sb.* p. 346, l. 167  
 corps, *sb.* course, p. 377, l. 58  
 couch, *v.tr.* lay, p. 391, l. 493  
 cowpable, *adj.* p. 122, l. 187  
 crwcyfyng, *sb.* crucifixion, p. 188, l. 104  
 cure, *sb.* healing, p. 364, l. 183  
 —, *sb.* charge, p. 297, l. 218  
 cursedness, *sb.* p. 387, l. 372

## D

ded, *sb.* death, p. 87, l. 532  
 dedly, *adv.* to the death, mortally, p. 3, l. 46  
 defoul, *v.tr.* p. 153, l. 164  
 delecasye, *sb.* delicate eatable, p. 367, l. 270; p. 146, l. 552  
 delys, *sb.* fleur-de-lis, p. 156, l. 243  
 denaye, *v.tr.* deny, p. 314, l. 295  
 depart, *v.tr.* separate, p. 210, l. 4; cut into pieces, p. 249, l. 439  
 departisown, *sb.* departure from this world, p. 161, l. 423  
 departyng, *sb.* departure from, p. 349, l. 264  
 depreve, *v.tr.* disprove, p. 207, l. 726  
 deseysy, *adv.* full of disease, p. 353, l. 19  
 devyne, *sb.* God, p. 287, l. 723  
 dirken, *v.i.* grow dark, p. 59, l. 472  
 disceyvour, *sb.* deceiver, p. 56, l. 386  
 discouere, *v.tr.* uncover, p. 364, l. 175  
 discûre, *v.tr.* discover, p. 154, l. 199  
 disherite, *v.tr.* dispossess, p. 379, l. 119  
 disloggen, *v.tr.* dislodge, turn out of, p. 177, l. 435  
 disolat, *adj.* desolate, p. 14, l. 428  
 disparpoil, *v.tr.* p. 215, l. 1451. Fr. '*esparpillar*, to scatter, disperse, disparkle asunder,' Cotgr.  
 dispetison, *sb.* disputation, debate, p. 107, l. 730  
 dispitful, *adj.* wretched, p. 50, l. 185  
 disport, *v.tr.* amuse, p. 313, l. 267  
 disseise, *v.tr.* dispossess, p. 191, l. 180  
 do make, cause to be made, have made, p. 171, l. 223  
 doren, *v.aux.* dare, p. 146, l. 536  
 dowbler, *sb.* 'doubler, a large platter,' Phillips, p. 247, l. 348; Fr. *doublier*, a long and large Table-cloth of Damask, Diaper, &c. Cotgr.

dremeng, *sb.* dream, vision, p. 150, l. 57  
 drench, *v.tr.* down, *p.p.* idrenched, p. 167, l. 100  
 duresse, *s.b.* rough treatment, p. 370, l. 378  
 dwere, *sb.* doubt, p. 376, l. 18  
 dyht, *v.tr.* betake, p. 80

## E

ease, *v.tr.* accommodate, p. 146, l. 541  
 egal, *adj.* equal p. 85, l. 467  
 egerlye, *adv.* p. 63, l. 694  
 empeyre, *v.tr.* injure, impair, p. 40, l. 567  
 enabite, lodge, p. 5, l. 110  
 enbrace, *v.tr.* Appendix, l. 81  
 enchesown, *sb.* ? reason, p. 107, l. 466  
 enclesown, *sb.* ? for enchesown, or a *sb.* from Fr.  
*inclite*, renowned, famous, p. 372, l. 461  
 encmbred, *adj.* possessed with an evil spirit, p. 385,  
 l. 314  
 ende, *sb.* land, p. 321, l. 540  
 endelesly, *adv.* endlessly, p. 524, l. 64  
 enfamyned, *p.p.* famished, p. 389, l. 466  
 enstore, *v.tr.* store, fill, p. 19, l. 585  
 ensure, *v.tr.* betroth, p. 335, l. 1019  
 entatched, *p.p.* Fr. *entacher*, spot, defile, p. 273,  
 l. 259  
 entende, *v.tr.* understand, p. 140, l. 545  
 entent, *sb.* perception  
 envemyned, *part.* poisoned, p. 282, l. 613; p. 312,  
 l. 240  
 envemynenge, *sb.* poisoning, p. 284, l. 617  
 erthle, *adj.* living on earth, mortal, p. 63, l. 626  
 -es, *genitive*, Peerses wounde, p. 295, l. 162  
 everown, *v.tr.* encircle, p. 233, l. 193  
 excusaciown, *sb.* p. 108  
 exempt, *adj.* shut out, p. 282, l. 572  
 expowneng, *sb.* explanation, p. 152, l. 113  
 exylle, *sb.* perdition, p. 344, l. 96 and 103

## F

fall, *v.i.* happen, p. 378, l. 64  
 —, *v.i. perf.* fill, p. 83, l. 386  
 fare, *v.i. p.p.* fare, p. 137  
 —, *v.i.* do, act, p. 256, l. 126  
 —, *sb.* matter, p. 344, l. 97  
 fawe, *adj.* glad, p. 336, l. 1044  
 fechche, *v.tr.* fetch, p. 365, l. 224  
 fekel, *adj.* fickle, p. 211, l. 40  
 felischepe, *sb.* fellowship, p. 376, l. 10  
 fell, *v.tr.* humble, p. 316, l. 361  
 felown, *adj.* felonous, p. 86, l. 499  
 ferd, *adj.* afraid, p. 372, l. 448  
 fere, in, *adv.* together, p. 365, l. 225

fere, *sb.* wife, p. 365, l. 212  
 ferry (veryen), *v.i.* p. 271, l. 176  
 feythfully, *adv.* faithfully, p. 56, l. 395  
 figure, *sb.* form, man, p. 157, l. 303  
 filth, *v.tr.* to dirty, p. 149, l. 21  
 filthed, *sb.* blackened people, p. 149, l. 26  
 final, *adj.* to come to an end, p. 347, l. 182  
 flambe, *sb.* flame, p. 242, l. 174  
 floter, *v.i.* ? drop, p. 14, l. 397  
 flour, *sb.* crown, p. 346, l. 148  
 fold, *sb.* time, p. 122, l. 4  
 foot-hot, *adv.* quickly, p. 372, l. 464  
 forfowhte, *adj.* tired with fighting, p. 208, l. 760  
 forhungred, *adj.* very hungry, p. 140, l. 331; p. 391,  
 l. 503  
 for-iogge, *v.tr.* condemn, p. 32, l. 336  
 for-iuge, *v.tr.* condemn, p. 32, l. 345  
 formably, *adv.* ? seemingly, p. 132, l. 65  
 fort, *adj.* powerful, p. 144, l. 469  
 fortheremore, *conj.* furthermore, p. 191, l. 185  
 fownde, *v.tr.* found, p. 349, l. 247  
 fownde, *v.tr.* endow, p. 350, l. 309  
 frete, *v.i.* nibble, p. 233, l. 207  
 furthering, *sb.* benefit, p. 194, l. 286  
 fychche, *v.tr.* ? Fr. *ficher*, fix, p. 259, l. 24

## G

gage, *sb.* pledge, p. 331, l. 865  
 garde, *sb.* care, p. 206, l. 700  
 gathering, *sb.* assembly, muster, p. 189, l. 132  
 germeyne, *adj.* german, p. 384, l. 290  
 geyn, *adj.* back, p. 323, l. 617  
 ze, ghe, *pron.* she, p. 154, l. 189  
 glayve, *sb.* lance, spear, p. 200, l. 480  
 good, *sb.* benefit, p. 152, l. 119  
 jove, *perf.* of give, p. 184, l. 666  
 gras, *sb.* misfortune, mischance, p. 373, l. 486  
 graunt fadyr, *sb.* grandfather, p. 384, l. 277; p. 221,  
 l. 373  
 gromessye, gromesty, great thanks to, p. 327, l. 757;  
 p. 356, l. 118  
 grossche, *v.i.* grumble, p. 172, l. 259  
 grw, *sb.* greek? p. 10, l. 297  
 gryffen, *v.tr.* ? graft, plant, p. 133, l. 106  
 gye, *v.* guide, p. 138, l. 268  
 gylt, *v.tr.* offend, p. 285, l. 666  
 gynne, *sb.* snare, p. 216, l. 186

## H

handful, *sb.* handbreadth, p. 284, l. 628  
 hang, *v.tr.* *perf.* henge, p. 377, l. 36

hee, *pron.* they, p. 132, l. 74  
 hele, *v.tr.* hide, p. 329, l. 818, 820  
 hepe, *sb.* set of people, p. 351, l. 324  
 hereng, *part.* hearing, p. 194, l. 297  
 hering, heryng, *sb.* hearing, p. 143, l. 455; p. 385, l. 322  
 hevenlych, *adj.* heavenly, p. 160, l. 407  
 holiche, *adv.* wholly, p. 322, l. 572  
 [h]onestly, *adv.* courteously, p. 138, l. 288  
 horse, *v.tr.* mount a horse, p. 202, l. 576  
 hote, *adv.* phrase 'hold so hot,' puzzle, p. 144, l. 483  
 hove, *v.i.* halt, stop, p. 348, l. 216; p. 349, l. 272  
 howseng, *sb.* dwelling, house, p. 17, l. 514  
 huge, *adj.* great, loud, p. 166, l. 55  
 hyly, *adv.* highly, very much, p. 67, l. 743  
 hyn, *accus. of he*, p. 82, l. 374  
 hype, *sb.* hip, p. 373, l. 485

## I

i, *prep.* in, p. 377, l. 41  
 ich, *pron.* I, p. 326, l. 692  
 ilke, *adj.* same, p. 373, l. 490  
 in, *prep.* on, p. 198, l. 432  
 --, *prep.* =to, p. 229, l. 75  
 inasmuch, *conj.* p. 162, l. 461  
 inner, *adv. cp.* more inwards, p. 275, l. 299  
 inobedience, *sb.* disobedience, p. 160, l. 385  
 inowe, *adv.* enough, p. 382, l. 203  
 in-same, *adv.* together, p. 299, l. 2978  
 insten, *v.i.* ? fit in, from *instare*, rather than Fr. *iouster*, p. 148, l. 517  
 inwardly, *adv.* in the inside, p. 17, l. 516  
 iostyng, *sb.* justing, p. 324, l. 635  
 issue, *v.i.* descend, p. 371, l. 401 and 403  
 —, *sb.* p. 370, l. 397  
 -it=ed (ending of part), p. 287, l. 738  
 it=there (false subject), p. 378, l. 72  
 iwyse, *sb.* doom, p. 182, l. 590

## J

jewys, *sb.* judgment, p. 363, l. 148  
 joint, *p.p.* p. 163, l. 480  
 joyeng, *sb.* rejoicing, p. 330, l. 829  
 justly, *adv.* exactly, properly, p. 323, l. 592

## K

kanel, *sb.* 'gutter, canal,' Cotgr. p. 101, l. 243  
 kernel, *sb.* block, p. 388  
 kervere, *sb.* carver, Appendix, l. 104  
 keuer, *v.i.* cure, recover, p. 73, l. 52  
 kevering, *sb.* recovery, cure, p. 301, l. 350

knave, *adj.* male, p. 172, l. 248  
 knit, *v.tr.* p. 335, l. 1009  
 knowlechinge, *sb.* copulation, p. 153, l. 155  
 kok-crowe, *sb.* cockerow, p. 380, l. 145  
 korner, *sb.* corner, Appendix, l. 45  
 kynnes men, *sb.* kinsmen, p. 338, l. 30  
 kythe, *v.tr.* show, p. 182, l. 586

## L

labour, *v.i.* toss, wander, p. 132, l. 80  
 langour, *sb.* bother, annoyance. Fr. *langueur*, pining, drooping, wearisomenesse, Cotgr. p. 105, l. 394  
 —, *sb.* distress, (O.Fr. *laigner*, se plaindre,) p. 63, l. 606; p. 64, l. 648  
 lead, *v.tr.* pret. ladde, p. 162, l. 469  
 leave, *sb.* take leave at a person, p. 228, l. 12  
 —, *v.i.* remain, p. 151, l. 107  
 —, *v.tr.* stop, cease, p. 367, l. 299  
 leave one's life=die, p. 376, l. 14  
 lechery, *sb.* p. 385, l. 328  
 legaunce, *sb.* allegiance, p. 224, l. 446  
 lettrure, *sb.* ? translation, p. 366, l. 240  
 lettyng, *sb.* hindrance, p. 142, l. 409  
 leve-longe, *adj.* live-long, p. 32, l. 347; p. 103, l. 319  
 leveng, *sb.* remains, residue, p. 250, l. 468  
 levyng, *sb.* life, p. 349, l. 263  
 —, *sb.* food, p. 204, l. 620; p. 351, l. 311  
 lige, *sb.* liege lord, p. 89, l. 590  
 —, *adj.* liege, p. 85, l. 473  
 logge, *sb.* hut, p. 183, l. 646  
 —, *v.tr.* lodge, hem in, besiege, p. 177, l. 432; lodge, App. l. 42  
 lokyng, *sb.* appearance, p. 51, l. 220  
 longes, *adv.* a long while, p. 260, l. 506; p. 327, l. 748  
 lust, *sb.* desire, hunger, p. 104, l. 360  
 lys, *sb.* alleviation, p. 300, l. 310  
 lyter, *sb.* litter, to carry a man on, p. 221, l. 351  
 lyveng, *sb.* food, p. 204, l. 620  
 lyveret, *sb.* little book, p. 101, l. 267  
 lyves, *adj.* living. p. 105, l. 373

## M

mal-ese, *sb.* discomfort, p. 237, l. 23  
 malfetour, *sb.* malefactor, p. 32, l. 335  
 mall, *sb.* hammer, p. 233, l. 185  
 marchant, *adj.* hireling, p. 359, l. 23  
 marche, *v.i.* border, abut on, p. 373, l. 481; p. 371, l. 414  
 maryen, *v.tr.* give in marriage, p. 244, l. 245  
 marynere, *sb.* mariner, p. 167, l. 93, 90  
 maistre, *sb.* learned person, p. 149, l. 40



mayme, *v.tr.* maim, p. 373, l. 487-9  
 meddle *of*, for meddle *with*, p. 287, l. 744  
 megre, *adj.* thin, wasted, p. 305, l. 13  
 melle, *vi.* fight, p. 325, l. 661  
 mere, *adv.* absolutely, p. 279, l. 463  
 mes, *sb.* mess, portion of food, p. 249, l. 441  
 meteles, *adj.* without food, p. 139, l. 319  
 midwardis, *sb.* middle, p. 110, l. 550  
 misaventure, *sb.* mishap, p. 377, l. 32  
 mischevis, *sb. pl.* disasters, p. 376, l. 30  
 misere, rhyming with here, distress, misery, p. 162, l. 450  
 missese, *sb.* distress, p. 378, l. 94  
 mortalite, *sb.* p. 107, l. 452  
 mostred, *p.p.* mustered, p. 190, l. 150  
 multiplication, *sb.* p. 247, l. 364  
 muse, *v.i.* ride, rush, p. 181, l. 568  
 myschef, *sb.* evil case, p. 234, l. 216  
 mysplezen, *v.tr.* displease, p. 383, l. 234

## N

nam, am not, p. 85, l. 472  
 nay, *sb.* denial, p. 362, l. 120  
 nere, *adj.* nearly related, p. 345, l. 124  
 nerre, *nerrere*, *adv.* cp. nearer, p. 217, l. 242-3  
 neten, *v.i. pl.* know not, p. 247, l. 224  
 nise, *adj.* stupid, p. 132, l. 71  
 norture, *sb.* good manners, App. l. 48  
 ———, *v.i.* be brought up, p. 8, l. 216  
 not, know not, p. 83, l. 376  
 not-for-thanne, *adv.* nevertheless, p. 238, l. 72  
 nothing, *adv.* not at all, p. 325, l. 677  
 noysaunce, *sb.* nuisance, annoyance, p. 222, l. 399  
 nys, *adj.* simple, silly, p. 363, l. 144

## O

obstacle, *sb.* p. 364, l. 188  
 occupyen, *v.tr.* handle, p. 355, l. 104  
 onarm, onharm, (p. 329, l. 813), *v.tr.* unarm, p. 208, l. 189  
 on-hongred, *adj.* very hungry, p. 140, l. 337  
 onestly, *adv.* courteously, p. 138, l. 288  
 ordeyn of, furnish with, p. 176, l. 399  
 ost, *sb.* hostel, p. 2, l. 26. 'To his ost sone he went.'  
 Kyng Alisaunder, l. 905. Weber, vol. 1, p. 42.  
 —, *sb.* host, p. 3, l. 39  
 osteyowr, *sb.* purveyor? p. 199, l. 472  
 otterlye, *adv.* utterly, p. 51, l. 224  
 overcover, *v.tr.* overwhelm and crush, p. 388, l. 433

overgo, *v.tr.* overcome, prevail over, p. 231, l. 134; p. 232, l. 157  
 owtraious, *adj.* outrageous, p. 6, l. 162  
 owtraunce, fight into the, to the death, p. 330, l. 828  
 owtraye, *v.i.* ravage, p. 211, l. 41

## P

paramours, ?in lust, p. 196, l. 390, 'amours, the spermatick vessels of beasts,' Cotgr.  
 part, *sb.* fold, times, p. 330, l. 832  
 pask, *sb.* Easter, p. 386, l. 549  
 pass of, excel in, p. 373, l. 500  
 passing, *adv.* exceedingly, p. 238, l. 58  
 passyng, *adj.* excellent, p. 9, l. 236  
 pasture, *v.i.* feed, p. 322, l. 587  
 paw, *sb.* p. 390, l. 473  
 perform, *v.tr.* finish, complete, p. 170, l. 191  
 perish, *v.i.* die, drown, p. 169, l. 149  
 planke, *sb.* p. 7, l. 188  
 plentevowsly, *adv.* plentifully, p. 378, l. 84  
 plough, *sb.* p. 350, l. 310  
 port, *sb.* gate, p. 143, l. 430  
 potte, *v.tr.* put, p. 140, l. 346  
 poynt, *sb.* spot, p. 364, l. 182  
 —, point of defence, thrust, p. 332, l. 895  
 —, adventure, marvel, p. 350, l. 284  
 preche, *v.tr.* preach to, p. 141, l. 388  
 presente, *adv.* p. 355, l. 98  
 presomtweste, *sb.* presumption, *sb.* p. 276, l. 340  
 presowneng, *sb.* imprisonment, p. 216, l. 212  
 principally, *adv.* p. 191, l. 209  
 proche, *v.i.* approach, p. 13, l. 392  
 prove, *v.i.* yield a crop, p. 372, l. 457  
 publicaciown, *sb.* p. 107, l. 456  
 pubplysche, *v.tr.* ?people (Fr. pour *puepler* la terre), p. 80, l. 301  
 pull, *v.tr.* pluck (flowers), p. 160, l. 398  
 purchas, *sb.* pursuit of prey, p. 391, l. 504  
 purchase to, for purchase for, p. 162, l. 476  
 —, *v.tr.* buy necessaries for himself, &c. p. 300, l. 331  
 purify, *v.tr.* p. 151, l. 83  
 purposing, *sb.* plan, scheme, p. 232, l. 153  
 purvey, *v.tr.* lodge, provide, p. 178, l. 447

## Q

qwed, *sb.* evil one, Satan, p. 63, l. 630  
 qwench, *v.tr.* expiate, p. 348, l. 239  
 qwert, *adj.* lively, sound, p. 75, l. 128  
 qwook, *perf.* of quake, p. 388, l. 422

## R

rakke, *sb.* rack (of the clouds), p. 13, l. 386  
 rase, *v.tr.* run, hunt, p. 389, l. 460  
 recur, *sb.* good, cure, p. 254, l. 42  
 redresse, *v.tr.* enlarge, p. 125, l. 276  
 refreyne, *v.tr.* question, p. 7, l. 193  
 refuse, *v.tr.* p. 323, l. 791  
 regue, *sb.* kingdom, p. 337, l. 1089  
 reioyshe, *v.tr.* enjoy, p. 337, l. 1089  
 reke, *v.tr.* attend, p. 255, l. 66  
 reke, *v.* p. 284, l. 642. "I think *reke* must be the  
 Sc. *raik*, to range. [Su.Goth. *rack-a*, *cursitare*,  
 Su.Goth. *rek-a*, to roam, *rak-a*, to go swiftly.  
 Jam.]  
 Syne furth together *rakit* thay on raw,  
 The flude thay leif, and enteris in the schaw.  
 Gawain Douglas's Virgil.  
*cam there reke would be came ranging.*"—H.  
 Wedgwood. And see *rakyt*, went swiftly, Pink-  
 erton's Gloss. to *The Bruce*.  
 rekeur, *sb.* cure, p. 327, l. 752  
 relief, *sb.* remnants, p. 250, l. 466  
 relevyng, *sb.* relief, p. 248, l. 393  
 remedy, *v.tr.* p. 373, l. 66  
 rere, *v.tr.* raise, p. 258, l. 201; establish, p. 173,  
 l. 294  
 remwe, *v.i.* remove, go, p. 215, l. 150  
 repleinsch, *v.tr.* fill, feed, p. 248, l. 377; p. 286, l. 695  
 report, *v.tr.* tell, narrate, p. 137, l. 235  
 repotten, *v.tr.* reput, p. 292, l. 50  
 represent, *v.tr.* present, send, p. 320, l. 500; bring,  
 conduct, p. 359, l. 28  
 reprove, *v.tr.* p. 21, l. 8  
 resort, *v.i.* p. 360, l. 46  
 rest of, stop telling of, p. 377, l. 37  
 resteng, *sb.* remaining, p. 368, l. 306  
 reverse, *v.tr.* p. 217, l. 234  
 reward, *sb.* regard, account, p. 374, l. 511; p. 26,  
 l. 177  
 richelych, *adv.* richly, p. 7, l. 521  
 riches, *sb. pl.* riches, p. 245, l. 293  
 romavnce, *sb.* the Romance Language, p. 337, l.  
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 roser, *sb.* rosetree, p. 155, l. 239; p. 162, l. 444  
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*perf.* of reke, to say, agree. A.S. *recan*, *reccan*,  
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 an explanation, remark, agreement

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